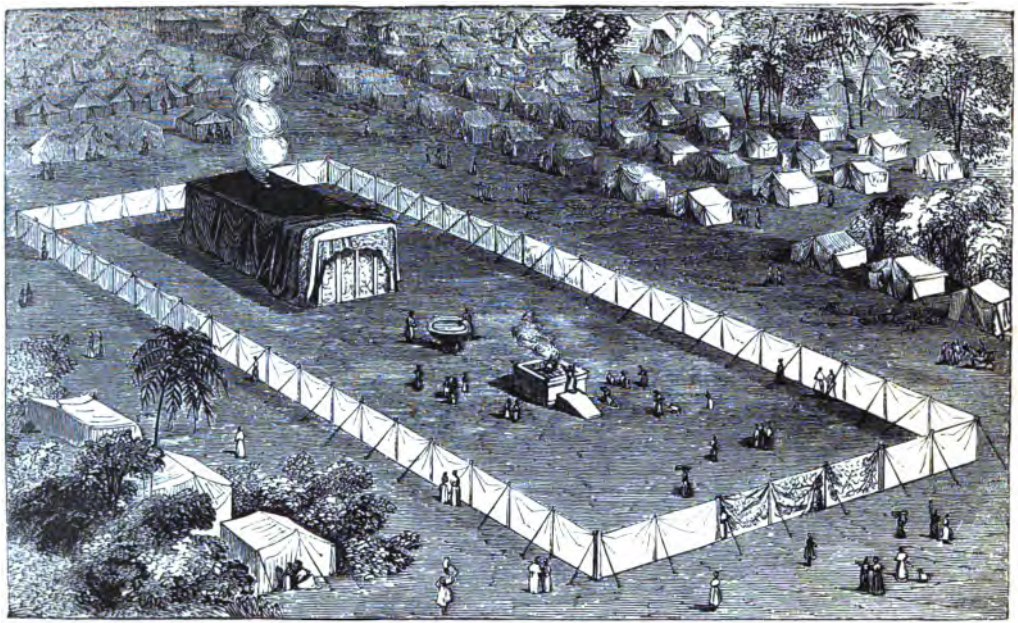

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THE TABERNACLE IN THE WILDERNESS.

A

BIBLICAL AND THEOLOGICAL DICTIONARY,

DESIGNED AS

AN ILLUSTRATIVE COMMENTARY ON THE SACRED SCRIPTURES.

With Numerous Wood Engravings.

EIGHTEENTH THOUSAND.



BY

SAMUEL GREEN.

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PREFACE TO THE EIGHTEENTH EDITION.

The following work is designed to supply information scattered through numberless volumes, in illustration of the language and truths of the Bible—and of the manners, habits, and history referred to in its pages. Many have preceded the writer in this department of useful labour, and he desires to acknowledge his obligations for the assistance he has gained from them in prosecuting his work. Works of this kind are often too large and expensive for the great majority of the young and Sunday-school teachers, a numerous and most useful class, entitled to every assistance with which they can be furnished. These works contain also much that can scarcely be valuable to such persons; as, for example, biographical notices of men, whose history is written so clearly, and simply, and compendiously in the Bible, as to need no abridgment, and to be injured by being stated in other language; long accounts of the various denominations of Christians, whether ancient and modern, and of the sects into which the religious and the philosophic heathen were divided. The object of the present volume, in what is inserted and in what is omitted, has been to to render the volume useful: whether the writer succeeds must be left with others to determine. The sale of fifteen editions of the book, chiefly among those for whom especially it was intended, and the call still made for it, afford reason to believe that the

service contemplated by the writer has been kindly appreciated. The present edition has been most carefully revised. The writer hopes that his agreeable labour has improved the volume.

He has called his labour agreeable. It will always be so regarded in remembrance if it contribute in any way to aid young persons in understanding the book of God, and Sunday-school teachers in prosecuting their momentous work.

The chronology followed in these pages, wherever dates occur, is that which, though questionable, is generally admitted. It places the birth of Christ in the year of the world 4004, and consequently makes the present year the five thousand eight hundred and seventieth from the creation. This chronology, it is well known, has been greatly disputed. The preliminary dissertation to Dr. Michael Russell's *Connexion of Sacred and Profane History*, where this subject is discussed, places the birth of Christ in the year of the world 5441; so that we are now in the seven thousand three hundred and seventh year from the creation. The Septuagint, the Samaritan Pentateuch, and Josephus, independent authorities on this subject, though they do not agree together, all depart widely from the chronology of the Hebrew text, and thus awaken the suspicion, that for some purpose—perhaps to invalidate an argument for the Messiahship of Jesus of Nazareth—that text has been greatly tampered with and corrupted.

Dr. Russell exhibits these alterations at length, and the reasons for suspecting them. The evidence on which the charge of tampering rests,—of course not abundant, nor demonstrative,—is yet sufficient, and of great strength; but for this Dr. Russell's book must be referred to, a few only of the obvious difficulties which the Hebrew chronology involves being mentioned here.

1. In no age of the world, so far as observation extends, do men have families till about a fourth part of their lives has passed, but the Bible chronology, as we have it in Genesis xi. makes men parents very much earlier. Arphaxad and his four next descendants, are spoken of as fathers when little more than a twelfth part of their lives had passed, which is as if, taking the length of life into account, men were fathers now at six or seven years old.

Nahor and Abraham, whose lives are not half so long, do not become fathers till half their life is spent.

2. The Hebrew text makes Abraham and Noah cotemporaries for fifty-eight years, which is utterly inconsistent with the best established facts of history. At Abraham's departure from Chaldea, all the east was overrun with superstition and idolatry; and this, according to the received chronology, must have taken place under the very eyes of Noah, and among his own children, while they were yet, one would think, under his government and influence.

3. Abraham is said to have died *in a good old age, an old man, and full of years;* whereas Shem, borne nine generations earlier than he, must according to the figures given, have outlived him thirty-five years. Isaac also, cotemporary with Shem a hundred and ten years, so far as the history goes, had no communication with that son of Noah and sire of his race.

4. Abraham only, of all Shem's posterity, is admitted into covenant with God by the rite of circumcision, though Shem, the founder of Abraham's family, was still living. Arphaxad, Salah, Heber, ancestors of the faithful patriarch, must have lived after the establishment of this rite—one eighty, the second a hundred and seven, and the third a hundred and seventy-two years, yet they are not once mentioned in the inspired page as admitted to a share of the blessings of which circumcision was the seal.

5. Nimrod, youngest son of Cush, must have set up his empire while his father, grandfather, and great grandfather, were yet in the full vigour of their age and strength; while, too, according to the usages of patriarchal governments, he must have been a stripling subject of Noah, the great patriarchal prince.

These are but a few of the difficulties attending the common chronology: a chronology based upon the Jewish notion of the commencement of Millennial glory, at the end of the sixth millenary of the world; a notion which, it is to be deeply regretted, is maintained, with many other of the crude Jewish fancies it includes, by men whose piety, and acquaintance with the Scriptures, ought to have warranted different expectations.

The business of the writer in this place, however, is not to

controvert what confessedly good men believe; and here he may be permitted to say, as to the following work, that although he has his views of the several parts of divine truth, they have not been permitted to give one-sided representations of disputed questions. The meaning of certain theological terms is stated simply; the dogmas, whether of one sect or another, must be dealt with as each reader shall judge the Scriptures require; while, in common with a number of the disciples of the Saviour, most happily increasing, the writer fervently prays that God will mercifully heal the distractions of His Church; and if not in doctrine, still in spirit and practice towards each other, all may be brought to *speak the same thing, that there may be no divisions* [no rendings or schisms] *among us—that we may be perfectly joined together in the same mind, and in the same judgment.*

A

BIBLICAL AND THEOLOGICAL DICTIONARY.

A AND Ω, Alpha and Omega, the first and last letters of the Greek alphabet; applied by Christ to himself, Rev. i. 8, 11, intimating, that he is the beginning and the ending of all things; or, that by him all things were produced, on him all things depend, and in him, or in the advancement of his glory, all things will terminate, Col. i. 17.

AARON, son of Amram and Jochebed, of the tribe of Levi; elder brother of Moses and Miriam, and first high priest of the Hebrews. He was born A.M. 2430. When grown up, he married Elisheba, or Elizabeth, daughter of Amminadab, by whom he had four sons, Nadab, Abihu, Eleazar, and Ithamar. He was appointed of God to be spokesman to Pharaoh for Moses and the Hebrews, Exod. iv. 14—16. While the Hebrews fought with Amalek in Rephidim, Aaron and Hur attended Moses to the top of a hill, where they held up his hands, the signal to Israel of victory, xvii. 10—13. Aaron had a view of the divine presence, when he accompanied Moses part of his way up the mount, xxiv. 1, 2, 9—11. He and his posterity were chosen to the priesthood among the Jews, xxix. But nevertheless he sometimes fell into grievous sins—as, making the golden calf at Sinai, xxxii.; joining Miriam in sedition against Moses, Num. xii.; and disobeying God at Kadesh, Num. xx. 8—12. God did not, therefore, permit him to enter the promised land, but he died on Mount Hor in Edom, forty years after leaving Egypt, and when he was about 123 years old, Num. xx. 22—29. His repentance of the sedition is recorded, Num. xii., and his submission when his two sons were slain in judgment is remarkable, Lev. x. 3. The place of his death is called Mosera in Deut. x. 6.

Aaron was at first anointed priest at the command of God, Exodus xxviii.; and when Korah and his company endeavoured to obtrude themselves into his office, God, by miracle, punished them, and confirmed the priesthood to him, Num. xvi. xvii.; Heb. v. 4. Aaron seems to have been a man of great meekness, willing to serve his brethren, but too weak and complying. Hence his sins.

AARONITES, the offspring of Aaron, were so numerous as to have thirteen cities assigned them out of

the tribes of Judah and Benjamin, 1 Chron. xii. 27, and vi. 54—60; Josh. xxi. 13—19.

ABADDON, the Hebrew name which in Greek becomes APOLLYON, *the destroyer*. The apocalyptic king of the locusts, Rev. ix. 11. The Hebrew word commonly means destruction, or the place of destruction, Job xxvi. 6; xxviii. 22; xxxi. 12; Prov. xv. 11.

ABANA, a river of Syria, in the neighbourhood of Damascus. 2 Kings v. 12, supposed to be a branch of the Barrady, or Chrysorrhoas, which issues from a cleft of the Anti-Lebanon mountains.

ABARIM, the name of a ridge of hills on the east of the lower Jordan. Near these mountains the Israelites had several encampments, Num. xxxiii. 44—48, and xxvii. 12.

ABBA, a Chaldee word, signifying *father;* as AB in Hebrew does, Rom. viii. 15, Mark xiv. 36. It is expressive of attachment and confidence, Rom. viii. 15. Slaves were never allowed to address the head of the family by this title. See Gal. iv. 6. Christ used this title in addressing his Father, Mark xiv. 36.

ABDON. *a servant*, son of Hillel, an Ephraimite, the tenth judge of Israel. He succeeded Elon, A.M. 2840, and judged Israel eight years. He left forty sons and thirty nephews, who rode on seventy asses, Judges xii. 14; *i.e.*, they were considerable persons, or magistrates. See Judges v. 10; x. 4. The name was common, and pertained also to a city belonging to the tribe of Asher, Josh. xxi. 30.

ABEL, or HEBEL, *grief* or *mourning*, the second son of Adam, a shepherd. At the end of days, *i.e.*, on the sabbath, or at the beginning of the year, he offered unto God the best of his flock, which pleased the Almighty, as according with his appointment, and indicating faith in the sacrifice that was to be offered, Heb. xi. 4. He marked his approbation by some visible token, probably consuming the sacrifice by fire, as 1 Kings xviii. 38. No such honour being done to Cain, he hated Abel and rested not till he slew him in the field. The blood of Abel, Heb. xii. 24, means, not the blood of his person shed by Cain, but that of his sacrifices, put by metonymy for the blood of sacrifices generally, which spoke good things, but Christ's blood speaks better.

ABEL, (called the field of Joshua,) a place near Bethshemesh, so named to commemorate the mourning of the Hebrews for their friends who were struck dead for looking into the ark. A stone was erected in memory of that event, 1 Sam. vi. 18, 19. The name was common to several villages.

ABEL, ABEL-BETH-MAACHAH, or ABEL-MAIM, a town of Naphtali, north of Damascus, between Libanus and Anti-Libanus, whither Sheba son of Bichri fled. The inhabitants, to appease Joab, struck off the head of Sheba, and threw it over the wall, whereupon Joab retired, 2 Sam. xx. 14—22. About eighty years afterwards, Benhadad ravaged the place, 1 Kings xv. 20. In about 200 years more Tiglath-pileser took it, and carried the inhabitants into captivity, 2 Kings xv. 29.

ABEL-MIZRAIM, Atad's threshing floor, where the sons of Jacob, and the Egyptians, mourned over that patriarch's corpse, as they carried it to Machpelah, Gen. l. 10, 11.

ABIATHAR, *excellent father*, son of Abimelech, tenth high priest of the Jews. He escaped from Saul's messengers, who were sent to Nob, to slay the priests. Going over to David's party, he continued high priest till the reign of Solomon; when being attached to Adonijah, he was deprived, A.M. 2989, by Solomon, of the high priesthood, and confined to the city of Anathoth. He is mentioned by our Saviour, Mark ii. 26. Compare this passage with 1 Sam. xxi. 1, and the question arises whether Abiathar or Ahimelech was intended by our Saviour. Perhaps both these high priests, father and son, had the two names, being called by either; or, as bishop Middleton suggests, Christ's words should be interpreted, *in the days of Abiathar who was afterwards the high priest.*

ABIB, or Nisan, the name of the first month of the Jewish ecclesiastical year, Exod. xiii. 4.

ABIGAIL, wife of Nabal of Carmel; a woman of great wisdom, afterwards married to David, 1 Sam. xxv. 39—42. 2. David's sister, married to Jether, and mother of Amasa, 1 Chron. ii. 16, 17.

ABIHU, son of Aaron and Elisheba, consumed with his brother Nadab, by fire from heaven, for disobeying the divine command, Lev. x. 1, 2. They took for their censers other fire than that of the altar. See the law, Lev. xvi. 12.

ABIJAH, the son of Jeroboam, in whose heart was some good thing toward the Lord. He died young, 1 Kings xiv. 1—18.

ABIJAH, or ABIJAM, son of Rehoboam, king of Judah, by Maachah, daughter of Uriel. He succeeded his father in the sovereign authority, A.M. 3046, and reigned three years. He married fourteen wives, and had twenty sons and sixteen daughters. He took the field with 400,000 men against Jeroboam, who had double that number. 500,000 of the Israelites fell in that action; the greatest number on record of slain in one battle, 1 Kings xv. 1—7; 2 Chron. xi. 20, and xiii. Some reduce the numbers considerably, supposing a mistake in transcribers of the Hebrew text. 2. Daughter of Zechariah, wife of Ahaz, and mother of Hezekiah, king of Judah, 2 Chron. xxix. 1.

ABILENE, a district of Syria, between Libanus and Anti-Libanus. Lysanias was governor here in the fifteenth year of Tiberius, Luke iii. 1.

ABIMELECH, *the father king*, the name of two kings of Gerar, probably a name of all its kings, a patronymic, like Pharaoh and Cæsar. The first was so enamoured of Sarah on account of her beauty, that when he was informed by Abraham that she was his sister, he took her to his palace, intending to make her one of his wives; but at the command of God, who appeared to him in the night, and acquainted him that Sarah was Abraham's wife, he restored her to him, with a present of 1000 pieces of silver, worth about £115 sterling. Gen. xx. and xxi. 22—32. The second Abimelech was similarly imposed upon by Isaac; but observing some familiarities between Isaac and Rebekah, he concluded she was his wife rather than his sister. He renewed a treaty with Isaac, which his father had made with Abraham, Gen. xxvi. Another Abimelech is mentioned, a son of Gideon, by his concubine at Shechem. He was

a wicked, aspiring, blood-thirsty villain, who persuaded the Shechemites that it would be more to their interest to appoint him ruler over them, than to be under the government of the sons of his father, all of whom, except Jotham, the youngest, he murdered. He was then made king, but had not exercised the regal function above three years before a conspiracy was formed against him. A thousand of the conspirators fled to the temple of Baal-berith for protection, but the sanctity of the place afforded them no asylum, for he ordered his troops to burn it and the fugitives together. He then marched to Thebez, where his skull was fractured by a piece of millstone, hurled upon his head by a woman, from the top of a tower. Being in extreme agony, and lest he should be dishonoured as dying by a woman's hand, he commanded his armour-bearer to put a period to his existence Judges ix.; 2 Sam. xi. 21

ABINADAB, *my father prince*, sometimes written Aminadab, a somewhat frequent name. Three are mentioned; a son of Jesse, a son of Saul, and a Levite in whose house the ark was deposited after being recovered from the Philistines. The ark remained there seventy years.

ABIRAM, eldest son of Hiel, the Bethelite, who was killed while the walls of Jericho were rebuilding, Josh. vi. 26; 1 Kings xvi. 34. 2. Son of Eliab the Reubenite. He conspired with Korah and Dathan against Moses, and was swallowed up alive in a miraculous opening of the earth, Numb. xvi.

ABISHAG, a beautiful virgin of Shunem, in the tribe of Issachar, who was engaged to cherish David in his old age, 1 Kings i. 3. Adonijah afterwards demanded her in marriage, but Solomon denied his request: it was treason for a subject to marry any one of a deceased king's wives, 1 Kings ii. 20. God gave Saul's wives to David, 2 Sam. xii. 8.

ABISHAI, son of Zuri and Zeruiah, David's sister, one of the most valiant men of his time, and one of the principal generals of David's army. He desired leave to put Saul to death, but was refused. See 1 Sam. xxvi. 7—11.

ABNER, son of Ner, uncle to Saul, and general of his army After Saul's death, he made Ishbosheth, son of that prince, king, and supported Saul's family seven years, in opposition to David, 1 Sam. xiv. 50; xvii. 55—58; xxvi. 5—14; 2 Sam. ii. But Ishbosheth at length disgusted Abner, by suspecting him of treason, 2 Sam. iii. 7, so that he forsook him and brought all Israel with him to David. Abner was treacherously murdered by Joab, 2 Sam. iii. 27

ABOLISH, to do away, make void, destroy, 2 Cor. iii. 13; Eph. ii. 15. Abrogated or abolished laws were commonly fixed by a nail driven through them to some public pillar. Christ has nailed the law to his cross, Col. ii. 14, *i.e.* having endured its penalty, those who believe in him are no longer subject to that penalty.

ABOMINATION, the Scripture term for idolatry and idols, 1 Kings xi. 7; Deut. vii. 26. Sin and false doctrines are so called, Jer. xliv. 4 Rev. xvii. 4. The ABOMINATION OF DESOLATION, Dan. ix. 27; Matt. xxiv. 15, meant the altar or the idols set up by heathens in the temple, or probably the Roman

standard, which the Jews regarded as idolatrous.

ABOUND, to grow great or numerous, 2 Pet. i. 8; Matt. xxiv. 12, to increase in temporal or spiritual benefits, Prov. xxviii. 20; 2 Cor. ix. 8. God abounds in grace towards us, in all wisdom and prudence, Eph. i. 7, 8. Men abound in the work of the Lord when they perform good works, 1 Cor. xv. 58. See also the word differently applied, Prov. xxix. 22; Matt. xxiv. 12; Rom. iii. 7; v. 20.

ABRAM, afterwards ABRAHAM, the son of Terah, born in the 130th year of his father's life, A.M. 2008, at Ur of the Chaldees, where he resided till he was seventy years of age. After the death of Terah, God assured Abram that he should have a numerous seed, who should be a blessing to all nations. He commanded him to leave his father's family, and go to Canaan; which he did, taking with him Sarah his wife, and Lot his brother Haran's son, and all their substance. A.M. 2083, he entered Canaan and pitched his tent at Shechem, where he erected an altar to the Lord. Here he was assured that his seed should inherit Canaan. Shortly after he made a journey to Egypt, where Pharaoh became enamoured of Sarai, who was called improperly Abram's sister, and sent presents to Abram for her sake. Sarai was in danger of being taken to Pharaoh's bed, but the Egyptian monarch and his family being afflicted with plagues, he sent for Abram, rebuked him for his imposition, returned his wife undefiled, and ordered him to leave Egypt, Gen. xi. 26—32; xii. 1—5; Deut. xxvi. 5; Josh. xxiv. 2, 3; Isa. xli. 2; Acts vii. 2—4; Heb. xi. 8; Psa. cv. 14, 15. He then returned to Canaan, where his herdsmen and those of his nephew Lot disagreed, which caused Abram and Lot to separate, and Abram pitched his tent in the plains of Mamre. Hearing that Lot was taken prisoner by Chedorlaomer, he armed his servants, and released him. In his return Melchizedek met him at Salem, entertained him with provisions, blessed him, and received the tithes of his spoil, Gen. xiii. xiv. God again renewed his promise of a numerous seed, and of Canaan, intimating that his offspring should be greatly oppressed 400 years in a strange country, but that afterwards they should possess the land of Canaan, Gen. xv. On account of Sarai's barrenness, Abram married his servant Hagar, who bare Ishmael, Gen. xvi. In 2107 the Lord again renewed his covenant with Abram, and changed his name to that of Abraham, *father of a great multitude*, and that of Sarai to Sarah, *the princess*, instituting circumcision as a seal of the covenant then made with him, and of the truth of the promise which that covenant contained, and promising that Sarah should have a son, Gen. xvii. Shortly after, three angels were sent to destroy Sodom and Gomorrah. Abraham entertained them, and they repeated the promise that Sarah should have a son, Gen. xviii. His prayer would have averted the fate of Sodom, if there had been but ten righteous persons found therein. In 2108, while Abraham dwelt in Gerar, and when Sarah was in the 90th year of her age, she bore him Isaac, whom Abraham circumcised, Gen. xx. xxi. In 2133, God commanded Abraham to sacrifice

Isaac, and in obedience to the divine direction, he conducted the child of promise to Mount Moriah, to offer him up in sacrifice; but God, having thus proved his faith, provided a ram for the burnt offering, Gen. xxii. About twelve years after this Sarah died, and Abraham buried her in the cave of Machpelah, which he purchased for 400 shekels of silver, Gen. xxiii. In 2148, Abraham sent Eliezer into Mesopotamia, to bring a woman of his own nation, as a wife for his son Isaac, Gen. xxiv. When Abraham was in the 141st year of his age, he married Keturah, by whom he had six sons, viz. Zimram, Jokshan, Medan, Midian, Ishbak, and Shuah, who were all heads of different nations. At length, in 2183, Abraham died, aged 175 years, and was buried with Sarah his wife, Gen. xxv.

ABRAHAM'S BOSOM, a metaphorical expression denoting a state of perfect happiness, Luke xvi. 22, 23. The metaphor is taken from the attitude of persons at table. They reclined on a couch, resting on the left arm, the head falling almost upon the breast of the nearest person. Thus John sat at table, or rather reclined, next to Christ, John xiii. 25. The Jews thought that in heaven they should feast with Abraham, Matt. viii. 11.

ABSALOM, *father of peace*, son of David and Maachah. He was remarkable for his beauty and for the fineness of his hair. In 2974, he revenged an insult offered to his sister Tamar, by his half-brother Amnon, whom with the rest of his brothers he invited to an entertainment, and when they were heated with wine he commanded that Amnon should be assassinated. In 2980, he rebelled against his father: but his army was routed and himself slain, by the command of Joab, whose young men found him hanging by a large tree, entangled by his hair or perhaps caught by his neck, in the branches; the news of his death reaching the king's ears, he lamented him, and refused to be comforted. See 2 Sam. xiii.—xviii. He may be considered as a mournful example of the sin and punishment of filial disobedience.

ABYSS. 1. Hell, the place of punishment, Luke viii. 31; Rev. ix. 1; xi. 7, &c. 2. The grave, the common receptacle of the dead —the separate state of the disembodied spirit, Rom. x. 7. 3. The deepest parts of the sea. 4. The chaos out of which the earth was brought, Gen. i. 2.

ACCEPT, to receive favourably. Mal. i. 10—13. To be accepted of God is to be received into his grace and favour, Acts x. 35. It is sometimes used for an unjust partiality, Luke xx. 21; Job xiii. 10.

ACCHO, a city of Galilee, afterwards called Ptolemais, was situated north of Mount Carmel, and had a good harbour on the sea coast It fell to the lot of the tribe of Asher, see Judges i. 31. It is now called Acre. Christianity was early established here; for it was at this place that Paul visited the saints in his way to Jerusalem, Acts xxi. 7.

ACCURSED, devoted to destruction, Numb. xxi. 2, 3; Deut. vii. 2—26; Exod. xxii. 19; Josh. vi. 17.

ACELDAMA, the name of the field or place bought with the thirty pieces of silver that had been given to Judas Iscariot as the price of Christ's blood, Matt. xxvii. 8

Acts i. 18, and made use of as a place to bury strangers in.

ACHAIA, a province of Greece, whereof Corinth was the capital, and where Paul preached, Acts xviii. 12.

ACHAN, or ACHAR, son of Carmi, of the tribe of Judah; who, contrary to God's command, concealed some valuable things taken at Jericho; for which he and all his family were stoned, and his property consumed with fire, Josh. vii.

ACHIMELECH, written sometimes Ahimelech, which see. For the difficulty in Mark ii. 26, see ABIATHAR.

ACHISH, son of Maoch, and king of Gath. David, when he fled from Saul, took shelter in Gath, and feigned madness before this king, because he apprehended he was in danger of his life, 1 Sam. xxi.—xxix.

ACHMETHA, Ezra vi. 2, supposed to be the name of a place, afterwards called Ecbatana; but others think the word should have been translated 'engrossed.' *There was found in an engrossed character*, or in court character, *a roll.*

ACTS OF THE APOSTLES, one of the canonical books of the New Testament, containing part of the history of the lives and labours of Peter, John, Paul, and Barnabas. It presents us with a particular account of Christ's ascension; of the choice of Matthias in the place of Judas; of the effusion of the Holy Ghost at the feast of Pentecost; of the miraculous preaching of the gospel by the apostles, and their success and persecutions. It is supposed to have been written by Luke, as an illustration of divine power working with human agency to diffuse the gospel in the world, and thus to show its working and effects. It contains the history of the church to the sixty-third year after Christ, particularly of the introduction of the gospel to the Gentiles, and of those of the apostles who chiefly laboured among them. A beautiful argument in favour of the genuineness and truth both of the Acts and Epistles in the New Testament, is to be gathered from comparing the historical details of one, with the incidents occasionally introduced, or referred to in the other.

ADAM, the father of the human race, created by God out of the dust of the earth, animated with a reasonable soul, endued with understanding and knowledge. He was made upright; but, by transgressing a single command, he involved himself and his posterity in misery, which must for ever have remained, but that God, who is rich in mercy, promised a remedy, and provided it in Jesus Christ. Adam was our representative, so that when he disobeyed, we fell; Christ is the second Adam, or the representative of all who believe in him, so they are saved, and made for ever happy in consequence of his obedience and sacrifice. See Rom. v.; 1 Cor. xv. 45—49.

It is sometimes thought scarcely right that we should be involved in the effects of Adam's sin—but it may be remarked,

1. That such is the statement of holy writ, Rom. v. 12—19.

2. That we cannot otherwise account for the universal sin and misery of mankind.

3. That if Adam had obeyed, the blessings of his obedience would have been granted to us.

4. That with his knowledge, power, and disposition as God

created him, and with the abundant gratifications afforded him in paradise, it was more likely that he should obey than disobey.

5. That the arrangement involving us in his acts, was more merciful than an arrangement leaving every man on trial for himself, since Adam was more likely than any one of his posterity to come honourably out of the trial.

6. That whatever ills Adam's disobedience may have entailed, Christ's obedience and death involve blessings far greater, and every one of us may partake of them.

ADAMANT, a diamond, the hardest and most valuable of all the precious stones. It was the third jewel in the second row of the high priest's breast-plate, Exod. xxviii. 18. Ezekiel's forehead was made like an adamant, *i.e.*, he was endued with boldness in declaring God's message to the Jews, Ezek. iii. 9. Wicked men's hearts are compared to adamant; for neither promises, threatenings, nor judgments, can soften or break them, Zech. vii. 12.

ADAR, the twelfth month of the ecclesiastical, and sixth of the civil year, among the Hebrews. 2. a city in the tribe of Judah, Josh. xv. 3. 3. ADAR, or HAZAR-ADDAR, a village, mentioned Numb. xxxiv. 4.

ADDER, a general name for an order of venomous reptiles, of which there are several species. Naturalists have enumerated as many as forty-three species in Palestine, Arabia, and Egypt, eight of which at least are venomous. These creatures vary greatly in size. They are used in Scripture as emblems of wisdom, sometimes of cunning By the common people



of the countries where adders were found, they were thought to be deaf. See Gen. xlix. 17; Psa. lviii. 4; xci. 13; cxl. 3; Prov. xxiii. 32.

ADONAI, one of the names of God. It properly signifies My Lords; but is used by the Jews instead of JEHOVAH, a name which they will not pronounce.

ADONI-BEZEK, *lord of Bezek*, in the land of Canaan; being taken by the Israelites in battle, he was carried to Jerusalem, where his toes and fingers were cut off, as he had treated seventy princes who had fallen into his power, Judg. i. 6, 7.

ADONIJAH, *Jehovah is my Lord*, fourth son of David and Haggith. Aiming at the crown before the death of his father, he was disappointed, and Solomon was proclaimed king. He afterwards desired Abishag the Shunammite to wife, but Solomon denied his request, and commanded him to be put to death, A.M. 2990, 1 Kings ii. 13—25. In making his request, he laid himself open to the charge of treason.

ADONI-ZEDEK, *lord of Zedec*, or *Jerusalem*. He was one of the five kings shut up in the cave of Makkedah, whither they had fled after being defeated by Joshua: being taken thence, they were slain, and their bodies hung on five trees, Josh. x.

ADOPTION, an act whereby one takes another into his family

owns him for his son, and appoints him his heir. Thus Abraham, in default of an heir, is supposed to have adopted Eliezer. The practice of adoption obtained among the Greeks and Romans, and many other nations; we meet, however, with few or no traces of it among the Jews.

In theology it denotes that act by which God takes into his family and invests with a title to heaven, all who believe in Jesus Christ, John i. 12; 1 John iii. 1. This act originates in God's free grace—its present blessing is, freedom from a servile spirit: the adopted are sons, not servants, Gal. iv. 7; they have access to God, can repose confidence in him, enjoy his protecting care, have his Spirit to bear witness that they are his children, and anticipate the final inheritance which he hath prepared for them that love him, Gal. iv. 4—6; Rom. viii. 14—17.

ADORATION, worship, or honour; a part of prayer, in which honour is paid to God by the creature, containing the devout acknowledgment, 1, of his name; 2, of his attributes; 3, of his works of creation, of providence, and of grace, with appropriate praises; and, 4, of his relation to us, as creator, father, redeemer, king, almighty friend, and everlasting portion. Examples, Rev. iv. 8—11; Psa. lxviii. 18; lxxxix. 6—8. The word is taken from the practice of applying the hand to the mouth, or kissing the hand in worship, Job xxxi. 27.

ADVERSARY, one who sets himself in opposition to another. Satan is emphatically called the adversary, 1 Pet. v. 8. Such, indeed, is the translation of the Hebrew word. In a few instances when the name is used, this translation would better have conveyed the idea, as Zech. iii. 2; 1 Thess. ii. 18.

ADULTERY, infidelity to the marriage bed; this crime, by the law of Moses, was to be punished with death, Lev. xx. 10. Spiritual adultery is a violation of engagements to God, the husband of his people, Jer. xxxi. 32, by serving strange or false gods, or by withdrawing the affections from him, and placing them on other objects, Col. iii. 5.

ADVOCATE, one who pleads the cause of another, or an intercessor Thus, Jesus Christ is the sinner's advocate, 1 John ii. 1. The advocate pleads the cause of an accused person; the intercessor pleads that of a person in need.

AGABUS, a prophet, who foretold the famine which happened under Claudius, A.D. 44, Acts xi. 28 This famine is mentioned by Suetonius, and other profane writers.

AGAG, a king of the Amalekites, taken alive, and spared by Saul, though he was sent by express command of God to destroy the Amalekites, and everything belonging to them. By order of Samuel, Agag was hewn in pieces before the Lord at Gilgal, 1 Sam. xv. 1, &c. To the command to destroy Agag, and the Amalekites generally, it has been objected, as against the destruction of the Canaanites, that it was cruel, sanguinary, unworthy a Being of infinite greatness and mercy. See CANAAN. To the considerations suggested there, may be added, that the Amalekites did all they could to destroy Israel, and this course would still have been pur-

sued by them. See Exod. xvii. 9—16; Numb. xiv. 45; 1 Sam. xv. 33; Judges vi. 3. Agag had probably made himself infamous by his treatment of captives of distinction.

AGATE, an ornamental stone used in the pectoral, or breast-plate of the jewish high priest, Ex. xxviii. 19. This stone is popularly known as the Scotch pebble, though that which the Bible mentions was far superior in quality. There is no evidence that agates were found in Palestine. The finest are those of India; they abound in Italy, Spain, and Germany. Their varieties are numerous; the figures adorning some of them are artificial.

AGRIPPA, surnamed Herod, son of Aristobulus and Mariamne, and grandson to Herod the Great, born A.M. 3997. He received part of the kingdom of Judea from Caius Caligula, A.D. 37, and four years after he received the remaining part from Claudius. After having reigned seven years he was punished by God for his pride, with a dreadful disease, which put a period to his life in the space of five days, see Acts xii. 23. On the death of this prince, Judea again returned to the Romans, and was placed under the administration of governors, till its ruin, A.D. 70.——2. AGRIPPA II., son of the preceding Agrippa. He obtained from Claudius some authority over the temple and sacred treasury, and power of appointing or deposing the high priest, which he enjoyed till the destruction of Jerusalem and the temple. Before this prince, and his sister Bernice, it was that Paul reasoned so powerfully and eloquently, as to make Agrippa utter the memorable declaration, *Almost thou persuadest me to be a Christian*, Acts xxvi. 28.

AGUR, mentioned Proverbs xxx. is by Calmet supposed to be an inspired prophet, whose sentences it was thought fit to join with those of Solomon, because of the conformity of their opinions; though the generality think that Solomon describes himself under the name of Agur, taking the name as an appellative from a Syriac word which signifies one who applies himself to the study of wisdom. It is remarkable that the septuagint translation of the book of Proverbs omits chap. xxx. and the first nine verses of chap. xxxi.

AHAB, king of Israel, son and successor of Omri, began his reign A.M. 3086, and reigned twenty-two years. This prince did evil in the sight of the Lord, and exceeded those who went before him in impiety, see 1 Kings xvi. 29—33. Jezebel, his consort, daughter of Ethbaal, king of the Sidonians, introduced the worship of Baal and Astarte, in which she engaged Ahab.——2. AHAB, son of Kolaiah, one of the false prophets who seduced the Israelites at Babylon, Jer. xxix. 21, 22.

AHASUERUS. There are three persons of this name mentioned in the Bible, all of them Median or Persian monarchs. A fourth is mentioned in the Apocrypha. Of the three, Ahasuerus I. occurs, Daniel ix. 1, as father of Darius the Mede. He is generally supposed to be the Astyages of profane history. Ahasuerus II. is mentioned Ezra iv. 6, whom some suppose to be Cambyses the successor of Cyrus. Ahasuerus III. is the Persian king of the book of Esther. The septua-

gint calls him Artaxerxes the Great. Usher and Calmet suppose, that by this Ahasuerus is meant Darius Hystaspes, and Scaliger thinks him to be Xerxes. Dr. Prideaux advances some strong reasons, to prove that Artaxerxes Longimanus is the Ahasuerus mentioned in the book; which opinion is maintained by Sulpitius Severus, and many other writers both ancient and modern. The learned writer of the article Ahasuerus, in Kitto's Bible Cyclopædia, supposes him to be Xerxes.

AHAZ, king of Judah, son of Jotham; he reigned sixteen years, and was a very wicked prince. For his iniquities, he was denied a place in the sepulchres of the kings his predecessors. He was succeeded by his son Hezekiah, 2 Chron. xxviii. There was another Ahaz, 1 Chron. viii. 36.

AHAZIAH, son and successor of Ahab, king of Israel. He reigned but a short time after the death of his father, and was as remarkable for his impiety as his predecessor, 1 Kings xxii. 52.——2. AHAZIAH, king of Judah, and son of Jehoram and Athaliah. He succeeded his father in the kingdom of Judah, A.M. 3119, and reigned only one year. He followed the iniquities of the house of Ahab, to whom he was related. He received a mortal wound by the command of Jehu, and died at Megiddo, 2 Kings viii. 25; ix. 27; and 2 Chron. xxii.

AHIJAH, the prophet of the Lord, who dwelt at Shiloh, and foretold the death of Abijah son of Jeroboam, when his wife came to inquire whether the child should survive, 1 Kings xiv. There were others of the name.

AHIMAAZ, *brother of anger*, or *irascible*, son and successor of Zadok the high priest. He performed some important services for David in the war with Absalom, 2 Sam. xv. xvii. xviii., and first brought the news of the total defeat of the young man, omitting to mention the circumstances of his death.

AHIMELECH, *brother of the king*, i. e. the king's friend, high priest in the days of Saul. He lived at Nob, the city where the tabernacle then was, and kindly received David when he was fleeing from the malice of Saul. Doeg, an Edomite, in the service of Saul, witnessed this kindness of Ahimelech, and reported it to his master, who forthwith condemned the priest and all his father's house to death. No Israelite would execute this sentence, but the malignant heathen Doeg was too ready to execute it. Abiathar, however, Ahimelech's son, escaped. 1 Sam. xxi. xxii.

AHITHOPHEL, *brother of foolishness*, or *foolish*, an eminent counsellor in the reign of David. He went over to the party of Absalom, when that prince rebelled against his father; but finding his advice not regarded, and the extravagant advice of Hushai adopted, he saddled his ass, went home to his house at Giloh, hanged himself, and was buried in the sepulchre of his fathers, 2 Sam. xv. xvi. xvii. Thus David's prayer, to confound the counsel of Ahithophel, was heard.

AHITUB, *brother of benignity*, or *benign*, son of Phinehas, and grandson to Eli. He succeeded his father in the high priesthood. 2. Son of Amariah, and father of the high priest Zadok, 1 Chron. vi. 8.

AHIUD, son of Shelomi, prince of the tribe of Asher; appointed

by Moses a commissioner for dividing the land of Canaan, Numb. xxxiv, 27.

AHOLAH, *a tent*, and AHOLIBAH, *my tent in her*, two symbolical names made use of by Ezekiel, xxiii. 4, to denote the kingdoms of Judah and Samaria. They are represented as two sisters of Egyptian extraction. Aholah stands for Samaria, Aholibah for Jerusalem. Both prostituted themselves to the Egyptians and Assyrians, in imitating their abominations and idolatries; whereon the Lord abandoned them to these people, for whom they had shown so impure an affection. They were accordingly carried into captivity, and reduced to servitude by them.

AI, AAI, or HAI, a city not far from Bethel. Abraham pitched his tent and built his altar between Bethel on the west and Ai on the east, Gen. xii. 8. On this spot that patriarch and Lot had their memorable interview after their herdmen had disputed, Gen. xiii. 3—7. There and then the uncle and nephew resolved to separate, the nephew selfishly choosing the more fertile district, much however to his subsequent discomfort. At this city a detachment of Joshua's troops was repulsed, for Achan's offence. The city was afterwards taken by stratagem, and treated like the other cities of Canaan, Josh. vii., only the plunder was given to the people.

AIR, the atmosphere which surrounds the earth, and which, carried along with it, partakes of all all its motions, both annual and diurnal. *To speak into the air*, 1 Cor. xiv. 9, and *to beat the air*, 1 Cor. ix. 26, are proverbial expressions for speaking and acting in vain. The later Jews and the Gentiles believed the air to be inhabited by spirits, arranged in troops and in regular subordination. Hence the expression, Ephes. ii. 2, which speaks of Satan as the prince of these spirits.

ALABASTER, a fossil very nearly allied to marble, the *gypsum* of modern naturalists. It was used for boxes holding unguents. Boxes for that purpose, whether formed of the fossil or not, were called by this name, Matt. xxvi. 7; Mark xiv. 3; John xii. 3. Mark says that Mary broke the box, *i.e.* the seal upon the box, placed there to keep it close, and to confine the perfume. It was a new, an unbroken, unopened box of spikenard which she used.

ALEXANDER, surnamed the Great, son and successor of Philip, king of Macedonia. He is described in the prophecies of Daniel vii. 6, under the image of a leopard, with four wings, to signify his great strength, and the rapidity of his conquests; he is also typified under the figure of a he-goat, viii. 4, &c., overrunning the world with so much swiftness as not to touch the earth; and attacking a ram, or the Persian monarch, with horns, overthrowing and trampling him under foot, without any one being able to rescue him out of his hands. In the statue represented in a dream to Nebuchadnezzar, ii. 39, the belly of brass was an emblem of Alexander; the legs of iron, of his successors. He was appointed by God to destroy the Persian empire in the east, and establish the Grecian monarchy in its room; which he effected with surprising rapidity. After having defeated Darius with

his immense army at Issus, and taken Tyre, he marched to Judea; over which country he obtained rule. He continued to press his conquests till his death, through intemperance, A.M. 3646, in the thirty-third year of his age and twelfth of his reign. He was buried at Alexandria; and his empire was divided among the principal officers of his army. Another Alexander is mentioned, Mark xv. 21, son of Simon the Cyrenean, who was compelled to carry our Saviour's cross, as he was being led to Mount Calvary, to be crucified. Another is mentioned, Acts iv. 6. A fourth, Acts xix. 33; and a fifth, with great dishonour, 1 Tim. i. 20. The name was frequent.

ALEXANDRIA, a city of Egypt, Acts xviii. 24, and xxvii. 6. built by Alexander the Great, and where he was buried. From its advantageous situation, near the Mediterranean, it soon became one of the most flourishing cities in the east; but it is now comparatively inconsiderable.

ALLEGORY, a word used in translating Gal. iv. 24. The original text does not, however, contain the word, and should have been translated, *which things are allegorized*, *i. e.* the portions of scripture history to which the apostle refers are allegorically applied. Paul speaks of his use of these things rather than of their character. There are allegories in Scripture which in part are lengthened metaphors, or a continuation of metaphors. Psalm lxxx. contains one. *Thou broughtest a vine*, &c. Parables fall under this name. To interpret an allegory regard must be had, *first*, to the materials of the simile it contains; and, *secondly*, to the object intended to be set forth. The interpretation of Nathan's allegory, 2 Sam. xii., by the prophet himself, and Christ's own interpretation of his parable of the sower, Matt. xiii., are beautiful examples of the use and application of allegories. We may not wantonly convert Bible narrations into allegories.

ALMOND TREE, the tree that first blossoms in the spring, hence its name in Hebrew, *the watcher* as watching for spring. This tree is often mentioned in Scripture. It denotes in Jer. i. 11, God's vigilance to chasten his people.



Aaron's rod produced almond blossoms and fruit, Numb. xvii. 8. Its blossoms are white, hence one of the figures in Eccles. xii. 5.

ALMS, gifts to the poor and needy. The mosaic law provided for such gifts, Lev. xxv. 35; Deut. xv. 7, &c. In Dan. iv. 27, traces may be discovered of a sentiment which has very extensively prevailed, that almsgiving may be a means of conciliating God's favour and warding off evil. The prevalence of this idea will account for

the begging which we meet with in several instances in the New Testament, Mark x. 46; Acts iii. 2. Christianity provides for almsgiving as one of its important social duties; still, no dependence may be placed on it as commending us to God.

ALMUG TREE, a wood mentioned 1 Kings x. 11, 2 Chron. ii. 8, about which authors are by no means agreed as to what and whence it was; the Vulgate translates, citron-wood, and the Septuagint, wrought wood. The citron tree known to the ancients was much esteemed for its odour and beauty. Algum, or by transposition of the letters, *almug*, is an oriental word untranslated. Some take the first syllable *al* for the Arabic article, so that we have the gum tree, or that which produces gum Arabic. It is thought to be the same with the shittim-wood of Moses.

ALOES, a precious wood used in the east for perfumes. The tree so called must be distinguished from the drug of that name used in embalming, John xix. 39. This drug was obtained



from an oriental plant well enough known. The tree was of great value in perfumes, Prov vii. 17, Cant. iv. 14.

ALPHEUS, father of James the less, Matt. x. 3, Luke vi. 15; and husband of Mary, the sister of Mary the mother of Christ, whence James is called the brother of our Lord. Cleophas, mentioned by Luke xxiv. 18, is the same person with Alpheus; the one being his Greek name, and the other his Hebrew or Syriac name, according to the custom of Palestine, where the people had generally two names, the one Greek, the other Hebrew: compare John xix. 25; Luke xxiv. 10; and Matt. x. 3. There was another Alpheus, Mark ii. 14.

ALTAR, a place or structure whereon sacrifices were offered. There is no mention made of altars till after the flood, when Noah built one, and offered burnt offerings on it. The altar set up by Jacob at Bethel, was nothing but the stone which had served him for a pillow. Gideon sacrificed upon a stone, which stood before his house. The idolatrous practice was to have altars near groves, which the Jews were forbidden to imitate, Deut. xvi. 21. The altar for the true God was to be built with earth; and if of stone, the stone was to remain rough and unhewn; and the altar was to be without steps, Exod. xx. 26. The Jews had three altars in and about their temple. 1. The altar of burnt offerings erected by Solomon before the porch, which was a kind of coffer of shittim-wood, covered with thick plates of brass, having a net-work of brass, whereupon a continual fire was kept. This altar was twenty cubits long, twenty wide, and ten in height,



2 Chron. iv. 1, &c. That erected by Zerubbabel was only of rough stones. 2. The altar of incense



was a small table of shittim-wood, covered with plates of pure gold, with a small border round it, surmounted by a crown or coping of gold. The officiating priest offered incense morning and evening; on this table he also placed the censer, when he retired out of the sanctuary. 3. The altar, or table for the show-bread, was a table of shittim-wood covered with plates of gold, Exod. xxv. 23. 24, having a little border round it, adorned with sculpture. It was placed in the sanctuary, with the twelve loaves of the show-bread upon it, and salt and incense. Important as altars were, they were but typical, belonging to a dispensation that was to continue only *till the times of the reformation.* When Christ came and offered himself, altars became useless. Figuratively, we say, we go to the altar of God when public worship is intended. Properly speaking we have no altars, John ii. 19—22; Heb. ix. x. It is plain, from many passages of Scripture, that altars were considered places of safety for criminals, except for those whose crimes were very great.

AMALEK, son of Eliphaz, by Timna, grandson of Esau, Gen. xxxvi. 12. Amalek is supposed by some to have been the father of the Amalekites, a powerful people, who dwelt in Arabia Petræa; living like the present Arabs, in hamlets, caves, or tents; but this is doubted by others, who describe the Amalekites, from Gen. xiv. 7, and Num. xxiv. 20, as a powerful people much earlier than any descendant of Esau. Between them and the Hebrews, many battles were fought, wherein the latter were generally conquerors; the enmity most probably originating in the conduct of the Amalekites to Israel, when they were fleeing from Egypt, Exod. xvii. 8. They were to be destroyed, and their very name blotted out, which, however, was not accomplished till long after the Israelites were settled in their land, 1 Chron. iv. 43. The term 'Amalekites' seems sometimes to be used in a wider sense than to describe the descendants of Eliphaz, Exod. xvii. 14—16; Deut. xxv. 17—19; 1 Sam. xv. 3.

AMASA, son of Abigail, David's sister, and general of Absalom's army, 2 Sam. xvii. 25. After Absalom's defeat, David pardoned Amasa, and gave him a post of honour in his own army, 2 Samuel xx. 4; but he was treacherously murdered by Joab. There was another Amasa, a chief of Ephraim, 2 Chron. xxviii. 12.

AMAZIAH, eighth king of Judah, son and successor of Joash, A.M. 3165. His name means *strength of Jehovah*. He acted wisely at the beginning of his reign; but after conquering the Edomites, 2 Kings xiv. he carried off their idols, and acknowledged them as gods, by adoration and offering incense. He then proclaimed war against Joash, king of Israel, who defeated his army, and took him prisoner. After this he reigned fifteen years at Jerusalem, but turned not to the Lord. A conspiracy was formed against him, the leaders of which assassinated him, as he fled to Lachish, 2 Kings xiv.; 2 Chron. xxv. A second person of this name was priest to the golden calves set up at Bethel, Amos vii. 10—17.

AMEN, a word signifying *true*, or *faithful*, or *so let it be*. It is a title of Christ, Rev. iii. 14. The word by which concurrence in prayer or praise was expressed, 1 Cor. xiv. 16. In all probability it was uttered audibly, 1 Chron. xvi. 36; Psa. cvi. 48. In the same manner the people testified their concurrence in the adjurations employed in enforcing the law, Deut. xxvii. 15, &c. The word was also frequently employed by our Lord when he spoke of anything of especial importance, or to which he expected particular attention, *Verily, verily* or *Amen, amen*.

The use of this word in connexion with the petitions in which we join with others, implies four things: 1. Belief of all that we have said concerning God and ourselves; together with sincerity in our ascriptions of honour to God, in the reverence we cherish for his name and attributes and works; and a persuasion of our own unworthiness, wants, and sorrows. 2. The wish and desire to obtain all that we have prayed for longing after it, and looking for it. The use of the word is equivalent to, *Lord, let it be according to our petition*. 3. The confirmation of all our professions, promises, and engagements to God. It thus becomes a solemn oath on our lips, binding to the Lord agreeably to the professions that we have made. 4. The hope and expectation of acceptance, and audience; and, indeed, while we thus confirm our dedication of ourselves to God, we also humbly lay claim to his accomplishment of the promises of his covenant, and wait in expectation that he will fulfil all our petitions, so far as they are agreeable to our best interests, and the designs of his glory.

AMETHYST, a gem of purple colour, the ninth in order upon the high priest's breastplate, Exod. xxviii. 19, xxxix. 12. There are two species of this gem; one, the more scarce, is the oriental or eastern amethyst, which, next to the diamond, is the hardest substance known: the other, the more common, is the occidental or western amethyst, one of the varieties of the quartz or rock crystal, found in many parts of

the world. The latter gem is the softer, and much more easily cut and worked of the two.

AMMONITES, descendants of Lot's youngest son. They lived in a country east of the Amorites, separated from Moab by the river Arnon. The prohibition of their entering *the congregation of the Lord*, or becoming incorporated with the Israelites, *to the tenth generation*, Deut. xxiii. 3, was understood by Nehemiah to be perpetual, Neh. xiii. 1. For a long time after the settlement of Israel in their land, the Ammonites actively opposed them, but at length they were subdued by Saul, 1 Sam. xi. 11. In the days of Jehoshaphat, and afterwards, when chastisement began to be inflicted on the Jews by Nebuchadnezzar, the Ammonites joined with the foes of Judah. Prophets, therefore, were directed to foretel their entire destruction, Zeph. ii. 8, 9; Amos i. 13—15; Jer. xlix.; Ezek. xxi.

AMNON, eldest son of David, by Ahinoam. He was slain by Absalom at a family feast, on account of his wicked conduct to Tamar, Absalom's sister, 2 Sam. xiii.

AMON, fourteenth king of Judah, and son of Manasseh. He began to reign A.M. 3363, and followed the example of his father, doing that which was evil in the sight of the Lord. He was slain by his servants in his own house, and Josiah his son succeeded him, 2 Kings xxi. 18—26.

AMORITES, descendants of one of the sons of Canaan. They are mentioned first in the time of Abraham. When the Israelites were about to take possession of the land God gave them, the Amorites were a strong people, occupying a tract on both sides of the Jordan. Sihon and Og were their kings at that time, who were both overthrown. To reconcile Deut. i. 44 with Num. xiv. 45, it is to be borne in mind, in the passage from Deuteronomy that Moses does not mention Amalekites. The passage is an instance of mere omission. In the passage from Numbers the Canaanites are mentioned, who were the same people as the Amorites. The name Amorite is often taken in Scripture for the Canaanites in general. The lands of the Amorites west of the Jordan, were given to Judah; and those east of that river were shared between the Reubenites and Gadites.

AMOS, the fourth of the minor prophets. In his youth he was a herdsman at Tekoa. He was chosen to the prophetic office and lived during the time of Uzziah, king of Judah, and Jeroboam the second. His name signifies *carried*, or, *a burden*. Amos is behind none of the prophets in sublimity and magnificence; his comparisons, indeed, are generally taken from rustic life, but they are exceedingly natural and striking. His predictions relate to the destruction of the nations contending at that time against Israel, as well as to the judgments the Israelites were to expect for their sins. He wishes to alarm those who were *at large* or *quite easy* in Zion, notwithstanding the affliction she endured, and to cheer the penitent with the promise of deliverance from future evil. In ch. ix. 11, there is a clear prediction of the Messiah, referred to in Acts xv. 16, 17. See quotations from ch. v. 25—27, in Acts vii. 42, 43. There were other par-

sons of the name. Amoz, the father of Isaiah, supposed to have been of the seed royal, and son of king Joash, has sometimes been confounded with Amos the prophet.

AMRAPHEL, king of Shinar. He confederated with others against the king of the Pentapolis, or district of five cities, whom they conquered, plundering their cities, and taking many captives, among whom was Lot, Abraham's nephew: but Abraham pursued them, retook Lot, and recovered all the spoil, A.M. 2092.

ANAKIM, the plural of the word signifying giant.

ANAMMELECH, or ADRAMMELECH, an idol said to have been worshipped by the sacrifice of children in the fire, 2 Kings xvii. 13. It is thought to denote the moon.

ANANIAS. Three of this name are mentioned in the New Testament. One a high priest of the Jews, A.C. 47. It was this high priest whom Paul is said to have reviled, when he was carried before him, Acts xxiii. 3. How did not Paul know that Ananias was high priest? Perhaps, because he was not at that time wearing his robes of office, or because, in reality, the office of the high priesthood was at that time vacant. Ananias had been deprived, and his successor murdered; the Sanhedrim was therefore destitute of a president. Ananias, who was exceedingly popular, presided at the meeting of the council, but probably for that particular occasion only. The words of the apostle were a prediction to Ananias, *that God would smite him*, which was afterwards accomplished, when he was murdered in the royal palace by a party of mutineers, at the head of whom was his son. Another Ananias was one of the christian professors of Jerusalem, who, together with Sapphira his wife, was suddenly struck dead, uttering a falsehood to the Holy Ghost, Acts v. Their sin at first consisted in reserving to themselves a part of the price of what they had voluntarily dedicated to the service of the Lord; they were thereby guilty of sacrilege. They afterwards increased their iniquity by a lie to conceal it. The third Ananias was a disciple, dwelling at Damascus, who was directed by a vision to go and find Paul upon his conversion, Acts ix. 10—18. Ecclesiastical tradition makes this Ananias bishop of the church at Damascus, for which, however, as in fifty other cases, there is no foundation.

ANATHEMA, something set apart, separated, devoted. It denoted a thing or person so set apart or devoted to God, as to admit of no redemption. Some devoted things or persons might be redeemed, the *anathema* never could be. Compare Lev. xxvii. 1—27, with verses 21, 28, 29. Hence, the term came easily to denote a cutting off, or separating any one from the communion of the faithful, from the number of the living, or from the privileges of society; or the devoting any animal, city, or other thing, to destruction. Moses and Paul both speak as if they thought being *accursed* a less evil than something else which they were fearing, *i.e.*, they asked the one to be blotted out of the book of life; the other to be accursed on behalf of his brethren the Israelites; but these are strong and bold expressions of

their love, and can only mean a emporal, not an eternal excision; which no good man can wish.

ANCHOR; figuratively, hope is called an anchor, Heb. vi. 19, because it gives stability to the soul, and enables it to weather out the storms of temptation and affliction. An anchor is the means of safety. Hope may be called *an anchor entering into that within the veil*, in allusion, as some think, to a particular stone in the temple walls, seen on the outside, and passing through to the interior, to which, therefore, criminals betook themselves for safety. To the hope of the gospel, the guilty betake themselves.

ANGEL, the word means properly a messenger, and is employed in Scripture for men in that capacity: as Moses, Heb. ii. 2; ministers of the word of God, Rev. ii. 1; iii. 1, 7, &c.; it was also used for whatsoever God may employ to execute his pleasure, Psa. civ. 4; Heb. i. 7; *who maketh the winds his angels, or messengers, and the lightnings his servants.* 2 Cor. xii. 7. But commonly the word intends an order of beings spiritual and intelligent, first in rank and dignity among created beings. Some are pure and happy. Others, Jude vi., are evil spirits intent on mischief, and full of enmity against God, Eph. vi. 12. Some writers have represented angels as divided into several hierarchies, and the New Testament countenances the idea of angels differing among themselves in station and dignity. See, with the last-mentioned passage, Eph. iii. 10.

ANGEL OF THE LORD, or ANGEL JEHOVAH, is a title frequently of Jesus Christ, Gen. xvi. 11—13; xviii.; Exod. xxiii. 20. Christ is also called the Angel of the Covenant. Mal. iii. 1, because he was sent to make known the covenant of mercy, to fulfil its condition, and to bestow its blessings. The officiating minister of a synagogue among the Jews, or their messenger or representative, was called their angel; the angel of such a synagogue. Hence the title in Revelation of the ministers of the Asiatic churches.

ANISE, an aromatic plant, the seeds of which are used in medicine as a carminative. An oil is extracted from the plant by distillalation; and during the process a water is also extracted, called aniseed water, a well-known cordial and carminative. In Matt. xxiii. 23, not anise, but dill is meant; the word employed denoting the latter of these plants. Our translators confounded two Greek words somewhat alike in sound, but different in meaning.

ANNA, daughter of Phanuel, a prophetess and a widow, of the tribe of Asher. A pious woman, who constantly attended the morning and evening service at the temple: she was fourscore years old, when the mother of Jesus came to present him in the temple, and entering, while Simeon was pronouncing the hymn of thanksgiving, which we read in the gospel, Anna likewise began to praise God, and speak of the Messiah to all those who waited for the redemption of Israel, Luke ii. 36, &c.

ANNAS, or ANANUS, a high priest of the Jews. He was father-in-law to Caiaphas, John xviii. 13 and before him Jesus Christ was brought, after he had been taken into custody at the mount of Olives.

ANOINT, to pour oil upon, Exod. xxix. 7. This ceremony was generally used in consecrating or setting apart to the office of king, priest, or prophet. It was a solemn designation to office. Aaron was



anointed, and Saul, and David, and the successors to the offices sustained respectively by those distinguished men. This was the anointing of consecration or inauguration, and probably denoted the communication from God of the gifts necessary for those offices. Jesus was emphatically the Lord's anointed, or the king, priest, and prophet of the church. Hence his name the Messiah, or in Greek the Christ, both of which names signify the anointed. The holy anointing oil, prepared by Moses for the consecrating of persons and things appointed to the service of God, was not to be in common use, nor imitated under pain of excision, but to be laid up in the most holy place, Exod. xxx. 32—38. It was one of the things that were wanting in the second temple.

Guests were anointed by their hosts, as a part of the welcome with which they were greeted, the omission of which was a sign of disrect Luke vii. 46. See Psalm xxiii. 5; xxvii. 9. Persons also frequently anointed themselves, and the omission of this practice was an oriental sign of mourning. Probably oil on the skin was regarded as contributing to health and cleanliness by checking perspiration. James v. 14 refers to a medical practice among orientals. Psalm cix. 18; Isa. i. 6; Mark vi. 13; Luke x. 34.

ANT, an insect. celebrated for its industry, Prov. vi. 6; xxx. 24, 25, generally of a brown cast and small size with us. The habits of ants accord with the description given by Solomon. They dwell together in societies which are well regulated. They attend to their young with the utmost care; they make use of proper seasons to collect a supply of provisions suitable for their purposes. The notion of their laying up corn or rice or other food against the winter seems to be a common error, and is not implied in the language of Solomon, when correctly interpreted. His lesson from the ant seems to be, *attend to your proper business*, or *avail yourself of favourable times for doing what you have to do without delay.*

ANTELOPE. This word does not occur in the English Scriptures, but there is no doubt that in the Hebrew text of the Old Testament, at least four animals are to be traced, all of which fall under this generic name. Of these, the fallow deer, and the pygarg, or dison, Deut. xiv. 5, are species. Antelopes are ruminating animals, or animals which, like our own cow, &c., chew the cud. They unite the light and graceful form of the deer with that in some particulars of the goat. Their eyes are soft,

large, and beautiful, with tear-pits beneath. They are mostly adapted for great speed. To this family belong the oryx and the gazelle, the former of which is supposed by some to be the animal called the unicorn, from the false notion of its having but one long straight horn rising from its forehead.

ANTICHRIST, one who assumes the place and office of Christ, or who maintains a direct opposition to Christ. The man of sin, who is to precede the second coming of Christ, and who is represented in Scripture, and by the fathers, as the epitome of every thing that is impious, cruel, and abominable. See 2 Thess. ii. 9, &c. Various are the opinions concerning this man of sin, some referring it to Mahommed, others to Caius Caligula, others to Simon Magus, others, and far the greatest part, to the Pope. Whatever antichrist may be, it is to be overthrown, Dan. vii. 25; and there is much now in the world to betoken the speedy approach of this great event. Hasten it, O Lord, in its time!

ANTIOCH. There were several cities of this name. Two are mentioned in the New Testament. One was the capital of Syria, situate on the Orontes, 300 miles north of Jerusalem, and thirty east of the Mediterranean sea. It was built by Seleucus Nicanor, about three centuries before Christ, and named after his father, Antiochus. Its inhabitants were distinguished for luxury and licentiousness, yet christianity flourished there, so powerful is the grace of God. Barnabas was sent thither from Jerusalem to encourage the new converts; many others were added to their number; and Paul, yielding to the solicitations of Barnabas, joined him, labouring at Antioch with great success for a whole year, Acts xi. 19—26; xv. 22—26. Peter also joined them, and in this city it was that he received his reproof from Paul, Gal. ii. 11—14. It was here that the disciples first received the name of Christians. The other Antioch was in Pisidia, Acts xiii. 14. Paul and Barnabas preached here also, but were obliged to leave because of a tumult raised against them by the Jews.

ANTIOCHUS, a common name of the kings of Syria, after the time of Alexander the Great, the actions of many of whom are foretold by the prophets: the books of Maccabees, as well as other ancient histories, relate the fulfilment of these prophecies. The name signifies one who *withstands*, or *lasts out*, denoting military prowess. The first Antiochus was a general of Philip, and father of Seleucus, who established himself as ruler in Babylon. 2. ANTIOCHUS SOTER, or SAVIOUR, son of Seleucus Nicanor. He began to reign A.M. 3724, and conferred many immunities upon the Jews of Asia. 3. ANTIOCHUS THEOS, or THE GOD, son and successor of Antiochus Soter, whose marriage with the daughter of Ptolemy Philadelphus, king of Egypt, is foretold by Daniel, xi. 6. He began to reign A.M. 3749. 4. ANTIOCHUS the GREAT, son of Seleucus Callinicus, to whom the Jews submitted; in consequence of which obedience he permitted them, throughout all his dominions, to live according to their own laws. He began his reign A.M. 3781. 5. ANTIOCHUS EPIPHANES, or the ILLUSTRIOUS, one of the greatest

persecutors the Jewish nation ever had. His design was to extirpate Judaism. He is prophesied of Dan. xi. He ordered the statue of Jupiter Olympus to be placed upon the altar of the temple, and a sow to be offered in sacrifice. The Maccabees then first appeared, and resisted the generals of this wicked prince. Antiochus, moved with indignation, was hastening into Judea to make, as he said, Jerusalem a grave for all the Jews; but the divine vengeance overtook him, for he fell from his chariot, bruised his limbs, and died in the most excruciating torture, A.M. 3840. Upon his death-bed, he wrote a submissive letter to the Jews, promising to turn Jew, if he recovered, and recommended his son to their protection. 6. ANTIOCHUS EUPATOR, son of Epiphanes, began to reign A.M. 3840, and reigned only two years. 7. ANTIOCHUS THEOS, a second with this surname, son of Alexander Balas, who was treacherously put to death by Tryphon, his minister, A.M. 3861. 8. ANTIOCHUS, surnamed PIUS, or SOTER, or SIDETES, i.e. *fisher* or *hunter*, son of Demetrius Soter, and brother to Demetrius Nicanor, reigned about ten years, from A.M. 3864 to 3873, when he was put to death by the Parthians.

ANTIPAS, the faithful martyr, Rev. ii. 13. 2. ANTIPAS HEROD, or HEROD ANTIPAS, son of Herod the Great, by Cleopatra, a native of Jerusalem. Antipas was appointed by Herod in his will tetrarch of Galilee and Petræa, which tetrarchy was confirmed to him by Augustus. He married the daughter of Aretas, king of Arabia, whom he divorced A.C. 35, in order to give place to Herodias, wife to his brother Philip, who was then living. John the Baptist, for denouncing this incest, was taken into custody by order of Antipas, imprisoned and afterwards beheaded by desire of Salome, Herodias's daughter, who pleased Antipas by dancing on a public festival, a condescension very unusual in those days, especially in persons of so high station, Matt. xiv. 6. Herod's army was defeated in a war which Aretas waged against him, for indignities shown to his daughter. Both he and Herodias, whose ambition caused his ruin, were afterwards driven from their kingdom, and died in banishment at Lyons.

ANTONIA, a tower or fortress of Jerusalem, built by Herod the Great, in honour of his friend Marc Antony. It stood upon an eminence, cut steep on all sides, with a wall 300 cubits high. It overlooked the temple, and was probably intended to keep the worshippers there in order at a time when they were becoming very turbulent and rebellious against Roman rule. From this tower the tribune ran with his Roman soldiers, to rescue Paul out of the hands of the Jews, who had seized him in the temple, with a design to put him to death, Acts xxi. 31, 32.

APE, a genus of animals brought by Solomon's ships to Jerusalem, 1 Kings x. 22; 2 Chron. ix. 21. Most likely this animal was that described by Pliny, lib. viii. c. 19, with fore-feet somewhat like the human hand, and with hind-legs and feet also resembling man's. The monkey will be easily traced in this description, but of what species we cannot say. Apes were anciently worshipped by the Egyptians; they are still adored in many places in India.

APHEK, *strength, a fortified, strong town.* Three places of this name at least are mentioned in Scripture; one in the tribe of Asher, Joshua xiii. 4; one near the spot at which the Israelites defeated Benhadad, 1 Kings xx.; and one in Issachar's territory not far from Jezreel, where the Philistines repeatedly encamped before they fought with the Israelites.

APOCALYPSE, a word that generally signifies revelation. It is the Greek name of the book which contains the revelations John had in the island of Patmos. This book of the New Testament is said to have been written about the year of Christ 96, in the island of Patmos, whither John had been banished by the emperor Domitian; but Sir Isaac Newton, guided by the title of the Syriac version, fixes the time of writing this book earlier, viz., in the time of Nero. The book of the Revelation has not always been received as canonical. The careful sifting of the evidence for and against its canonical authority has led to its being almost universally received as divinely inspired. It consists of two principal divisions; the first relating to the then present state of the church, and containing epistles addressed by direction of Christ to seven particular churches. The second part consists of prophecy, beginning with chapter iv., and going through the whole book. Seals are broken, and the contents of the documents they covered are read. Trumpets are sounded, and their language is interpreted. Vials full of plagues and judgments are emptied, and the calamities they inflict are described; and various other forms and subjects of prediction are presented, to understand the meaning and application of which requires very much of calm, patient, devout research. No book has suffered more than the Apocalypse has done from the rashness of interpreters. To explain this book, or indeed any book of prophecy, perfectly, is not the work of one man or of one age, and probably it never will be clearly understood till it is all fulfilled. It is graciously designed that the gradual accomplishment of predictions should continue to afford the most valuable testimony to the divine origin of our holy religion.

APOCRYPHA, *hidden, secreted,* the general name of certain books, or parts of books, not admitted into the canon of the Scripture. These books were unknown to the Jewish church, and apparently to the writers of the first three centuries. They are destitute of characters of divinely inspired books, and are never quoted or alluded to in any part of the New Testament. Against the divine authority of the Apocrypha, we have the concurring sense of the whole church of God; while for it there is only the authority of the church of Rome, a manifestly corrupt and misjudging church. These books though uninspired, are, some of them, of great value as histories, and others as throwing light on sentiments and practices obtaining in very early times. There are books called apocryphal pertaining to New Testament times and matters, which however are of no worth.

APOLLOS, a Jew of Alexandria, who came to Ephesus during the absence of Paul, when he had gone to Jerusalem, Acts xviii. 24. He was an eloquent man, and mighty in the Scriptures. After being

instructed in the Christian faith, he went to Achaia; and at Corinth, he was useful in convincing the Jews out of the Scriptures, that Jesus was the Christ. Paul mentions Apollos, in the epistle to Titus, iii. 13, with kindness.

APOSTACY, turning or falling away from, Acts xxi. 21; 2 Thess. ii. 3. It was formerly used, as it is now, to denote a deserting or abandoning of the true religion. The apostate and the heretic, in religious phrase, differ. One gives up a part, the other the whole, of religion. Some early Christians relapsed from christianity to judaism. Some mingled christianity and judaism. Some gave up christianity for paganism: all are occasionally called apostates. See Gal. v. 4; Heb. vi. 4—6; x. 38, 39.

APOSTLE, one delegated or sent, John xiii. 16. The name is applied generally to those whom Christ sent to preach his gospel, and propagate his truth in the world. Their number was twelve, in allusion to the twelve tribes of Israel, and their commission while Christ was yet with them, was confined to the Jews, Matt. x. At his ascension, their commission extended to all nations; still, for about eight years, they confined themselves to Jews, and for nearly three more, they only addressed devout or proselyted Gentiles. Saul, who was born among Gentiles, and Barnabas, also born in a Gentile country, were selected by the Holy Ghost to preach especially to Gentiles. The former, for eight or nine years, appears to have confined his labours as the other apostles did, but at length, having been prepared for it by God's providence, he was thrust forth with Barnabas to seek the conversion of the heathen. Paul is frequently called *the apostle*, by way of eminence: he was in labours more abundant than they all. An apostle must have seen Christ alive after his crucifixion; the apostles were to be eye-witnesses to his resurrection, 1 Cor. ix. 1; Acts xxii. 15; xxvi. 16—20. He must have received his commission immediately from Christ. Apostles were infallibly inspired by the Holy Ghost; they were endowed with miraculous powers, and they had a charge not at all confined. They were to go anywhere and everywhere preaching the gospel.

APPEAL, to refer to another judge, Acts xxv. 21. A law of Rome, called the Sempronian law, secured the right of appeal to every Roman citizen; *i.e.*, the appellant could not be capitally convicted without the suffrages of the people. A freeman of Rome could thus remove his cause from any provincial governor to the senate or emperor, or to such magistrates as had been appointed to hear appeals. Paul appealed to Cæsar against Festus and the Jews, who would have condemned him, Acts xxv 8—12.

APPLE, *Tappuach*, most probably the citron. The best apples of Egypt, by no means good ones, are obtained by sea from Rhodes, by land from Damascus; it is not probable, therefore, that Judea, an intermediate country, had any apples that were of value. All, moreover, that are now used in Judea, at all remarkable, are of foreign growth. The citron-tree was a large, beautiful, and noble tree, of exquisite smell, affording a delightful shade, and exhilarating



fruit, see Cant. ii. 3—5; vii. 8; Prov. xxv. 11. *Golden citrons in silver baskets*, an allusion to the manner of serving up the fruit on Solomon's table.

AQUILA, a native of Pontus, in Asia Minor, who, together with his wife, Priscilla, were converted at an early period to the christian religion. Paul salutes them, Rom. xvi. 3, with great kindness, and also 2 Tim. iv. 19, for they were then at Ephesus. As Aquila was of the same occupation as Paul, the apostle lodged and wrought with him at Corinth, Acts xviii. 2, 3.

AR, capital city of the Moabites, Numb. xxi. 28; Isa. xv. 1. It is also called Rabbath and Rabbath Moab, to distinguish it from another Rabbath. It was about seventeen miles east of the Dead Sea, and ten miles south of the river Arnon

ARABIA, a country of very great extent in Asia, between Suez and the Red Sea on the west, and the Persian Gulf and the Euphrates on the east. The Indian ocean is its southern boundary, its northern has not been well defined. It is distinguished into three great divisions, ARABIA DESERTA, ARABIA PETRÆA, and ARABIA FELIX ARABIA DESERTA is situate between the Euphrates on the east and north, the mountains of Gilead on the west, and Arabia Felix on the south. It comprised the Itureans, the eastern part of Edom, the Nabatheans, the inhabitants of Kedar, &c., who wandered from place to place, to find pasture and water for their cattle, without either cities, houses, or fixed habitations. ARABIA FELIX is situate to the south of Arabia Deserta, divided from it by a chain of mountains. It is bounded on the east by the Persian Gulf, on the south by the ocean, and on the west by the Red Sea, or Arabian Gulf. This country is said to have abounded in gold and silver, which however is doubtful, and in odoriferous spices, such as frankincense, myrrh, aloes, balsam, gums, cassia, &c., and in all the fruits of temperate and warm climates. The people generally lived under tents in the field. Arabia Felix, as well as Arabia Petræa, was possessed by the descendants of Ishmael. ARABIA PETRÆA lies immediately south of Palestine, and contained the southern Edomites, the Amalekites, the Cushim, or Ethiopians, the Mahonim, &c. Here stood Mount Sinai, where the law was given to Moses; and here chiefly the Israelites journeyed in their way from Egypt to Canaan. The races who inhabited this vast region seem to have been, 1. The descendants of Ham through Cush, who dwelt chiefly in the south. 2.

The Joktanites, or descendants of Joktan, (the Arabs call him Kahtan,) the second son of Eber, Shem's great grandson, and with them were certain descendants of Abraham by Hagar and Keturah, and also the Edomites, or descendants of Esau. Nahor's posterity, and Lot's also, settled in different parts of this extensive country. Besides these, there were other tribes whose descent is unknown. The ancient Arabians were a commercial people, Gen. xxxvii. 28. The languages, or dialects, spoken by these tribes closely resemble the Hebrew; and there have existed from very early times versions of parts of the Scripture, or of the whole, into Arabic, which are of great value in scripture criticism.



ARARA Γ, the name of a mountainous country in Armenia, on one of the peaks on which it is said that Noah's ark rested after the deluge, Gen. viii. 4. Tavernier says, that there are many monasteries upon one of the mountains of this region, which has obtained the name anciently given to the whole region, which the Armenians call Meresoussar, because the ark stopped there. Tournefort says, that the top of Mount Ararat is inaccessible, both from its great height, and the snow it is covered with; it lies twelve miles east of Erivan, in a vast plain, having no other mountain near it, and so high, as to be seen at the distance of ten days' journey. Sir R. K. Porter, in his travels, has given a beautiful description of this celebrated mountain. It has two peaks about seven miles apart from each other, and in this space he supposes the ark to have rested. It must, however, be remarked, that whatever distinction was conferred by the resting of the ark, is enjoyed by this mountain only in common with many other eminences in that region. The aspect of this country was very much changed by a series of earthquakes, lasting from June 20, to September 1, 1840.

ARCHANGEL, Dan. xii. 1; 1 Thess. iv. 16; Jude 9; according to some, an order of angelic beings of great dignity. Others think, and with great probability, that

by the title Jesus Christ is intended. Who but he was the prince, the great prince, of the Jewish people? Who but he will call the dead to judgment?

ARCHELAUS, son of Herod the Great, whose will declared him successor to the kingdom, upon condition that Augustus approved of it. Augustus, however, gave him the title, not of king, but of Ethnarch, with but half the territories which his father Herod had enjoyed. Archelaus governed the kingdom of Judea with violence and injustice, for which he was accused before Augustus, who banished him, and he continued in exile to the end of his life. Joseph upon his return from Egypt, with the young child Jesus and his mother, having heard that Archelaus reigned in Judea, in the room of his father Herod, Matt. ii. 22, was afraid to go thither, and therefore dwelt at Nazareth.

AREOPAGUS, the high court at Athens, famous for the justice of its decisions. It was the special duty of this court to see that religion was kept pure from all foreign admixtures. Paul, therefore, having preached at Athens, Acts xvii. 19, was carried before the Areopagites, as the introducer of a new religion. 'Jesus' and 'the resurrection' were probably thought to be new deities. He spoke upon this occasion with so much wisdom, that Dionysius, one of his judges, was converted, and he was dismissed without any farther trouble.

ARIEL, *lion of God*, or lionlike, as it is rendered, 2 Sam. xxiii. 20; 1 Chron. xi. 22, capital of Moab. 2. Ariel is also taken for Jerusalem, Isa. xxix. 1, 2, as victorious under God, and for the altar of burnt offerings, Ezek. xl.

ARIMATHEA, a city, supposed to occupy the site of the modern Ramleh, about eight miles south-east from Joppa, and twenty-four nearly west from Jerusalem. It lay in the fine undulating plain of Sharon. This was the birth-place of Joseph, in whose new tomb Christ was buried, Matt. xxvii. 57; John xix. 38.

ARK, Noah's ark, a floating vessel built by Noah for the preservation of his family, and that of the several species of animals during the deluge, Gen. vi. 14. From the use and design of the ark, its form and figure was probably that of a house, rather than that of an ark or coffer; there were several stories



in it. It was 120 years in building. The wood of which it was built, is called gopher-wood, variously translated, cedar, pine, box, &c. The dimensions of the ark were 300 cubits in length, fifty in breadth, and thirty in height. The length of the cubit, and the variety of measures that went under this general name, render it impossible now, with any satisfactory results, to state the admeasurement of the ark in English terms. Experienced ship-builders, however, describe it as exactly preserving the proportions now commonly adopted in constructing ships of burden. It had to carry eight persons, many quadrupeds, with fowls, reptiles

and insects, that could not live in water, and all the necessary food for these creatures for a year. It has been contended, from the difficulty of stowing away so many creatures, and providing for them so long, that the deluge could not have been universal. Bishop Stillingfleet, in the Origines Sacræ, maintains this opinion with great force of argument. The language of the Bible, however, is against the opinion, and traces of the ark and of the deluge are to be found in the mythology of almost all ancient nations.

ARK OF THE COVENANT, a small chest or coffer, nearly four feet in length, and about two feet in height and in breadth, in which were contained the golden pot that had manna, Aaron's rod, and the tables of the covenant, Numb. xvii. 10; Heb. ix. 4. Solomon in his prayer mentions only the two tables of the covenant as in the ark, 1 Kings viii. 9; 2 Chron. v. 10. Aaron's rod and the golden pot of manna had perhaps been removed after the record of the circumstances to which they severally



referred. The ark was made of shittim-wood, overlaid within and without with pure gold; adorned with a border on its upper part; [illegible] the four corners of the two sides lengthwise furnished with four rings of gold, into which were put staves of shittim wood, overlai with gold, which were not to be taken out, Exod. xxv. 10, &c. Upon the ark was the lid or mercy seat, made of solid gold, in length two and a-half cubits, and one and a-half in breadth. Upon this lid were raised two cherubim, one at each end, of pure gold, with their faces towards each other, and bending downwards to the mercy seat; their wings were expanded, embracing the whole compass of the mercy seat, and meeting in the middle. Here the shechinah, or symbol of the divine presence, in the appearance of a cloud, rested, Lev. xvi. 2, and hence the divine oracles were audibly given, as often as God was consulted, on behalf of his people. Hence it is, that God is said to dwell between the cherubim, Psa. lxxx. 1. All who observed the Levitical law, worshipped towards the spot that was occupied by the ark, the most sacred of their symbols. Hence, wherever they were, they turned their faces when praying towards this place, Dan. vi. 10; 1 Kings viii. 30. The second temple was without the ark. This sacred chest was called the ark of the covenant, because it was the symbol of the covenant between God and the Jews, and the ark of the testimony, because it contained the tables which served as witnesses against every transgression.

ARM, the emblem of strength; sometimes of the instruments of cruelty and mischief used by the wicked, Psa. x. 15; Deut. v. 15. To cut off the arm is to deprive of authority, 1 Sam. ii. 31; Zech. xi. 17.

ARMAGEDDON, Rev. xvi. 16,

the mountain of Megiddo, a city at the foot of Mount Carmel. It probably denotes not any particular place, but is a proverbial name for a place of the utter destruction of God's enemies, or of deep mourning in allusion to the calamities in Megiddo, recorded Judg. v. 19; 2 Kings xxiii. 30. The many ingenious speculations on the passage in which the prophetical apostle mentions Armageddon are but little satisfactory to sober readers of the Bible.

ARMENIA, a considerable country of Asia between the Caucasian mountains on the north, and the Taurian on the south, the plains of Iran on the east, and those of Asia Minor on the west. It is often confounded with Aram or Syria. In 2 Kings xix. 37, and Isa. xxxvii. 38, it is said, that the two sons of Sennacherib, after having killed their father, escaped into Armenia. The people of this country appear to have been anciently what they still are, an industrious, frugal, trading people, Ezek. xxvii. 14. Togarmah is generally supposed to be the same with Armenia.

ARMS, or armour of the Hebrews, offensive and defensive, were the same with those of other people, and made indifferently of brass and iron. The Hebrews were



expert archers and slingers; particularly the Benjamites 1 Kings xiv. 27; 1 Sam. xvii. 5—7; Judges xx. 16.

ARMY. The army of the Israelites was obtained, as needed, by a levy, Deut. xx. 5—9, from which were excused, 1. All who had built but not inhabited a house. 2. All who had planted but not eaten of a vineyard. 3. All who were espoused, but had not been married for one whole year. 4. All who were faint-hearted, every thing in ancient battles depending on personal prowess. The Israelites went up through the wilderness organized as an army, the tribes being so placed as to form a square of three miles each way. The tabernacle or tent of their Lord and King was in the centre. The expression a *sabbath-day's journey*, probably originated in this arrangement—it was just so long as from the distance between the tabernacle and the outer part of this square, and back again, or nearly three miles. For the order in which armies went to battle, and the accompanying observances, see Deut. xx.; Num. x. 9, 10; 2 Chron. xiii. 12—14. God often assumes the name of the God of hosts or armies, because captain of the armies of Israel, 1 Sam. xvii. 45.

AROER. There are three places of this name. One was east of the Jordan, Deut. ii. 36. A second is called Aroer of Gad, Judges xi. 33. Probably it was rebuilt by that tribe. A third lay in Judah, 1 Sam. xxx. 28, in the southern part of that tribe's possession.

ARTAXERXES, the Greek name of the three Persian monarchs who are mentioned in the Old Testament. The first, Ezra iv 7—24, obstructed the re-building

of the temple at Jerusalem. The second permitted Ezra, with some of the Israelites, priests, &c., forming a second colony of returning captives, to return to Jerusalem, Ezra vii., and gave him important aid in his undertaking. The third, or Axtaxerxes Longimanus, allowed Nehemiah to go to Jerusalem for the furtherance of national objects, and to remain there a set time, Neh. ii. There have been disputes among learned men as to the identity of these kings respectively, but chiefly as to the first two, which perhaps cannot now be determined.

ASA, son of Abijah, king of Judah, succeeded his father A.M. 3049: he acted at the beginning of his reign with great wisdom and piety, by purging Jerusalem from abominable practices connected with idolatry, breaking the idols, and demolishing their altars in all the cities of Judah. He did not, however, root out all sinful worship, deeming it politic, perhaps, to tolerate the high places as a less evil than idolatry. But in the latter part of his reign he sent large presents to Benhadad, king of Syria, requesting his assistance against Baasha, king of Israel; for which application, as implying a distrust of God's power, and goodness, to help him, he was reproved by the prophet Hanani. He was so exasperated with this reproof, that he put the prophet in chains, and at the same time gave orders for the execution of many of his friends. At last he grew extremely peevish and passionate, which perhaps might arise from the acuteness of his disorder *in his feet*, to heal which he had recourse to *physicians*, not to Jehovah, or probably to idolatrous pretenders to the healing art. He died A.M. 3090, in the 41st year of his reign, and was succeeded by his son Jehoshaphat.

ASAPH, the son of Berachiah, of the tribe of Levi, 1 Chron. vi. 39. He was a celebrated musician in David's time. Several psalms are inscribed with the name of Asaph, the style of which is lofty and elevated: whether written or only set to music by Asaph, is doubtful. Certainly some of them cannot be his, because they relate to the Babylonish captivity. Perhaps those later psalms are called Psalms of Asaph, because they were set to his music. There were two other persons of the name, 2 Kings xviii. 18.

ASCENSION OF OUR LORD. The glorious departure of Jesus Christ from earth to heaven, in his human nature, forty days after his resurrection. This event was predicted, Psa. lxviii. 17, 18; xlvii. 5, 6. It is attested by many unexceptionable witnesses. His disciples saw him ascend, Luke xxiv. 50. Angels also, Acts i. 11. Some saw him in his glorified state. Stephen, Acts vii. 56, 57. Paul, Acts ix. 1—9. John, Rev. i. He did as he had promised to his disciples; giving his Holy Spirit, John xvi. 7, 14; Acts ii. Christ ascended, that he might appear in the presence of God for us, Heb. ix. 24; that he might be invested with kingly authority, Eph. i. 20—23; iv. 8, &c.; that he might prepare a place for his people, John xiv. 1—4; and that a practical proof of the divine approbation of his vicarious work might be given, Phil. ii. 6—11.

ASHER, *happiness*, the son of

Jacob and Zilpah, his wife Leah's maid, Gen. xxx. 13. The inheritance of the tribe of Asher lay in a very fruitful country, Deut. xxxiii. 24, with Phœnicia to the west, Mount Libanus to the north, Mount Carmel and the tribe of Issachar to the south, and the tribes of Zebulun and Naphtali to the east. Some think that the Phœnician territories, including Tyre and Sidon, were assigned to Asher.

ASHES, the earthy part of wood, and other combustible bodies, remaining after they are burned. *To repent in sackcloth and ashes* is frequently used to express mourning for sin, any great calamity or distress, the consequence of sin. A ley or lustral water, made with the ashes of a heifer, sacrificed on the great day of expiation, was used in purifications, Numb. xix. 17. *To be dust and ashes*, is the humble confession of Abraham to God, Gen. xviii. 27. *To feed on ashes*, in Psa. cii. 9, appears to express deep grief, but in Isaiah xliv. 20, it denotes labouring to no purpose. To strew ashes on the head was also a sign of mourning.

ASHTAROTH, or ASHTORETH, plural of Astarte, a god-



dess of the Zidonians, 1 Kings xi. 5, called the queen of heaven, Jer. vii. 18; xliv. 17. Ashtaroth is often mentioned in connexion with Baal, as the corresponding female deity In this idol the moon was adored, and her image was frequently accompanied by that of the seven stars. Tables were prepared for her on the flat roofs of the houses of her worshippers, on which were presented bread or cakes, liquors or perfumes. Solomon introduced the worship of Astarte into Israel, but Jezebel, Ahab's wife, principally encouraged it, 2 Kings xxiii. 13.

ASIA, one of the grand divisions of the earth. With these divisions the Hebrews were unacquainted, and therefore the word Asia, in this sense, does not occur in Scripture. Asia is mentioned frequently in the New Testament, where, however, it denotes the peninsular portion of Asia, called, since the fifth century, Asia Minor. Acts xix. 26, 27; xx. 4, 16, 18; xxvii. 2, &c. In other texts, Acts ii. 9; vi. 9; xix. 10, 22; 2 Tim. i. 15; 1 Peter i. 1; and Rev. i. 4, 11, Asia means the Roman Proconsular Asia, consisting of several provinces. In some places Asia seems to be taken for one of those provinces lying on the western side of Proconsular Asia, of which Ephesus was the capital.

ASKELON, or ASCALON, a city of the Philistines, and one of the five satrapies, or principalities, situate on the Mediterranean, between Azotus and Gaza. It was taken by the tribe of Judah after Joshua's death, Judg. i. 18.

ASNAPPAR, a king of Assyria, who sent the Cuthæans into the country of the ten tribes, Ezra iv. 10. Many suppose this prince to be Salmaneser; but others, with

tains; west, by the Tigris and Mesopotamia; south, by Susiana and by Babylonia; and east, by a part of Media and Mount Choathias and Zagros. The kings of Assyria, from Phul or Pul, 2 Kings xv. 19. Tiglath-pileser, Shalmaneser, Sennacherib, Esarhaddon, &c., had many wars with Israel, and were often employed by God to punish the sins of his people, but at length their power was overthrown, as predicted, Zeph. ii. 13, Sir Isaac Newton says, in the third year of Jehoiakim, the successor of Josiah, about 607 years before Christ.

ASTROLOGY, a supposed art of foretelling future events from the positions and aspects of the heavenly bodies, originating in the notion that the stars have an influence for good or evil on the affairs of men; which influence may be discovered. This art originated in Chaldea, and was from thence transmitted to the Egyptians, Greeks, and Romans. Astrologers were in high esteem among the Babylonians, Dan. i. 20, ii. 2, iv. 7, v. 7, 11, 15, and other nations, Dan. ii. 10, and also with the ungodly Jews, Isa. xlvii. 13—15. The Scripture styles them stargazers, monthly prognosticators, magicians, sorcerers, Chaldeans, soothsayers, and wise men. Astrology was intimately connected with Sabaism, or the worship of the stars; it, in effect, denies God and his providence, and is therefore ranked in Scripture with practices most offensive to him.

ATHALIAH, daughter of Ahab, king of Israel. She is called also daughter of Omri, 2 Chron. xxii. 2, which is an instance of the wide sense of the terms of relationship as used in Scripture. Athaliah was Omri's grand-daughter. She was wife of Jehoram, king of Judah. Jehu having slain her son, Ahaziah, she seized the kingdom, destroying all the sons of Jehoram which he had by other wives. But Jehosheba, wife of Jehoiada the high priest, providentially saved Joash, son of Ahaziah. He afterwards succeeded to the throne, and Athaliah was slain, after a reign of six years, 2 Kings xi., A.M. 3125.

ATHENS, a celebrated city and republic of Greece, the inhabitants of which were famed for learning, eloquence, and politeness. Paul preached in this city, and converted Dionysius, a member of the Areopagus. The altar at Athens *to the unknown God*, was erected to commemorate the deliverance of the city from a pestilence, the people not knowing to what deity to ascribe that deliverance, or supposing it too great to have been effected by any of the deities they already worshipped, Acts xvii. 22—28.

ATONEMENT. The word so translated is taken from a verb, which signifies to cover. It presupposes something wrong between two or more parties, producing discord or disunion, and signifies, in reference to the offended party, making him propitious, appeasing him, Gen. xxxii. 20, and in reference to the offender, covering or making satisfaction for his offence. God is subject to no change. Atonement, nevertheless, is that in consideration of which, though the sin of man violates his law, and occasions his displeasure, he deals with the offender like one propitious and reconciled.

Under the Mosaic dispensation, sacrifices were offered to atone for offences, both ceremonial and moral

In the New Testament the sacrifice of Christ is set forth as that in virtue of which sin is forgiven, John i. 29; Matt. xxvi. 28; 1 John i. 7; Rev. i. 5, 6. This sacrifice was necessary, to remove not a natural but a moral difficulty from the way of forgiveness. Sin must be punished. A government that never punishes, secures no respect; one forgiving occasionally and punishing occasionally, out of mere caprice, is as little esteemed. And if the government of God had always punished, the whole human race must have perished, for *all have sinned, they are altogether gone out of the way.* By surrendering his Son to suffering and death, on account of sin, God has vindicated his law, provided for the honour of his government, and secured, while he forgives sin, that repentance and obedience, without which no favour can be enjoyed at his hands. The sacrifice of Christ is sometimes represented as efficacious simply because such was the appointment of God. Doubtless God has appointed that pardon shall be granted by this medium, but the appointment presupposes an intrinsic fitness in the death of Christ to expiate transgression. Whether the atonement was made for the sins of some, or for those of all men, is a question fiercely disputed; but without duly considering that, properly speaking, atonement respects only sin and God. It is the satisfaction offered to divine justice in lieu of the punishment of the sins of men in their own persons, by virtue of which all true penitents believing in Christ are reconciled to God, freed from the penalty of their sins, and entitled to eternal life.

ONEMENT, DAY OF. The tenth of the month Tisri, answering nearly to our September. A season of great solemnity, according to the Mosaic law. The people rested from all labour, and strictly fasted on this day. The high priest, laying aside his splendid robes, confessed over a victim which he had to offer, his own sins and those of his house. The people's sins were afterwards acknowledged, and two goats were presented, one of which was to be slain, the other was to be sent away into the wilderness, these sins by a symbolical action being first laid upon his head. The blood of the victims slain was sprinkled in the sanctuary, the court, and on the altar; and the priest went into the holy place to pray for the people. All this was to typify the work of Christ, Heb. ix. x.

AUGUSTUS, *venerable*, emperor of Rome, and successor of Julius Cæsar. This was the emperor who



appointed the enrolment mentioned by Luke, ii. 1, which obliged Joseph and Mary to go to Bethlehem, the place where Jesus Christ was born.

AVENGER OF BLOOD, see GOEL.

AZARIAH, the name of several of the high priests of the Jews. It is the name also of one of the kings of Judah, otherwise called Uzziah: the first part of whose reign was

piously and successfully conducted, 2 Chron. xxvi.; but afterwards he was struck with leprosy for meddling with the office which God had laid exclusively upon priests. Isaiah and Amos prophesied in his reign. There are in all thirteen Azariahs mentioned in the Old Testament. The name means, *he whom Jehovah helps.*

B.

BAAL, the word for *lord, master*, in the Syro-Arabian languages, and generally appropriated to an idol of the Chaldeans, Phœnicians, Cananites, and other ancient nations. The name was employed as that of the chief of the objects of idolatrous worship. Under this name the sun was worshipped, 2 Kings xxiii. 4—11, whom they supposed to be the lord and master of the universe. The



Baal of the Sidonians, Carthaginians, Babylonians, and Assyrians, was most probably the Moloch of the Ammonites, the Chronos of the Greeks, and the Saturn of the Latins. The name, however, was at length given to other deities besides the chief one of the nations mentioned.

The temples and altars of Baal were generally on eminences, called *high places;* they were enclosed by walls, and perpetual fires were maintained within them. In some of these temples there were also statues or images. The Hebrews often followed the Canaanites in their adoration of this idol, sacrificing to him human victims in groves on high places, and on terraced houses. They had priests and prophets of Baal, and in the worship of this deity, and in that of Astarte, they committed all sorts of infamous and immodest actions, Jer. xxxii. 35; Hosea iv. 14; 1 Kings xiv. 24; xviii. 22; 2 Kings x. 19; xvii. 16; xxiii. 4, 7. The plural Baalim, is often used for idols generally. There were many cities in Palestine with names compounded of Baal, and some other word, as Baalah, Baal-ath-beer, Baal-gad, Baal-hamon, &c.

BAAL-BERITH, god of the Shechemites. The name, signifying *lord of the covenant*, may be taken for the god who presides over alliances and oaths, Judges viii. 33; ix. 4, 46. The name is used in composition with other terms to designate some supposed attribute or province, or it may be some local habitation of the deity, as BAAL-PEOR, BAAL-PHEGOR, or BEEL-PHEGOR. Peor is supposed

to have been a part of Mount Abarim, and thus designates a locality in which Baal was worshipped. We are told, Numb. xxv. 3, that Israel joined himself to this idol. Probably the idol intended under the name Baal-Peor was the same with the Chemosh, the abomination of the Moabites, to whom Solomon erected an altar, on the mount of Olives, 1 Kings xi. 7. Calmet and Mr. Faber suppose Baal-Peor to be the Adonis of the Greeks, who was pre-eminently the lord of impurity. To this impurity there is a reference in Hosea ix. 10. BAAL-ZEBUB, or BEEL-ZEBUB, signifies *god of flies*, the idol of the Ekronites. Some have thought this title was given in contempt to an idol whom the heathen denominated god of the heavens. This, however, is doubtful. Flies were exceedingly troublesome in those hot countries, and it is probable that the Ekronites consulted the deity as their defender from these insects. Hercules, and even Jupiter, both had the name of the *fly-chaser*. Baalzebub seems from 2 Kings i. 2, to have been considered as the patron deity of medicine. In New Testament scripture he is styled the *prince of devils*, Matt. xii. 24, and *the chief of the devils*, Luke xi. 15. The Jews were taught to consider all the idols of the heathen as devils. Their principal idol, therefore, would be very properly denominated the prince or chief of the devils. BAAL-ZEPHON, is supposed by the Jewish rabbis, and after them by Grotius, to have been the idol set up to guard the confines of Egypt; the name Zephon signifying *to contemplate* or *observe*. Others suppose it to be the name of a town, Ex. xiv. 9, though ancient geographers are silent as to its situation. It was probably a temple to Baal at the northern point of the Red Sea, about which there would be a town.

BAASHA, son of Ahijah, and commander-in-chief to Nadab, son of Jeroboam. He treacherously killed his master at the siege of Gibbethon, and usurped his kingdom, which he possessed twenty-four years, 1 Kings xv. The better to secure himself in his usurpation, he put all the relations of his predecessor to death; thus accomplishing the predictions of Ahijah against the house of Jeroboam. In 1 Kings xvi. 2, he is said to have been exalted to the kingdom of Israel by God, *i. e.*, his accession was according to divine decree, though he himself was instigated only by his own ambition and covetousness.

BABEL, the name of that famous tower, where God confounded the language of the men concerned in building it so that they could no



longer understand each other, Gen. xi. 9. This was probably in order to hasten their dispersion over the earth. They intended the tower to be a kind of rallying point, whatever might in future befal them. The manner in which their language was confounded, cannot possibly be accounted for in a natural

way, God himself interposing in it miraculously. The whole race of mankind then existing, seems, by the account of Moses, to have been concerned in the erection. The building of the tower of Babel, and the confusion of languages, are fixed by chronologists at about A.M. 1775. Herodotus, a Greek historian, 445 years B.C., 1700 years after this tower was built, mentions it as still standing at Babylon; perhaps it was the original tower repaired and enlarged; and down to the present time travellers think they can trace its vast remains.

BABYLON, the capital of the ancient kingdom of Babylonia or Chaldea, in Asia, is supposed to have occupied a site forty-three degrees east longitude, and thirty-three north latitude. Semiramis is said by some, and Belus by others, to have founded this city. But by whomsoever it was erected, Nebuchadnezzar was the finisher of it; he made it one of the wonders of the world. The most famous works in and about this city were its walls, the temple of Belus, Nebuchadnezzar's palace, the hanging gardens, the banks of the river, the artificial lake, and the canals. Herodotus describes its walls as forming an exact square, each side of which was 120 furlongs in length, 300 feet in height, and seventy-five feet in breadth. Other authors more modern, make them of less dimensions, but they probably speak of their condition after they had been taken down by Darius Hystaspes. They were built of large bricks, cemented together by bitumen. The city was encompassed, without the walls, with a vast ditch, filled with water, and lined with bricks on both sides. In the whole compass of the wall were 100 gates of solid brass; and on the walls were 250 towers. The city, or town within the walls, was regularly built; for, from each of the twenty-five gates, on every side of the square, there was a straight street, extending to the corresponding gate in the opposite side; therefore the whole number of streets was fifty, each about fifteen miles long, twenty-five of them crossing the other twenty-five exactly at right angles. By this intersection, or crossing the streets, the city was divided into 676 squares, each of four furlongs and a-half on every side, or two miles and a quarter in compass. Round these squares, on the sides towards the streets, stood the houses, all of which were three or four stories high. The intermediate space within each of them was occupied as gardens, either for pleasure or convenience. A branch of the river Euphrates, which ran from north to south, divided the city into two parts, by passing through the midst of it. The whole city stood in a large plain, in a very fat and deep soil. That part of it which stood on the east side of the river was the old city; and the other on the west was added by Nebuchadnezzar, both being included within the vast square bounded by the walls above mentioned. The glory of this city, however, did not last long. In the plenitude of its power, 160 years before an enemy approached it, prophecy pronounced its doom; and accordingly a succession of ages brought it to the dust. It fell gradually, till at last it sank into utter desolation. Cyrus conquered the city first. Darius took

down great part of its famous walls. Xerxes rifled its temples; Alexander died while in the act of restoring its former splendour, Jer. l., li. Cyrus finally obtained possession of the city by turning the river Euphrates out of its course into a neighbouring lake; so large, however, was the city, that those who lived about the middle of it did not know for a long time that its besiegers had succeeded in their enterprise. Herodotus says, that it was taken while many of the inhabitants were engaged in carousals, it being a festive occasion, Dan. v. Out of the remains of Babylon after it was overthrown, four capitals are said to have been built, namely, Seleucia, by the Greeks; Ctesiphon, by the Parthians; Al Maidan, by the Persians; and Kufa, by the Caliphs: with towns, villages, and caravanserais almost without number. The destruction of the city is so complete, that no traces of its vast walls and buildings can with certainty be found. Mounds of earth formed by the decomposition of buildings, channeled and furrowed by the weather, and having their surfaces strewed with pieces of brick, bitumen, and pottery, are almost all that now indicate the spot once so populous and magnificent.

Babylon, as used in Scripture, sometimes intends the empire so called, which was the first of the great monarchies of which we have any historical record. It was founded soon after the flood, and under Nimrod it consisted of four principal cities, Babel, Erech, Accad, and Calneh. It was afterwards enlarged by Asshur, partly by the addition of Nineveh to its cities. A second city of that name was afterwards founded by Ninus, and became the capital of the Assyrian monarchy. This monarchy ran through three great eras, one commencing with Nimrod, 2000 B.C., during which Babylon was the capital; a second commencing with Ninus, 1230 B.C. Nineveh was their metropolis. The third era commenced with Belosis, 606 years before Christ, when Babylon was again the seat of power.

The name Babylon also is used to denote a country of Asia, called Babylonia, from its first city Babel, and Chaldea, from the inhabitants the Chaldeans, or Chasdini. The country comprised under this name anciently, is now called Yemen and Irac.

Babylon, as the great oppressor of the Jews, emblematically denotes any powerful oppressor and persecutor of the people of God, and especially the Roman hierarchy, Rev. xviii. 2.

BADGER, a word incorrectly used as the translation of the name of the animal from the skins of which the outer covering of the tabernacle was made. Many opinions have been entertained as to what this animal was. Most certainly it was not the animal now known by the name. It is scarcely probable that the skin of an animal reputed unclean would have been selected for the purposes to which the skin of the creature intended by the word was applied. A very probable opinion is, that the animal intended was one of the ruminating animals of the great antelope family Egyptian monuments exhibit in their hunting scenes animals whose skins were very likely to be so

employed; and it is no light confirmation of the probability, that these animals, and not badgers, are intended, that some species of the antelope family still go under the name which the Hebrew Bibles use, and which our translators have so unfortunately rendered.

BALAAM, a prophet and diviner of the city of Pethor, upon the Euphrates. He was sent for by Balak, king of the Moabites, to curse the people of Israel; but instead of cursing, he blessed them, Numb. xxii. It is a question much debated amongst the learned, whether Balaam was a true prophet of the Lord, or only a magician or fortune-teller. The latter seems most probable; but that he had, besides, divine suggestions, appears plain from the letter of the text. See also 2 Pet. ii. 16, a passage at which scepticism has greatly scoffed, but "say what you will," writes Bishop Newton, "of the formation of the tongue and jaw [of an ass] being unfit for speaking, an adequate cause is assigned for this wonderful event. *The Lord opened the mouth of the ass.* Such a miracle was not superfluous; it convinced Balaam that the tongue is under God's direction, it was not greater than that afterwards performed on Balaam himself, who was made to bless the people he intended to curse." When Balaam could not succeed in his attempts to curse Israel, he laid a scheme against them which unhappily was too successful, Numb. xxxi. 16; xxv. 3. This wicked man calls Jehovah, Numb. xxii. 18, *my God*, probably because he was of the posterity of Shem, among whom Jehovah was acknowledged and worshipped.

BALANCE, fair dealing, justice, Job xxxi. 6; Prov. xvi. 11; but the word united with symbols, such as those of corn, &c., becomes the symbol of scarcity, Lev. xxvi. 26; Rev. vi. 5. The Spirit was not given by measure, or by balance, to Jesus Christ, *i.e.*, he was given richly, abundantly.

BALM, a juice extracted from the balsam tree, Jer. viii. 22. It was highly medicinal, which accounts for the prophet's question; Are there no salutary means within reach, are there none who can apply these means? He is deploring the afflicted and miserable state of the country.



The balsam was a sweet-scented evergreen shrub or tree, growing spontaneously to about fourteen feet high, with a trunk eight or ten inches in diameter; its wood was light, open, gummy; it yielded three kinds of balsam, differing in value. One, the best, flowing spontaneously from incisions made in the trunk or branches of the

tree in summer time. A second class balsam was obtained by expression from the ripe fruit of the tree. The third, and least esteemed, was made by a decoction of the buds and small young twigs. It was probably brought into Judea at an early period, and was greatly cultivated about Gilead, contributing considerably to the wealth of the inhabitants of Judea. It is still cultivated in one or two places in the southern parts of Judea, towards the Dead Sea.

BANQUET, a feast, *the great supper*, which the hospitality of ancient nations would on all suitable occasions induce them to provide. The guests were invited, and the time was fixed; and as it approached, a messenger was commonly sent round to summon them to attend. Sometimes deputations were sent out to meet the guests, Matt. xxv. 6. Each was saluted on his arrival, sometimes by embracing him, sometimes by kissing his hands, knees, or feet, and sometimes his lips, Luke vii. 45. Most anciently sitting, as at present, was the posture, but afterwards reclining, each guest resting the upper part of his body on his left arm upon the table, and stretching out or a little bending the lower part of the body, on a sort of sofa provided for that purpose. In this posture the feet of the guests would be thrown out as it were behind them, so that the woman might easily do as mentioned, Luke vii. 37, 38. It is important to observe in this case that entertainments like that at which Christ was invited by Simon, were often given in the gardens or courts of the houses, where all persons had free access. When they conversed, they raised themselves almost upright, supported by cushions. In eating, each raised himself upon his elbow making use of his right hand, Matt. xxvi. 23. The Jews always washed their hands and feet before dinner. Hence the astonishment expressed, Matt. xv. 2. The hands, often besmeared with grease during the process of eating, were cleaned by rubbing them with the softer parts of the bread, which afterwards were allowed to fall as a portion for the dogs, Matt. xv. 27; Luke xvi. 21. In large feasts, one person was appointed to rule over the rest, to prevent disorder, while he encouraged mirth. This was the symponarch, or governor of the feast, John ii. 9.

BAPTISM, a rite instituted by Christ as the token of receiving his doctrines, and yielding implicit subjection to his commands. Among the controversies to which this subject has given rise, are the following:—1. It is thought that baptism was practised under the Mosaic law. Exod. xxix. 4, Lev. viii. 6, seem to intimate that it formed a part of the initiation to the priesthood. From Numb. xix. 19, 20, also it appears that Jews who had become unclean were not restored to communion with their brethren in worship without baptism. Some of great authority in Jewish matters, affirm that proselytes to Judaism also were received by baptism. Among these are Ainsworth, Hammond, Lightfoot, Selden, and Spencer. Dr. Gill and others contend, however, that there is no proof of such practice previously to the times of Christ and his apostles, nor indeed till long after. In the Old Testament there are no traces of the

baptism of proselytes. The apocrypha, which, though not inspired, is of value as a history, especially on a question of this nature, is equally silent; and in the New Testament, where several proselytes are mentioned, not a word occurs about their being baptized, Matt. xxiii. 15; Acts ii. 10; vi. 5; xiii. 43. There is, however, nothing said as to the mode of their admission to Judaism. Later jewish writers, Philo, Josephus, the Targums or Paraphrases of the Old Testament, the Mishna, or Book of Traditions, fail to support the baptism of proselytes as an ancient practice.

2. It is thought that the baptism of John and that instituted by Christ, are the same ordinance. Both belong to the Christian dispensation, and agree in their subjects, form, and end. John's baptism, however, was instituted by God the Father, John i. 33. Christian baptism by Christ, Matt. xxviii. 19. John's was preparatory, referring the subject to the Messiah about to come. Christian baptism was baptism into the death of Christ. One was confined to Jews, the other was common to Jews and Gentiles. One had no formula of administration; the other was invalid without the formula. One concluded the legal dispensation, the other was instituted at the commencement of the evangelical dispensation, of which it formed a part. In one, John only baptized, his disciples did not; in the other, Christ did not baptize, but his disciples did, in his name, and by his authority, John iv. 2.

3. Some think that baptism was not intended to continue in the Christian church any longer than while Jewish prejudices made external ceremonies necessary. The *one baptism*, Eph. iv. 5, they say is that of the Spirit, John i. 33. Others affirm that the passages of Scripture relating to this institution, make it evident that Christ intended to perpetuate an outward rite, as the sign of an inward spiritual grace. *To the end of the world*, they say, is a phrase identical with the whole duration of time, Matt. xxviii. 20. They urge, too, the fact of Paul's supposing all Christians to have been baptized, Rom. vi. 3, &c.; Col. ii. 12; Gal. iii. 27.

4. It has been contended that believers only are the proper subjects of this ordinance, the language of the commission, Matt. xxviii., and the affirmed uniformity of the practice of the apostles, Acts ii. 41; viii. 12, 37; x. 44—48, being urged. It is said, moreover, that baptism is the outward indication of certain things which no others than believers in Christ can exhibit; and that it involves certain obligations which they only can undertake. On the other hand, it is said, as confidently, that the children of believers are equally admissible with themselves to baptism. The rite of circumcision, to which baptism is regarded as succeeding, was performed upon children; and, moreover, the promises of the Christian economy make especial reference to children, Acts ii. 39. Accordingly, the apostles baptized whole households, Lydia's, and the jailor's, Acts xvi., and the household of Stephanas, 1 Cor. i. 16. The New Testament, it is added, contains no proof that infants were excluded from the

Christian rite, which is the more remarkable, since to Jewish rites children were plainly admissible. How has it happened, also, if the baptism of infants be of human invention, that it has so long and so universally prevailed in the Christian church? The eastern and the western churches, in whatever else they differ, agree in this, that children are legitimately subjects of baptism. Some take a shorter course. They say, God originally constituted membership of infants in his church, admitting them by a religious ordinance, Gen. xxi.; Gal. iii. 14, 17. This constitution was never set aside; infants, therefore, must still be admitted to the church by baptism. The passages quoted, as sustaining this argument, are Gen. xvii.; Isa. xliv. 3; Luke ix. 47, 48; Acts ii. 38, 39; Rom. xi. 7—21; 1 Cor. vii. 14.

5. The nature of the rite is disputed. Is it dipping the whole body in water, as the Antipædobaptists (or, as they call themselves, the Baptists,) contend, or dipping a part of the body in the water, or applying water to the body, whether by pouring or sprinkling? Different sides of this question are taken by different parties. On the supposition which but few deny, that Christ has enjoined this rite upon his followers, it is contended that his command must be explicit and particular. There must be nothing indefinite about the appointment. It belongs to the order of positive institutions, the obligation to which rests on mere appointment; nothing concerning them must be left to our choice or determination. Every circumstance in the Jewish rites was carefully prescribed, and in those which Christianity enjoins, we must have an equally explicit prescription, or we have none at all. The meaning of the Greek term is urged in support of immersion only being baptism; and we are told that the apostles always immersed the persons whom they baptized. On the other hand, it is denied that the invariable meaning of the Greek term is to immerse. That term is used for the washings prescribed by the Mosaic law in whatever way they were performed. Baptism is said to be an emblem of the communication of divine influences, and therefore it is properly pouring or sprinkling Matt. iii. 11; Mark i. 8, 10; Luke iii. 16—22; John i. 33; Acts i. 5, ii. 38, 39; viii. 12—17; xi. 15, 16. The term sprinkling is used in reference to the act of purification, Isa. lii. 15; Ezek. xxxvi. 25; Heb. ix. 13, 14; and therefore cannot be inapplicable to baptismal purification; and immersion, it is said, carries with it too much the appearance of a burdensome rite, and moreover is too indecent, for the gospel dispensation. It agitates the spirits, would in some cases be attended with great danger to health, and is often impracticable for want of water. Some add that it is exceedingly improbable that ever immersion was practised either in the times of the New Testament, or in the early periods of the Christian church.

6. Another question respecting baptism is, whether it is the ordinance of initiation into the Christian church. This question has been chiefly discussed among Baptists, by the two parties called

strict communionists, and open communionists. The former confine the Lord's supper to baptized believers; the latter admit Christians to Christ's table without respect to their having been baptized or not. The course taken by the strict communion Baptists is that of almost the whole christian church. The great argument is that the New Testament church was formed only of baptized believers. The fact stated in this argument is denied by open communionists; when and by whom, it is said, were the twelve baptized? yet the Lord's supper was instituted among them by the Redeemer; and the argument is further demurred to as to its inference. In no other case, it is said, does conduct merely, without precept, become law to us. Precedent or conduct may explain law, it cannot make it. Christ's table was instituted, it is contended, for all Christ's followers, and without his express direction no one of them is to be prohibited from coming to his table.

Such are the conflicting views on this subject. After stating them thus fully, we have but one remark to make, without declaring any opinion of our own, from which, in the proper place, we should not in any degree shrink. Baptism being of christian institution, we must of course look to the christian Scriptures, to settle the questions which arise in relation to it. It is remarkable that immersion is directed as the general practice in the English, the Romish, the Greek, we believe, in almost all the great divisions of the church of Christ.

Baptism was intended to represent figuratively some of the leading doctrines of the gospel. Thus it represents the remission or washing away of sins in the blood of Christ, Acts ii. 38; xxii. 16 It exhibits also the death and resurrection of Christ, whereby he fulfilled all righteousness, and the conformity of his people to him in his death and resurrection, Rom. vi. 3, 4; Col. ii. 12. It also represents to believers the death or their mortal body, and rising again to life everlasting, 1 Cor. xv. 29. The term Baptism is once used, Luke xii. 50, for the intensity and greatness of the Redeemer's sufferings.

BARABBAS, a notorious robber and murderer, who was preferred to Jesus Christ by the Jews, when Pilate asked which of the two he should release, Jesus or Barabbas, John xviii. 40. The Armenian version of this passage reads, *Whom will ye that I deliver unto you, Jesus Barabbas, or Jesus who is called Christ?* a reading which some critics adopt as the proper reading of the text. Both Jesus and Barabbas were common names among the Jews.

BARAK, son of Ahinoam, who being chosen by God to deliver the Hebrews from their bondage to Jabin, king of Canaan, refused to obey the Lord's orders, signified to him by Deborah, unless she would accompany him in his march against the enemy. She complied, and a complete victory was obtained over the Canaanites. See Judges iv. After this the land continued in peace forty years, from A.M. 2719 to 2759.

BARBARIAN, in a Hebrew sense, a stranger, or one who does not know the holy language nor the law. The name was also given by

the ancient Greeks to all who did not speak their language. Thus Paul, Rom. i. 14, under the names of Greeks and Barbarians, comprehends all mankind. The name signified, with them, what *foreigner* does with us, which is Paul's definition of a barbarian, 1 Cor. xiv. 11. It does not imply savageness of nature, or of manners.

BAR-JESUS, see ELYMAS.

BARLEY, a well-known grain, sown in Palestine in autumn, and reaped in spring. The rabbis sometimes call it the food of beasts, because they fed their cattle with it, 1 Kings iv. 28. The Hebrews frequently ate barley bread, 2 Sam. xvii. 28; 2 Chron. ii. 15. Christ and his apostles had no other provision than five barley loaves and two small fishes, for the five thousand miraculously fed, John vi. 9. The jealousy offering, Numb. v. 15, was to be barley meal, probably to denote the vile condition of the person on whose behalf it was offered. Barley is sometimes used to signify a thing of low price, Ezek. xiii. 19. Hosea purchased his emblematic bride for fifteen pieces of silver and a homer and a half of barley, a very low price. Barley, in Egypt, requires but little more than three months for growth, and is ripe usually before other grain, Exod. ix. 31.

BARNABAS, a disciple of Christ, and companion of Paul, was born at Cyprus, and descended from the tribe of Levi. His proper name was Joses, to which, after his conversion to Christianity, the apostles added that of Barnabas, signifying *the son of consolation*. He was educated at Jerusalem, under Gamaliel; he had from that circumstance a knowledge of Paul's early life, and having come to understand his conversion, he introduced him to the Christians at Jerusalem, Acts ix. 26, 27. He laboured and travelled much in company with Paul, with whom also he endured much persecution. At length, however, they separated on the question of taking John Mark with them a certain journey, and from that time we hear no more of Barnabas. It has, however, been questioned on 2 Cor. viii. 18, 19, whether Paul and Barnabas were not reconciled to each other after this quarrel.

BARTHOLOMEW, one of the twelve apostles, Matt. x. 3, thought to be the same with Nathanael, one of the first disciples who came to Christ. His name, Bartholomew, signifies *the son of Tolmai, or Talmai*, and may be intended to express Nathanael's filial relation. He was of Galilee. John xxi. 2. Philip introduced him to Jesus, by whom a high testimony was borne to his character, John i. 47. The traditional accounts of Bartholomew's labours in India, like those of other apostles in other regions, are too vague and uncertain to be worth repeating.

BARUCH, son of Neriah, and grandson of Maaseiah, of an illustrious family, and one of the tribe of Judah, a disciple and scribe of Jeremiah. His adherence to his master brought on him many persecutions, Jer. xxxvi. He accompanied Jeremiah into Egypt; and after the prophet's death, Baruch retired to Babylon, where the rabbins say he died in the twelfth year of the captivity. There is an apocryphal book under the name of Baruch, which Grotius takes to

be the fiction of some hellenistic Jew; and Jerome says, it was not reckoned canonical among the Jews.

BASHAN, one of the most fertile cantons of Canaan, taken from Og, king of the Amorites, Deut. i. 4. In the midst of it stood the mountain Bashan; whence it took its name. It afforded an excellent breed of cattle and stately oaks. Mr. Buckingham says of this district of country, "We continued our way over this elevated tract, continuing to behold with surprise and admiration, a beautiful country on all sides of us." He describes its valleys as exceedingly fertile, and its hills as clothed with forests, in which the oak was conspicuous, Ezek. xxvii. 6. See also Psa. xxii. 12. This country was called by the Greeks Batanæa.

BAT, a bird declared by Moses unclean, Lev. xi. 19; Deut. xiv. 18. Isa. ii. 20, prophesies that the idols shall *be cast to the moles and the bats, i.e.*, instead of occupying splendid temples, they shall be carried into dark caverns, old ruins, or desolate places, the habitations of bats and other similar creatures.

BATH, a measure of capacity for things liquid, being the same with the ephah, Ezek. xlv. 11, and containing ten homers, or seven gallons and a half.

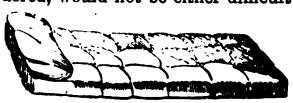
BDELLIUM, an aromatic gum resembling myrrh, of a dusky colour, and bitterish taste. Moses says, Gen. ii. 12, that there was bdellium in the country through which the Pison ran: and, Numb. xi. 7, that manna resembled bdellium. The septuagint translates the word for bdellium in two passages as a mineral, in one a carbuncle, in the other a crystal; and many authors have considered it as belonging to the mineral kingdom. It is, however, more generally, and more properly, considered as a vegetable gum. There are specimens of bdellium in the British Museum.

BEAR, a strong, rapacious, and fierce quadruped, furnishing many expressive metaphors to Hebrew poets, Prov. xvii. 12; Hos. xiii. 18. Bears were common in Palestine. David had to defend his flock against them, 1 Sam. xvii. 34. They were God's instruments to punish the false prophets who mocked Elisha by profanely referring to Elijah's translation to heaven, 2 Kings ii. 23. The bear is the symbol of ferocity of disposition, Isa. xi. 7; and of tyranny and violence in governors, Dan. vii. 5.

BEARD, the hair growing on the chin, and adjacent parts of the face. The fashion of wearing the beard has differed materially in various ages and countries. To shave the whole beard, and all the hair, or but half the beard and hair, was an insult, 2 Sam. x. 4, 5. Many of the Arabs value their beards above all things beside: they beg "for the sake of your beard." This gives force to Ezek. v. 1—4. Mourning was indicated by neglecting the beard, Jer. xli. 5; xlviii. 37; intense grief by plucking away the hair of the head and beard. Taking by the beard to salute was respectful. Hence the deep dissimulation of Joab, 2 Sam. xx. 9; x. 4, 5; 1 Chron. xix. 5.

BED, something to sleep on, a couch, 1 Sam. xix. 16; 2 Sam. iv. 5. The beds were mattrasses, or thick cotton quilts folded. Hence the direction to the paralytic, Matt. ix. 6; and similar directions in other miracles; and hence, too, the bap-

tism of *beds*, as the word translated *tables*, Mark vii. 4. should be rendered, would not be either difficult



or inconvenient. Beds in the east are often laid on raised platforms or a sort of dais at the upper end or along the sides of the rooms. Hence the phrase to go up to the bed; and hence, too, Hezekiah's turning his face to the wall when he was ill in bed, 2 Kings i. 4; xx. 2. Torment in or on a bed indicates great tribulation and anguish, Psalm vi. 6; Rev. ii. 22.

BEE, a well-known insect, to be found in every region of the globe. Bees are used emblematically in Scripture for the wicked, Psa. cxviii. 12. Bees are represented by the ancients as vexatious and formidable enemies, easily irritated, and attacking with great fury and in increasing numbers. Hence the comparison Deut. i. 44. Hissing for the bee, Isa. vii. 18, is supposed to allude to the practice of calling bees out from their hive, and in from their work, by a hissing or whistling sound. Thus Jehovah would arouse the enemies of Judah, and lead them on to the prey. However remote or widely scattered they should hear his voice and come promptly to action; and though they might seem insignificant as bees, they should come with irresistible might, and take possession of the rich and beautiful region which had been abandoned by its terrified inhabitants.

BEERSHEBA, *the well of the oath*, so called to commemorate the alliance and oath between Abraham and Abimelech, king of Gerar. Beersheba was given by Joshua to the tribe of Judah, but afterwards to that of Simeon, Josh. xv. 28, and xix. 2. It lay twenty miles south of Hebron. *From Dan to Beersheba* is a common expression to denote the limits of the Holy Land, Dan being the northern, as Beersheba was the southern extremity, 2 Sam. xvii. 11.

BEHEMOTH, a word which is in the Hebrew plural form of a word which signifies generally beast. It is used, however, in Job xl. 15 for the hippopotamus, or river horse. Job associates it with the leviathan,



now commonly understood to be the crocodile, an inhabitant of Egypt, where the hippopotamus was well known. It is an animal of great size: the male has been found seventeen feet in length, fifteen in circumference and seven in height. Its head is enormously large; its body is lightly covered with hair, and its skin is so thick and tough as to resist the edge of a sword or sabre. It is amphibious, finding, however, the chief part of its food on land. It is not offensive or violent, except when assaulted, but then its fury is terrible.

It will attack a boat and break it in pieces with its teeth; or if the water be not very deep, it will raise the boat on its back and overset it. The behemoth lives mostly on vegetable food.

BELIAL, *wicked, worthless*, bad men are called sons of Belial, that is to say they are men good for nothing, 1 Sam. ii. 12; 2 Cor. vi. 15.

BELIEF, in its common acceptation denotes a persuasion of, or assent to, the truth of a proposition. It may be produced by various means. In its more restrained sense, belief denotes that kind of assent which is produced by testimony. It stands opposed to knowledge. We do not believe snow to be white, we know it. Belief properly pertains to that of which we have no knowledge ourselves, but which is propounded to us. To believe, in the Scripture sense, is to receive the testimony of God, and especially that concerning Christ, and to rely on him for salvation, John i. 12; Rom. ix. 33; Acts xvi. 31.

BELL. Moses ordained that the lower part of the blue robe, which the priest wore when he performed the ceremonies of the Jewish worship, should be adorned with pomegranates and golden bells, intermixed equally and at certain distances. One purpose of these bells seems to be, to inform the people, anxiously waiting without, while the priest went into the sanctuary, that he still lived. Bells were a part of the martial furniture of the horses used in war, Exod. xxviii. 33—35; Zech. xiv. 20. The bells of the horses being *holiness to the Lord* manifestly signifies that all things from the highest to the lowest, in the days prophesied of, should be sanctified to God.

BELLY, that part of the body which contains the bowels, Matt. xv. 17; the womb, Jer. i. 5. A figurative expression for gluttony, Tit. i. 12; Phil. iii. 19; Rom. xvi. 18; used also for the heart, or soul, Prov. xviii. 8, and xx. 27. The belly of hell is the grave, or sometimes imminent danger, Jonah ii. 2. To embitter the belly, Jer. iv. 19, ix. 15, is to bring evil upon a man.

BELSHAZZAR, the last king of Babylon previously to the overthrow of that city and empire by Cyrus, son of Evil-merodach, and grandson of Nebuchadnezzar. While Babylon was being besieged by Cyrus, Belshazzar made a sumptuous entertainment for his nobles, and desecrated the vessels brought from Jerusalem, by employing them in an idolatrous festival. Upon which, a hand suddenly appeared writing on the wall. Daniel interpreted the writing. It consisted only of three words, importing, *numbered, weighed, divided*. God only, who sent the omen, could explain it, and all that Daniel, under his direction, uttered in explaining it, was exactly fulfilled; for in that same night, and in the midst of their feasting and revelling, the city was taken by surprise, Belshazzar was slain, and the kingdom was translated to Cyaxares, whom the Scripture calls Darius the Mede, Dan. v. This happened A.M. 3466. Belshazzar is called Nabonadius, Nabonides, and Labynetus, in profane authors.

BENHADAD. There were three of the name, and all kings of Syria. One came to the assistance of Asa, king of Judah, against Baasha, king of Israel, 1 Kings xv. 18. The

second, son of the former, made war upon Ahab, king of Israel, and was defeated. He also made war against Jehoram, son of Ahab, but was obliged to return into his country again. He soon after besieged Samaria, and reduced it to great distress, but his army being seized with a panic, they deserted the besieged city, and returned into Syria. He was murdered the year after by Hazael, who succeeded to the throne 2 Kings vi. viii. The third was son of Hazael, whom Jehoash three times defeated, and compelled to surrender the country beyond the Jordan, of which Hazael had made himself master, 2 Kings xiii.

BENJAMIN, youngest son of Jacob and Rachel, one of the twelve patriarchs; also the name of the tribe descended from him. See JOSEPH. Rachel, with her last breath, called him Benoni, *son of my sorrow*. The tribe of Benjamin, one of the smallest of the tribes, became in process of time numerous and powerful. Its war with the rest of the tribes, Judges xx., exceedingly weakened it, but its revival was very rapid, 1 Chron. vii. 6—12; 2 Chron. xiv. 8; xvii. 17. This tribe gave the first king to Israel, 1 Sam. ix. 1, 2, and subsequently it remained, with the tribe of Judah, faithful to the house of David. These two tribes constituted the flower of the Jewish people in later times, Ezra x. 9.

BEREA, a city of Macedonia, where Paul preached with success, Acts xvii. 10—13. The Bereans are commended for the reception they gave to the Gospel on an impartial examination and comparison of it with the Old Testament Scriptures.

BERNICE, daughter of Herod Agrippa, and sister to Agrippa the younger. She was present with her brother Agrippa, Acts xxv. 13, and heard the discourse which Paul made before Festus. She and her brother are said to have lived in incestuous intercourse, Juvenal, Sat. vi. 156.

BERYL, a precious stone, called by lapidaries *Aqua Marina*, of a bluish green colour, found in the East Indies, and about the gold mines of Peru, in South America. It approximates to the hardness of a garnet, and was the tenth stone in the high priest's breast-plate, Ex. xxviii. 28. The word translated beryl has by some been taken to mean a stone different from that now known under that name. Luther and other Germans make it the onyx.

BETHABARA, a place beyond Jordan, where John baptized, John i. 28. It is thought to be the place where the Israelites passed the river Jordan, under Joshua, but this is uncertain. It was the common ford of the river. The name Bethabara is not, however, in the best MSS. in the passage in John's gospel. Their word is Bethany. Origen is said to have been misled on the spot. Bethany was the name of more than one place.

BETHANY, a village beyond Mount Olivet, nearly two miles almost east of Jerusalem. Here Mary and Martha lived with their brother Lazarus, whom Jesus raised from the dead, John xi. 1. Jesus often retired from Jerusalem to lodge in this village. It was from this place that Jesus Christ ascended, Luke xxiv. 50.

BETHEL, a city to the west of Hai, from eight to twelve miles north of Jerusalem. Here Jacob

passed a night in his way to Mesopotamia, and was favoured with a vision which led him specially to consecrate this spot to worship, and to call it by a name which signifies *the house of God*, Gen. xxviii. 19. It was formerly called Luz, *an almond*, probably from the number of almond trees growing near. Bethel became a considerable place in the history of the Israelites, especially in their idolatrous practices.

BETHESDA, *the house of mercy*, a pool or reservoir of water, near the sheep market at Jerusalem. It became a sort of hospital, with five porticos, or cloisters, to accommodate and shelter those who resorted thither for pleasure, convenience, or cure; for the water was highly esteemed on account of its medicinal virtues, John v. 4. Many unsatisfactory attempts have been made to account for the healing virtue of this pool on natural principles. That it was miraculous is evident, 1, from its healing all diseases; 2, from its efficacy only reaching to one person at a time; 3, from its possessing this efficacy only at certain periods. Perhaps the pool had this property not long before the ministry of Christ, and most likely the property was lost when he was rejected by the Jews. Qu.? Was Bethesda emblematical of the healing waters of Ezekiel? Ezek. xlvii. 9.

BETHLEHEM, *the house of bread*, a city of Judah, six miles or thereabouts, south of Jerusalem, on the way to Hebron. It was likewise called Ephrath, or Ephratah, *fruitful*, Micah v. 2, and its inhabitants Ephrathites. David was born at Bethlehem, and Christ also, according to prophecy. *Though thou be little*, of Micah, becomes, in Matthew *art not the least*, Matt. ii. 6. Perhaps the Evangelist quoted from memory; the sense of both phrases is pretty nearly the same. In relation to the prediction of Christ's birth at this place, and its fulfilment, as well as to many other predictions, the absence of all contrivance on the part of man, and the wise arrangements of divine Providence, may be clearly marked. Joseph and Mary, the parents of Jesus, go up to Bethlehem, under the direction of the civil power. Perhaps even they did not think, certainly Augustus and the agents in carrying his decree into effect did not think, of the prediction. It is extremely probable, too, that divine Providence directed Mary to Bethlehem on this occasion, because there was much less danger to her infant from Herod in that place than there would have been at Jerusalem. The well at Bethlehem, of the water of which David longed to drink, 2 Sam. xxiii. 15, still retains its renown, and many an expatriated Bethlehemite has made it the theme of his longing and regret.

BETHPHAGE, *the house of figs*, a village not far from Bethany in the Mount of Olives, but whether nearer to Jerusalem, or farther, towards the east, cannot now be ascertained; probably the latter Matt. xxi. 1; Luke xix. 29.

BETHSAIDA, a small fishing town near the north end of the lake of Gennesaret. There seem to have been two places of the name, one was raised by Philip the tetrarch from the rank of an inconsiderable place to that of a city. He gave it the name of Julias, out of respect to Julia, daughter of Augustus Cæsar. Some, however, have

been able to trace but one Bethsaida, and the apparent discrepancy in the evangelical narrative which this notion seems to involve is solved thus:—In John xii. 21, Bethsaida is said to be in Galilee, whereas it was situated in the province governed by Philip, Luke iii. 1, and Galilee was governed by Antipas. Was the apostle ignorant of the province in which his own birth-place was situated? A little close attention to facts will disclose the accurate knowledge of the evangelist and the authenticity of his gospel. Bethsaida was situate in Gaulonitis, which district had been divided, for deep political reasons, from Galilee. The ancient divisions of the country were much more respected by the Jews than those which Roman policy had effected. John therefore, in speaking of Bethsaida as in Galilee, expressed himself after the ordinary manner of the period. A similar example occurs in Josephus as to Judas the Gaulonite, whom he calls a Galilæan.

BETH-SHAN, or BETH-SHEAN, a city belonging to the half-tribe of Manassah, west of the Jordan, 1 Sam. xxxi. 10. It was a considerable city in the time of Eusebius and Jerome, and was then, as it had been for several ages before, called Scythopolis, from an inroad made by the Scythians into Syria; and said to be 600 furlongs from Jerusalem, 2 Macc. xii. 29. After the defeat at Mount Gilboa, the Philistines took the body of Saul and fastened it to the wall of Beth-shan, whence the men of Gilead took it down, 1 Sam. xxxi. 10, &c.

BETH-SHEMESH, *house of the sun*, the name of four places mentioned in Scripture; one of them was in the tribe of Judah, a sacerdotal city, Josh. xxi. 16. The Philistines having sent back the ark, it was brought to Beth-shemesh, 1 Sam. vi. 12, where some of the people, from curiosity, having looked into it, were struck dead, to the number of seventy. 50,000 of the common people also are said to have been smitten, perhaps with some disease, for the people lamented because the Lord smote them. Some MSS. omit the 50,000 altogether, and as Bethshemesh was but a small place, the omission probably leaves the true reading. Looking into the ark was in violation of Numb. iv. 20. "It is a fearful thing to use the holy ordinances of God with an irreverent boldness; fear and trembling become us in our access to the majesty of the Almighty." Bp. Hall. A second Beth-shemesh was in Naphtali, Judg. i. 33. A third was in Issachar's possession, Josh. xix. 22; and the fourth was a city of Egypt, Jer. xliii. 13, usually called On.

Many other places are known under some name in which the word BETH, *house*, occurs, as Beth-horon, Beth-aven, &c.

BIBLE, *the book*, from a Greek word denoting the Egyptian reed, from which anciently paper was procured. This name is given to the collection of inspired writings, both of the Old and New Testaments; and it is of great antiquity, having been used in this sense by Chrysostom, Jerome, and Augustine. The Jews, who acknowledge only the Old Testament, call it Mikra, *lecture* or *reading*.

The books composing the Old Testament are written partly in prose, and partly in poetry. Accord-

ing to Josephus, they were twenty-two in number, 'comprehending,' he says, 'the history of all former ages, and justly regarded as divine.' He reckoned five books of Moses, with the continuation of the history till the death of that lawgiver, Deut. xxxiv.; thirteen books written by prophets, including the historical books after Moses, and the prophetical books as we have them; and four books of divine hymns and precepts of morality. The catalogues of the books of the New Testament are scattered over various of the early christian writers. Eusebius, in the early part of the fourth century, collected these books into one catalogue, consisting of two parts: 1. Universally received books; 2. Books received by the majority of christian writers, but not universally acknowledged as divine. A few passages in the Old Testament, such as Gen. xii. 6; xxii. 14; Exod. xvi. 35; Deut. ii. 12; iii. 11, 14; xxxiv.; and a few others, are supposed to have been added by some later writer to the respective books as originally composed.

It is generally believed that Ezra collected all the sacred books composed before and during his time, and that about fifty years afterwards, Malachi, the last of the prophets, completed the canon of the Old Testament scriptures.

The Old Testament fell, in the time of Christ, and before that time, under a three-fold division, Moses, the Prophets, and the Psalms, the same in effect with the division to which Josephus adverts. Under the last of these three designations, sometimes called the Hagiography, or the holy writings, the psalms as we have them, the writings of Solomon, the books of Job, Ruth, Lamentations, Esther, Daniel, Ezra, and the Chronicles, are sometimes reckoned.

The books of the Old Testament which we have, formed unquestionably the sacred writings of the Jews in the time of our Lord. He does not charge them, among all their crimes, with corrupting the word of God. Fifty years after Christ, Targums or Paraphrases were written on the Old Testament scriptures, which of course are satisfactory evidences of what were then regarded as sacred books, to say nothing of the numerous quotations or allusions to passages from almost every part of the Old Testament scattered through the New.

It may be added, that for the convenience of reading in the synagogues, the Jews divided the law into fifty-four sections, a portion for every Sabbath in the year; some of their years having an intercalary month, thus making fifty-four weeks. During the persecution of the Jews by Antiochus Epiphanes, the reading of the law in public was forbidden; many portions of the prophets therefore were read in place of the law; and when that persecution was averted, both the law and the prophets were read, Acts xiii. 15, 27. These sections were divided into shorter periods, called pesukim or verses not, however, in some cases the verse division which our English version uses. The division into chapters is much later.

There are certain books, or parts of books, called the Apocrypha, which by the Romish church are considered inspired, but they have been rejected from the canon, both by Jews and Christians. Some of

these books are of great value as historical documents.

The New Testament contains four histories of the life and death of Christ, written by four of his contemporaries without concert with each other, and in all probability to answer different ends; one historical account of the proceedings of apostles, and of the progress of christianity, extending to about thirty years after the crucifixion of Christ; twenty-one epistles to churches or to individuals, all more or less exhibiting both doctrinal and practical Christianity; and one book of prophecy full of deep and sublime mysteries extending over the whole of future time, and unfolding the condition and fate of both the church and the world up to the final consummation of all things.

From the manner in which these writings were at first brought out and circulated, some of them would be longer than others in reaching certain places. Hence the distinction in the catalogue by Eusebius into universally acknowledged sacred writings, and those acknowledged by a majority only. The Epistle to the Hebrews, that of James, the second of Peter, the second and third of John, that of Jude, and the book of Revelation, were on this account for a time doubted by some. The discrimination thus evidently employed proves the scrupulous care of the first churches on this highly important subject. The church of Rome pretends to have settled and handed down to us the inspired books of the New Testament, so much so, in fact, as that but for her we could have had no such a volume; a pretence wholly without foundation.

There is one circumstance of similarity in both Testaments worthy of notice. For a considerable time the things which they were designed to preserve the knowledge of, were declared to men through the medium of oral tradition. In reference to the Old Testament, the written word was not given till a nation was prepared for its reception. In reference to the New Testament, verbal communication did not give place to written, till churches were formed to be its depositaries. The kingdom of God in the one case was to consist of a particular people, who were to be governed by laws from himself; as soon as that kingdom is established, his laws are given. In the other case, his kingdom, no longer consisting of a particular people, is also to be governed by principles and precepts, which he should provide. As soon as the kingdom exists, the law is given in a definite, clear, and permanent form. The sacred writings intrusted to a people prepared for their reception, are thus guarded and preserved with the most sacred and inviolable attachment. This remark, too, will account for what has sometimes been regarded as an objection against the New Testament writings, viz., the lateness of the period at which they were written. It did not fall in with the plans and purposes of God to have them written and published earlier, nor was it necessary. The dates of all the writings of which this part of the sacred volume was composed, fall within the period of the lives of many who were in full manhood when Christ was upon earth; they were published before the genera-

tion which had witnessed the transactions they record, passed away; those transactions were of the most public kind, and were therefore open to the fullest investigation, besides that the written volume contained only what the apostles and disciples were publicly proclaiming during the whole intermediate period. So that what we have in writing is the very testimony which was given from the moment the facts which it relates occurred.

Augustine forcibly argues, that the books of Scripture could not have been corrupted. "If such an attempt," he says, "had been made by any one, his design would have been prevented and defeated. His alterations would have been immediately detected by many and more ancient copies," for it must be borne in mind that the churches existing in distant places were equally interested in possessing the sacred writings, and spared no pains to obtain them. Friends and foes would equally insure their integrity. Admit the Bible, however, to be genuine, and the facts it contains are at once established; genuine historical writings never falsify except when there are sufficient motives for the fiction, and when circumstances give some plausibility to it, neither of which in the present case can be pretended. The genuineness of these books sustains also their divine authority. Of this the internal evidence arising from foresight and prediction, with their manifest fulfilment, will be sufficient proof. Moses prophesied the captivity of a people not yet erected into a kingdom. Isaiah prophesies concerning Cyrus; Jeremiah foreshows the duration of the Babylonish captivity; and Christ predicts the overthrow of the Jewish temple and state. These are but a few of the circumstances sustaining the inspiration of the divine word, a subject which will be adverted to under the article INSPIRATION.

The importance of the histories, precepts, promises, threatenings, prophecies, and facts, contained in the Scripture, the remarkable accordance of these histories and facts with each other, though written by different authors, at various periods, through several centuries; the almost miraculous preservation of these narratives; the moral character of the writers taken in connexion with the character they evidently seek to produce; the excellence of their doctrine, especially when the original station and circumstances of many of them are considered, together with the great advantages accruing to the world from every part of this blessed volume, conspire to establish its authority on an immoveable basis. *For ever, O Lord, thy word is settled in heaven. I esteem all thy precepts concerning all things to be right, and I hate every false way.*

For an account of the several books of the Bible, see under their respective names.

The division into chapters and verses, so convenient for reference, is modern. The earliest attempt at such division with which we are acquainted, was made by a cardinal named Hugo de Sancto Caro, about 1240, who, instead of the verses we now have, employed the first six letters of the alphabet as his marks of division, placing them in the

margin at equal distances. He projected the first concordance to the Vulgate. About 1445, Mordecai Nathan improved this division so far as the Old Testament is concerned; and Robert Stephen, a learned French printer, did the same for the New Testament in 1551. It is said he did it *inter equitandum*, while on a journey from Paris to Lyons.

BIND and LOOSE, are taken for condemning and absolving, Matt. xvi. 19. With respect to the law, these terms declare whatever is lawful or unlawful, permitted or forbidden. On the promotion of a Jewish doctor or interpreter of the law, the formula is to place the keys in his hand, with these words, "Receive the power of binding and loosing." To bind the law on the hand for a sign, Deut. vi. 8, about the neck, Prov. vi. 21, is to have it continually in view, never to lose sight of it, nor to have it out of mind.

BIRD, distinguished into clean and unclean, Lev. xi., as used or not, for food or sacrifice. The first, or the clean, consisted of birds that fed on grain, seeds, and vegetables; the second, or the unclean, of those that fed on flesh and carrion. The precept, Deut. xxii. 6, was one of those merciful constitutions with respect to the animal creation, which tended to humanise the heart of the people, excite in them a sense of the divine providence over all creatures, and teach them to exercise their dominion over the animal creation with gentleness. Birds of prey are the chosen emblem of destroying armies, Jer. xii. 9; Ezek. xxxii. 4; Rev. xix. 17—19.

BIRTH-RIGHT, the right of the first-born, or eldest son, Gen. xxv. 29—34, which, among the Israelites, had many privileges, such as, 1. The right to the priesthood. In Jacob's family this right pertained to Reuben, but God transferred it from him to Levi, Numb. iii. 12, 13; viii. 18. The first-born of other tribes were redeemed from serving in this office, after the thirtieth day from the birth, by a sum not exceeding five shekels, Numb. xviii. 15, 16. 2. The first-born had a larger portion than other children in the paternal inheritance. If, however, the first-born son died before the father, this right did not descend to the second son. 3. The first-born also usually succeeded to the father's official authority, except in particular cases. These rights are to be viewed in connexion with the peculiar honour, first of Christ, Col. i. 18; then of Christians, Heb. xii. 23.

BISHOP. The word is a corruption of the Greek word, which denotes one who oversees. It describes the shepherds, or pastors of christian flocks. Christ Jesus is called the Shepherd and Bishop of our souls, 1 Pet. ii. 25; and Paul, 1 Tim. iii. 1—7, describes the qualities requisite in a bishop. Diocesan bishops are not known in the New Testament. The persons spoken of as bishops in that volume are properly christian pastors. The word occurs in the Septuagint of Neh. xi. 22, in the sense of *overseer;* also in Isa. lx. 17. Perhaps from this last passage it is that Christian pastors are called bishops, Acts xx. 28; Phil. i. 1. The two terms translated respectively, bishop and elder, designate the same person. See

Acts xx. 17—28; Titus i. 5, 7; 1 Pet. v. 1.

BITTERN, a bird of the heron tribe, inhabiting marshes, pools, and watery places; also, from the descriptions contained in Isa. xiv. 23, xxxiv. 11, and Zeph. ii. 14, seeking a resting-place, at least



during some part of the year, in ruins and forsaken buildings. These circumstances exactly agree with the common night heron of Europe. and with several species of bittern.

BITTERNESS, the emblem of affliction, misery, servitude, Exod. i. 14; Ruth i. 20; Jer. ix. 15. In Acts viii. 23, a state of extreme wickedness is intended. The term sometimes denotes a bad disposition.

BITUMEN, a substance called in our version of the Scriptures *pitch*, in the Greek and Latin versions *asphaltum*, a sort of liquid tar, sometimes found in a dry state. It is found in considerable quantities, in and about the DEAD SEA. In its dry state its colour is usually of a shining black; it is solid and brittle. It was anciently used as a kind of plastering for covering boats, and paying the bottoms of vessels, Gen. vi. 14; Exod. ii. 3; and sometimes as a cement, or mortar in buildings, Gen. xi. 3.

BLACKNESS, the emblem of disaster and anguish, or the terror they occasion, Jer. xiv. 2; Joel ii. 6; Rev. vi. 5. The publication of the gospel should be attended with great affliction to such as refused it.

BLASPHEMY, calumny, detraction, reproachful or abusive language. The word so translated, and its conjugates, are used in many passages of the New Testament, where it is translated *rail, revile, speak evil of*, &c. Mark xv. 29; Rom. xiv. 16, *slanderously reported*, Rom. iii. 8, are instances. All sorts of verbal abuse are included under the name. A railing accusation against the devil is in one passage, Jude 9, called blasphemy. Men are frequently spoken of as objects of blasphemy; and when the term refers to God, its sense must be the same. Using God's name on common occasions, and profanely, is not blasphemy, though it may be very much like it. Neither is a mistake in regard to his character to be taken as blasphemy, especially when, as such a mistake often is, it be combined with both reverence and affection towards him. It is essential to this crime that there be the will or disposition to detract and lessen the reputation of; it supposes enmity, therefore, or dislike. It is intentional calumny against God. Such was the crime of Shelomith's son, and such was that of Rabshakeh, Lev. xxiv. 10, 11; 2 Kings xviii. 30—35.

The blasphemy against the Holy

Ghost, Matt. xii. 31, 32, was slandering what was known to be the work of God, or speaking against the manifest work of the Holy Ghost as if it were the operation of evil spirits. With this crime the Pharisees were charged. They saw the miracles of Christ, they could not but know that they were performed by divine power, and yet they gave a malicious turn to them, ascribing them to the agency of the devil. We will not say that such a sin cannot now be committed; but those who have a horror of it, who are troubled by the apprehension that they have been guilty of it, are not among the unhappy persons against whom it is justly chargeable. Heb. vi. 4—6, and 1 John v. 16, have no connexion with the sin of which Christ spoke.

BLESSING, is either wishing any one a benefit, Gen. xxvii. 29; xlix. 25; 1 Pet. iii. 9; or actually bestowing on any one such a benefit, or favour, or good things, spiritual or temporal, regarding the soul or the body, this life, or that which is to come, Eph. i. 3. The benefit or favour itself is called a blessing, Josh. xv. 19; 1 Sam. xxv. 27. *Blessing* is also put for the means of conveying a blessing; as Abraham the progenitor of Christ, and the Jews, were blessings, because Christ was to descend of them according to the flesh, Isa. xix. 24; Rom ix. 5. *The blessing of Abraham*, Gal. iii. 14, is that conferred on Abraham; namely, free justification, and reconciliation with God, through faith in Christ. *The blessings of heaven above* denote rain or dew in abundance; *blessings of the deep*, is water from springs, so valuable in hot countries; *blessings of the breasts and of the womb*, are great fruitfulness of women and cattle, Gen. xlix. 25. *The less is blessed of the greater.* From the time that God entered into covenant with Abraham, and promised extraordinary blessings to his posterity, it was the custom for the father of each family, in a direct line, to call his children around him previously to his death, and to pronounce on each, by divine inspiration, his share in the promised blessing, Gen. xlix.; Deut. x. xxiii. Melchizedek, and the Jewish high priests, blessed—that is, they uttered good wishes, and along with them petitionary addresses to God that he would be pleased to ratify the benedictions pronounced. 1 Chron. xvi. 2, 3, 1 Cor. x. 16, refer to the act of worship with which favours from God were wont to be received. *Blessing* denotes sometimes a part of prayer, and is distinct from praise or adoration, and thanksgiving, Psa. cxlv. 10. The creation manifests the attributes and praises of the Almighty but his saints do more, they bless his name. This part of their worship consists of two particulars; 1, thinking of and mentioning the several attributes and glories of God with inward joy, satisfaction, and delight; rejoicing and blessing the Lord for what he is in himself, as well as for what he has done for us: and, 2, wishing the glories of God may for ever continue, and rejoicing at the assurance of it. Isaac's blessing Jacob and Esau, Gen. xxvii., Jacob's blessing on his sons, Gen. xlix., and the blessing of Moses on the tribes, Deut. xxxiii., must be taken as prophecies not as to the individuals addressed, so much as to their posterity; and most of these blessings are expressed in

terms allusive to the meaning of the names of the tribes.

BLINDNESS, See EYE.

BLOOD, the warm, red fluid circulating through the whole body for the support of life, and the nourishment of the several parts of the animal frame. It is used in various significations in the sacred volume. 1. For life. 2. Relationship. 3. With flesh it is opposed to superior nature. This expression is also opposed, 4, to a glorified body; 5, to evil spirits. 6. Wine is called the pure blood of the grape. 7. Judicial causes affecting life are denominated blood. 8. Most eminently, however, blood is used for the sacrificial death of Christ, Acts xx. 28: Rom. v. 9; Eph. i. 7.

In all ages it has been forbidden to man to eat blood, Gen. x. 4; Lev. xvii. 10—14; Acts xv. 28, 29. The true reason for this prohibition is evidently that the blood or the life of animals pertained specially to God. Hence the blood was poured out at the altar. A similar notion and practice sometimes obtained among the ancient heathen. The blood was sacred to the gods. Savage nations sometimes cut slices from living animals and ate them, while yet they quivered with life, and dripped with blood. The scripture prohibition of blood was designed to prevent this barbarous practice. See 1 Sam. xiv. 32; Ezek. xxxiii. 25. *Blood* is the emblem of slaughter, of immature mortality, Ezek. xiv. 19. The figures in Ezek. xxxix. 17, are founded on the invitation to feasts after sacrifices. Blood is also the frequent symbol of atonement, Lev. xvii. 11; Heb. ix. 22.

Blood and *water* issued from the body of Christ when he was pierced with the soldier's spear, John xix. 34, *i.e.* some effusion had taken place during the sufferings of Christ into the cavity of the chest, immediately beneath the level of which the soldier's spear entered, so as to set the fluid free. It would then naturally follow the weapon through the incision.

Bloody sweat, Luke xxii. 44. This passage is omitted in some MSS. of Luke's gospel. Neither of the other gospels contains a correspondent passage, at least in this particular. Medical experience does not bear upon the case as represented by the Evangelist, nevertheless the circumstance of the bloody sweat may have literally occurred, only we ought not to attempt to account for it on the facts and principles of ordinary physiology. Christ's sufferings in the garden must be considered by themselves, and without reference to other scenes of suffering, or we shall be in danger of making the account given by the Evangelist obscure and contradictory.

BOANERGES, the name given by Christ to James and John, sons of Zebedee, Mark iii. 17, not, as has been thought, to denote any particular mode of their preaching, but in allusion to Hag. ii. 6, compared with Heb. xii. 26. James and John should be eminent instruments in accomplishing the great change as to the Jewish economy which the preaching of the gospel was to effect. It should be borne away as by a mighty storm or earthquake. The name is, however, often taken to denote the fervid, impetuous spirit of these apostles.

BOAR, the male of swine, an

animal often mentioned in the Old Testament. It ran wild in some parts of Palestine, and occasionally committed great depredations in the vineyards, Psa. lxxx. The temper of this animal was usually passive when unmolested, exceedingly fierce and vindictive when roused.

BOAZ, *strength*. A wealthy and benevolent Bethlehemite, who married Ruth the Moabitess, by whom he had a son, Obed the grandfather of David. Boaz was thus an ancestor of the Messiah. The name Boaz was also given to one of Solomon's two pillars of the temple porch, 1 King vii. 21.

BOOK, the materials employed to write upon, and therefore called books, were of various kinds. See WRITING. Plates of lead or copper, coated with wax, that they might be written upon with ease; the bark of trees; bricks, stones, and wood; palm-leaves, the Egyptian papyrus, and at length skins of different animals prepared for the purpose, and rolled as they were written, were the books of the



ancients; and this will explain Ezekiel's roll being written *within and without*, as also the apocalyptic book, *written within and on the back-side*, and sealed with seven seals.

The book of the living, or of life, refers to a record kept in courts, of the servants of princes, together with the offices they sustain. To write the name in this book, is to accept into service and favour; to blot from it, is to dismiss with dishonour.

The book of judgment probably refers to some such a custom as that in the Persian court, Esther ii. 23, vi. 1.

The eating of a book, Ezek. iii. 2, 3; Rev. x. 9—11, denotes thoroughly receiving the knowledge it contains.

A sealed book, Isa. xxix. 11. In old times, letters and other writings that were to be sealed, were first wrapped round with thread or flax, to which the wax and seal were applied. These seals must be broken and removed ere the book could be read. Putting the book of the law into the hand of a newly-appointed king, was a ceremony of inauguration among the Jews, 2 Chron. xxiii. 11.

BOOTY, spoil, or prey. The law of Moses, Numb. xxxi. 25—47, requires, that the booty taken from the enemy should be divided equally among those who were in the battle, and the rest of the people. From the portion of the fighting men, the Lord's share was to be taken, one part out of five hundred for a heave-offering to be given to the high priest. From the other portion, the Levites were to receive one in fifty.

BOSOM. *Abraham's bosom*, and *leaning on the bosom*, Luke xvi. 23; John xiii. 23, refer to the posture in which persons reclined at table to eat, and denote familiarity and friendship. Receiving into the bosom. Luke vi. 38, refers to the eastern habit of carrying valued commodities in the bosom, as we

carry them in the pockets. *To have in the bosom*, Gen. xvi. 5; 2 Sam. xii. 8; Isa. xl. 11, denotes tender care and great watchfulness.

BOTTLE, a vessel generally of goat's skin, or of the skin of some other animal well sewed together, in which liquors were kept; the mouth was through one of the animal's paws. Bottles also are sometimes earthen pitchers used to contain water, and sometimes also used for drinking from. Bottles and potters' vessels were also made sometimes of glass, ivory, hard stone, metals, and other suitable materials, Isa. xxx. 14; Jer. xix. 1, 10, 11; Gen. xxi. 14, 15; 1 Sam. i. 24. Skin bottles are mentioned, Judg. iv. 19; 1 Sam. xvi. 20; Psa. lvi. 8; cxix. 83. New skins, by their greater strength, would be likely to resist the expansion of new wine, occasioned by its fermentation. Hence, Matt. ix. 17, by which Christ denotes the impropriety of putting His disciples on the same austerities with John's considering their low measure of knowledge and strength.

BOW, a well-known weapon used in war, and in the chase. It is often mentioned symbolically Psa. vii. 12, for judgments; Psa. lxiv. 4; cxx. 4; Jer. ix. 3, for lying. To *make bare the bow*, Hab. iii. 9, means to draw it out of its case. The Israelites seem to have learned the use of the bow and arrow from the Philistines. We find no mention of them as weapons of war before that battle in which Saul fell, 1 Sam. xxxi. Some think that when David came to the throne, he taught the use of the bow, 2 Sam. i. 18, and took some of the Philistine archers, named Cherethites, to be his body guard; or, perhaps the text means David composed and taught a particular song, called *the song of the bow*. Arrows were used among the heathen for divining, Ezek. xxi. 21. The name of kings or towns or provinces to be attacked, was written upon them, and they were shaken together in a quiver; the arrow first drawn directed the course of the army.



ARROW, is often used emblematically for calamities, Job xxxiv. 6, for sudden, inevitable danger, Psalm xii. 5; for lightnings, Psalm xviii. 4; and for anything injurious, Jer. ix. 8; children, as a defence to their parents, are called arrows, Psalm cxxvii. 4, 5.

BOWELS, the inner part of man. Thus the Hebrews speak of wisdom and understanding as in the bowels, Job xxxviii. 36; Psa. xl. 8; 2 Cor. vi. 12. Thus also pity and compassion are denoted by the bowels, Isa. lxiii. 15; Jer. xxxi. 20.

BOZRAH, an ancient city of Edom; one of the old cities upon which judgment was pronounced tantamount to its entire destruction, Jer. xlix. 7—13. This city

is referred to in the well known passage, Isa. lxiii. 1. In the judgment pronounced upon Moab, Bozrah is mentioned, Jer. xlviii. 24, so that there must have been at least two places of the name, one among the mountains north of Petra, the other in the plain of Moab. While the Bozrah of Edom cannot now be traced, the Bozrah of Moab has recently been explored, and the predictions, Jer. xlviii. 47, and xlix. 13, do not contain contradiction of each other as has sometimes been intimated.

BRANCH. Trees denote in Scripture great men and princes; branches, therefore, often denote their offspring. Thus the word becomes a title of Messiah, Isa. xi. 1; Zech. iii. 8; vi. 12, as springing from the house of David, and destined to great exaltation. An *abominable branch*, Isa. xiv. 19, means a tree on which a malefactor has been hanged. In Ezek. viii. 17, *branch* is used as a symbol of idolatrous worship, because branches were often carried as a sign of honour.

BRASEN SERPENT, an image set up in the wilderness, that the Israelites who were dying from the bite of the fiery serpents might look upon it and live, Numb. xxi. 6—9. This serpent was preserved till the time of Hezekiah, who destroyed it, because it was the occasion of idolatry, 2 Kings xviii. 4.

It was a type of Christ, John iii. 14,15. Both were appointed means of deliverance; both required faith that the deliverance might be enjoined; and to this faith, in both cases, obedience must be added, but that obedience is exceedingly simple and easy. Look and live.

BRASS, a compounded metal, unknown to the Hebrews. Copper is the metal intended in most of the places where brass is mentioned, Deut. viii. 9. The word is used symbolically for insensibility, baseness, and presumption, Jer. vi. 28; for strength, Psa. cvii. 16.

BREAD, a term frequently importing food in general; but properly it means that article of food which is prepared from corn. Wheat, barley, and lentils, or beans, were used for bread. The dough of leavened or fermented bread was commonly spread into thin cakes, and baked upon the hearth. Ladies of rank often prepared cakes, pastry, &c., in their own apartments, 2 Sam. xiii. 6.

Bread upon Mount Carmel is now made and baked by spreading a thin coat of paste, made of flour and water, over the outside of a strong pitcher, within which a fire is kindled. It is of course baked in an instant. Unleavened bread is commonly of this kind. It was simply flour and water, and perhaps a little salt, mixed and baked hard. Sometimes a shallow earthen vessel, resembling a frying pan, is used for baking. Bread of this kind will account for the phrase, *breaking of bread*. The cakes, or thin loaves, were never cut as ours.

Where wood was scarce, bread was often baked, among the Orientals, between two fires made of dried cow-dung; the outside, therefore, would be black and offensive. This may explain Ezek. iv. 9—15.

The shew-bread was twelve loaves or cakes, set every Sabbath on the table in the holy place, Exod. xxv. 30, the old being taken away and eaten by the priests. This offer-

ing was accompanied with salt and incense, and perhaps wine. The shew-bread being first offered to God, and then becoming food for the priests, might be intended to typify Christ, who offered himself in sacrifice to God, and is the support of his people's spiritual life.

BREAST-PLATE, a part of the vestment worn by the Jewish light priests. It was about ten inches square, Exod. xxviii. 15—21, and consisted of a folded piece of the same rich embroidered stuff of which the ephod was made. It was set with twelve precious stones, bearing the names of the twelve tribes. They were in four rows, containing three in each row, and were separated from each other by the little golden squares or frames in which they were set.



The names of these stones, and those of the tribes to which they respectively belonged, as also their disposition on the plate, were according to the following diagram:

Sardius. Reuben	*Topaz.* Simeon.	*Carbuncle.* Levi.
Emerald. Judah.	*Sapphire.* Dan.	*Diamond.* Naphtali.
Ligure. Gad.	*Agate.* Asher.	*Amethyst.* Issachar.
Beryl. Zebulun.	*Onyx.* Joseph.	*Jasper.* Benjamin.

This ornament was also called the breast-plate of judgment, because it had the divine oracle of Urim and Thummim annexed to it. The breast-plate was also a part of the defensive armour used by soldiers, &c., in conflict.

BRIARS, mischievous, hurtful persons, Isa. lv. 13. Shrubs and trees, generally according to their nature, the symbols of persons of corresponding temper and disposition.

BRIDE and BRIDEGROOM. The marriage customs of ancient times will serve to explain many allusions in the Scriptures.

1. No engagement of minors to marry, was considered of force if made without consent of the parents. Abraham sent for a wife for Isaac; Hamor applies to Jacob when he wishes to obtain the daughter of that patriarch for his son, Gen. xxiv., xxxiv.; see also SAMSON, Judges xiv. 2.

2. The bride was purchased, either with money or some equivalent—sheep, camels, oxen; or if

these were not possessed, labour was the price given to her parent in exchange for her, Gen. xxix.

3. The contract was made in the house of the father of the bride, before the elders and governors of the city. A canopy was erected, into which the bridegroom went with his bride alone, that they might converse freely. This ceremony confirmed the contract. For the bridegroom's coming out, friends and attendants waited with torches and lamps; he was commonly received with great acclamation. There is an allusion to this, Psa. xix. 5.

4. A Jewish virgin contracted for or betrothed, was considered in the same light as a lawful wife. Infidelity to the contract was dealt with as when marriage had actually taken place, Matt. i. 19.

5. Ten or twelve months usually elapsed between the contract and the union of the parties, during which time the bride continued with her parents, that she might provide herself with nuptial ornaments suited to her station.

6. During this time the bridegroom was at liberty to visit his espoused wife at the house of her father. The parties, however, did not leave their abode for the eight days previously to marriage, but persons of the same age came to visit the bridegroom, and make merry with him. These are the friends or companions spoken of, John iii. 29.

7. The marriage was celebrated in the open air; a canopy was provided and adorned according to the rank of the parties, and supported by four youths, under which the bride was placed, the company crying out, *Blessed be he that cometh.* Into this canopy the bridegroom entered, having approached with great pomp, and the marriage ceremony took place. At its conclusion, the parents and kindred of the bride pronounced a blessing on the parties, Gen. xxiv. 60; Ruth iv. 11, 12. Afterwards the bride was conducted with as much pomp as could be afforded, to the house of the bridegroom, where a great festival was provided. As the procession advanced, it was continually receiving fresh accessions from parties waiting in different places in its route. This usually took place in the evening, sometimes very late, Matt. xxv. 6. As soon as the parties forming the procession had entered the house, the doors were closed, so that no others could enter, Matt. xxv. 10.

8. When the bridegroom was in circumstances to afford it, the guests were provided at his expense with robes suited to the occasion; and when he could not provide them, every guest was expected to appear in his best garments. To this circumstance our Lord alludes, Matt. xxii. 11.

BRIMSTONE. This substance is very well known. Fire and brimstone are represented as the elements by which God will punish the wicked; an allusion to the destruction of the cities in the plain of the Jordan, Gen. xix. 24. The soil of that vicinity is bituminous and might be raised by eruptions into the air, and there inflamed to return in horrid showers of fire. To scatter a house with brimstone, Job xviii. 15, is to devote it to destruction. Thus brimstone becomes the emblem of calamities

and punishments, Deut. xxix. 23; Psa. xi. 6; Isa. xxxiv. 9.

BROTHER, in a limited or restricted sense, a male born of the same father or mother. The term is used in Scripture for cousins also, Mark vi. 3; Matt. xxvii. 56; Luke vi. 15, 16; John xix. 25. The term brother is likewise applied to him who professes the same faith and religion as another, Col. i. 2. There are also brothers by adoption, John xx. 17; and by office, 1 Chron. xxv. 9; 2 Cor. viii. 23. Brother is one of the same nation, Rom. ix. 3; of the same nature, Heb. ii. 17; and sometimes it denotes one who resembles another, Prov. xviii. 9; sometimes it denotes a friend, Cant. viii. 1. Matt. xiii. 55, speaks of James, Joses, &c., as brothers of Jesus. Perhaps they were actually children of Joseph and Mary, or they might be, as appears in other passages, near relations only, or cousins, of Jesus.

BULL, the male of the ox kind. This animal was reputed by the Hebrews to be clean, and was generally used in sacrifices. The word for bull is often incorrectly translated *bullock;* it would be more proper to read bull. The Egyptians paid religious veneration to this animal. Figuratively, it is taken for powerful, fierce, and insolent enemies, Psa. xxii. 12; lxviii. 30.

BURIAL, the act of depositing a dead body in the ground. The custom of burying the dead is very ancient. As soon as death had taken place, the nearest relation or friend kissed the lifeless body, and perhaps closed the eyes, Gen. xlvi. 4. The company present then rent their clothes; the body was afterwards washed, anointed with perfumes, swathed and shrouded. The Jews as well as the Egyptians sometimes embalmed, wrapping the body in linen, with sweet spices and odours, or, when time allowed, removing the brains and bowels, and filling up the space with medicaments. No coffin was used, at least by the common people. The body was placed sometimes upright, sometimes in a lying posture, in a niche cut in the side of a rock which had been excavated, the entrance to which was afterwards closed by placing a slab or stone over it. Tombs were not connected, as with us they often are, with places of worship. They were usually outside the cities of living men, in gardens, on the sides of hills, &c. Funeral processions were attended by hired mourners. Amos, viii. 3, to give a very lively idea of the calamities that were about to afflict Israel, intimates that even the usual rites of burial shall be forgotten; there shall be none to chant the plaintive dirge, none to express the hope of a blessed resurrection. All should be silent despair. *Burial with Christ in baptism*, Rom. vi. 4, is to have communion with him in his death and burial; for baptism not only represents our mortification and death to sin, by which we have communion with Christ in his death; but also our progress and perseverance in the mortification of sin, by which we have communion in his burial likewise.

BURNT OFFERINGS, sacrifices of animals usually wholly consumed on altars. The skin only was not burned, Lev. vii. 8. Such offerings were made on public occasions, Numb. xxviii. 3, 11, 27 and on various private occasions

They were often in great profusion, 1 Chron. xxix. 21; 2 Chron. xxix. 21.

BUTTER, an unctuous substance made by agitating the cream of milk, till the unctuous and wheyey parts are separated from each other. Butter was sometimes made in the east by placing the cream in a skin, and treading upon it till the separation was accomplished. Perhaps this will illustrate Job xxxi. 6. In Judges iv. 19; v. 25, there is plainly an allusion to the placing of cream in these skins for the purpose of procuring the butter. It was one of these skins, called a bottle, that Jael offered to Sisera. In Isa. vii. 15, butter and honey are mentioned as food; they are so to this day in Egypt; butter and honey are mixed, and into this mixture bread is dipped, and then eaten.

C.

CAB, a Hebrew measure of capacity, both liquid and dry; the liquid measure contained two pints and about one-third; but that of corn contained two pints and five-sixths of a pint.

CÆSAR, a title borne by the emperors of Rome, from Julius Cæsar to the destruction of the Roman empire. In Scripture, the reigning emperor is called Cæsar, without any other distinguishing name, as Tiberius, Matt. xxii. 21; Nero, Acts xxv. 10.

CÆSAREA, a city and port of Palestine, built by Herod the Great, and thus named in honour of Augustus. It stood on the coast of Phœnicia, on the site of the tower of Strabo. Here Herod Agrippa was smitten and died, Acts xii., and here Cornelius the centurion, who was baptized by Peter, lived. Edward Daniel Clarke, who visited this place in 1801, says of it, "Perhaps there has not been in the history of the world an example of any city that in so short a space of time rose to such an extraordinary height of splendour as did this of Cæsarea; or that exhibits a more awful contrast to its former magnificence, by the present desolate appearance of its ruins. Not a single inhabitant remains. Its theatres, once resounding with the shouts of multitudes, echo no other sound than the nightly cries of animals roaming for their prey. Of its gorgeous palaces and temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace can be discerned." CÆSAREA PHILIPPI was a town near the springs of the Jordan, built by Philip the tetrarch, on the spot where Laish stood.

CAIAPHAS, a high priest of the Jews, who succeeded Simon, son of Camith, about A.D. 16, or, as Calmet thinks, 25, son-in-law of Annas. He was high priest when Jesus suffered, John xi. 49, 50. The sentiment which Caiaphas uttered in this passage was a prophecy which God suffered to proceed from the high priest, import-

ing that the death of Jesus would be for the salvation of the world. He was also a persecutor of the apostles, Acts v. 27—32. A.C. 35, Caiaphas and Pilate were both deposed by Vitellius, the Roman governor of Syria; and Jonathan, a son of Annas, was made high priest instead of Caiaphas.

CAIN, eldest son of Adam and Eve. He is supposed to have been born towards the close of the first year after the creation. When grown up, he applied himself to agriculture, Gen. iv. He offered the first fruits of his labour to the Lord, while Abel, his brother, offered the firstlings of his flock. Abel had respect to the one offering which was to be made in the fulness of time, Heb. xi. 4; Cain had not, and was therefore rejected, which so enraged him, that he rose against Abel, and slew him. For this he was accursed, but in mitigation of his punishment, a mark was set upon him, that none should kill him. What this mark was, we know not; but, being banished from the presence of the Lord, he retired into the land of Nod, east of the province of Eden. While he dwelt in this country, Cain had a son, whom he named Enoch, in memory of whom he built a city of the same name.

CAINAN. The name of two persons, mentioned, the first, Gen. v. 9, and 1 Chron. i. 2; the second, in Luke iii. 36, though not in our version of the Old Testament genealogies. He is, however, mentioned in the Septuagint, Gen. x. 24; xi. 12 His generation makes, according to the Septuagint, an addition of 130 years to the series of names. It has been said, that the later Jews tampered with the text of their Scriptures, in order to avoid the force of the christian argument for the messiahship of Jesus. The omission of Cainan's name is mentioned as an instance. The authorities, however, for regarding the second Cainan as an interpolated addition to the text of the Septuagint and of Luke, are somewhat strong. We cannot see, however, for what purpose such an addition should have been made while we can easily see a cause for the tampering with the text which has been alleged.

CALAMUS, a sweet cane, or aromatic reed, growing in moist places in Egypt, in Judea, and in several parts of Syria. When cut down, dried, and powdered, it was



used as an ingredient in the richest perfumes, Cant. iv. 14; Isa. xliii. 24. The word *calamus* is the Latin name for reed, and was used for the instrument employed in writing on parchment.

CALEB, son of Jephunneh, of the tribe of Judah, who having been sent with Joshua and others to vie-

the land of Canaan, brought up a good report, when the other spies presented an evil report. The people murmured and rebelled. Caleb endeavoured to rally their courage, and restrain their disobedience. They were condemned to die in the wilderness, but in reward of their fidelity he and Joshua were brought into the land. Caleb petitioned to have for his inheritance that portion which was inhabited by their most formidable foes, whom he overcame and dispossessed. We are not informed about his death, but doubtless he continued to his end the intrepid, faithful servant of God that he had been in early life, Numb. xiii. xiv; Josh. xiv. xv.; Judges i.

CALF, the young of the ox kind, often used in sacrifice. The fatted calf, 1 Sam. xxviii. 24; Luke xv. 23, was stall-fed, with reference either to special sacrifice, or particular festival. *Calves of the lips*, Hos. xiv. 2, is an expression importing praise; the Jews not being then in a condition to offer sacrifices. The calf which Aaron made in the wilderness was probably of wood, covered with a profusion of gold ornaments. How otherwise could it by burning have been reduced to powder? This calf, and Jeroboam's calves, 2 Kings x. 29—31, might be intended as representations of Jehovah; still they were idols, the worshipping of which was an abomination in the sight of God, Psa. cvi. 19—22; Exod. xxxii. 8—10. The Israelites had learned this species of idolatry in Egypt.

CALLING, a term in theology, which some take to mean inviting men to the blessings of the gospel. The parable Matt. xxii. 1—14, is thought to have given rise to the use of this term in the epistles. In the parable, all who are called or invited, stood on equal grounds. They are divided into three classes. The disobedient, who made light of the call; those who professed to obey it, but for want of real obedience were rejected: and those who were admitted and approved as guests. "It depended," says the late Richard Watson, "upon their own choice and conduct whether they embraced the invitation, and were admitted as guests." To such a call as this, he adds, Peter refers, Acts ii. 39; and Paul, Rom. i. 5, 6; Gal. v. 13; 1 Thess. ii. 12. Calling, according to writers of Mr. W.'s school, applies not to individuals to partake of solitary blessings, but the called are invited to a feast, to a company or society. The transfer of the visible church of Christ from Jews to believers of all nations was the mystery kept hidden till revealed to the apostles. Their preaching was the inviting or the calling of the Gentiles to the visible church, Rom. ix. 24; Eph. iv. 1—4; 2 Tim. i. 9, 10. Those who received the invitation are, by way of eminence, *the called, called to be saints, called with a holy calling*, &c.

Calvinistic divines, on the other hand, allowing that this may be the sense of calling as used in many passages of Scripture, contend that the term expresses something more. They define calling as "the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds with the knowledge of Christ, and renewing our wills, he doth persuade and enable [or incline] us to receive Jesus Christ." Calling is an important link in the chain of blessings enumerated, Rom.

viii. 29, 30, originating in predestination, and issuing in glory. It is evidently spoken of in many passages as identical with the cordial admission of the truth. The Scripture speaks of an effectual calling. It is, therefore, more than the outward ministry of the word, and is always ascribed to God. The word takes effect by means of the knowledge and belief of the truth, which is the result of God's enlightening the mind, or opening the heart, Acts xvi. 14; John vi. 44. The called were no more disposed to the reception of the truth than Abram was to the worship of Jehovah in the land and among the idols of his fathers. We are quickened and renewed by the Holy Spirit, then we answer the call, accept the grace conveyed in it, and by the power which raised up Christ from the dead, are raised to a new and spiritual life, Eph. ii. 8; John v. 25.

It has sometimes been contended that the invitations or calls of the gospel should be addressed only to a certain number of mankind, the elect, or those who are sensible of their spiritual condition. Nothing however can be more manifestly contrary to such passages as Isa. lv. 1—4; Matt. xi. 28; John vii. 37; Rev. xxii. 16, 17. The difficulty of reconciling these general calls with God's foreknowing that some will refuse and therefore be rejected, or with his purpose to bestow salvation only upon a certain number of mankind, and with the doctrine of man's inability to receive those calls without God's special grace, has been greatly felt. But what have we to do with reconciling difficulties so evidently pertaining to the conduct of God? The two things are clear, 1, that no man will come unto Christ, except he be drawn to him by God; and 2, that all who hear the gospel, are invited to come to Christ. God neither speaks insincerely nor falsely. A man must know, however, very little of God, very little of himself, and very little of Scripture, not to know that two truths may both be certain, and yet the harmony of them be beyond his comprehension. We cannot do wrong in inviting such as Christ and his apostles invited, yea, entreated, to be reconciled to God.

CALNEH, a city in the land of Shinar, built by Nimrod, and the last city mentioned as belonging to his kingdom, Gen. x. 10. It is thought to be the same with Calno, Isa. x. 9, and with Canneh, Ezek. xxvii. 23. It is said by the Chaldee interpreters, Eusebius and others, to be Ctesiphon, on the Tigris, which for some time was the capital city of the Parthians.

CALVARY, or, as it is called in Hebrew, GOLGOTHA, signifying the place of skulls, from its similitude to the figure of a skull, was a small eminence or hill, to the north of Mount Sion, and north-west of Jerusalem; being appropriated to the execution of malefactors, it was therefore shut out of the walls of the city, as an execrable and polluted place, Luke xxiii. 33.

CAMBYSES, the successor of Cyrus, king of Persia; and the Ahasueras mentioned Ezra iv. 6 See AHASUERUS.

CAMEL, a common quadruped in Arabia, Judea, and the neighbouring countries, often mentioned in Scripture, and reckoned among the most valuable property, 1 Chron. v. 21; Job i. 3. Volney describes

this animal as exceedingly fitted for the climate it has to inhabit. It is spare, requiring but little nourishment, of great strength, almost incapable, indeed, of being fatigued. So great is the importance of the camel to the desert, that were it deprived of that useful animal, it must infallibly lose every inhabitant. Warriors rode on camels, 1 Sam. xxx. 17. Coarse garments were made of its hair, Matt. iii. 4. There are several species of camels. The Bactrian, with two hunches on its back; the Arabian, with but one hunch, called the dromedary.



Of this last there are two races, the stronger and the slower-travelling used for burden-bearing, and the swifter used for conveying intelligence. These last travel 200 miles, or thereabouts, in twenty-four hours. On Matt. xix. 24, much useless criticism has been bestowed. It is stated by travellers that on arriving at the gate of an oriental city with their laden camels, they are sometimes told that those camels which happen to have large burdens must be unladen, since they cannot otherwise pass the "needle's eye," an inner gate so called. The figure employed by our Lord in this passage is not unusual.

CAMP of the Israelites was under the immediate direction of Heaven. The whole body of people was disposed under four large battalions, so placed as to enclose the tabernacle in the form of a square, and each under one general standard, Numb. ii. See ARMY. Between Egypt and Canaan the Israelites had thirty-one encampments, enumerated in Numb. xxxiii. In the second year after the departure of the people from Egypt, the number of their males was 603,550. So vast a mass encamping in beautiful order, must have presented a most impressive spectacle, Numb. xxiv. 2—6, which some have regarded, perhaps not inaptly, as a type of the order, beauty, and glory of the church of Christ.

CAMPHIRE, a shrub yielding a fragrant smell, and an odoriferous gum. It is of the laurel kind. Some of these shrubs are of considerable height and size. With the



powder of the dried leaves of this plant, eastern women dyed their nails, the inside of their hands, and their feet. Children also, and sometimes the beards of men, were thus dyed. Deut. xxi. 12, has been

thought to refer to this practice of dyeing with the camphire. It was universal in Egypt. The nails of the mummies are of a roddish hue. The bride in Canticles compares her beloved to a cluster of camphire in the vineyards of Engedi, where however, the reference is supposed to be to a kind of grape growing in those vineyards.



CANA, of Galilee, a little town, or village, where Jesus performed his first miracle, John ii. It was so called to distinguish it from another Cana in the tribe of Asher, Josh. xix. 28. "It is worthy of note," says E. D. Clarke, "that walking among the ruins of a church, we saw large massy stone pots, not preserved or exhibited as relics, but lying about disregarded. From their appearance and number it was quite evident that a practice of keeping water in large stone pots was once common in the country."

CANAAN, son of Ham, who, according to the Hebrews, behaved indecently to his grandfather, and involved his father Ham in his crime. Ham diverted himself with what had been done, and acquainted his brothers Shem and Japhet, who, out of respect, covered their father. Noah, when he awoke, having understood what had passed, cursed Canaan, the agent in the wickedness which had been perpetrated. Canaan was the father of a numerous posterity: Sidon, his eldest son, founded and peopled the city Sidon, and was father of the Sidonians and Phœnicians. Canaan's numerous posterity likewise inhabited the land of Canaan, thus called from him, and afterwards conquered and possessed by the Israelites, according to the promise, and by the command of God; the measure of their idolatry and abominations being then completed. This command of God gave the Israelites a right to the land of Canaan, whose inhabitants had forfeited all title to it by their sins. Such of the Canaanites as escaped the sword of the Israelites, withdrew, some into Africa, others into

poem divides into seven parts, each adapted to one of these days. Bossuet divides the book according to its days, thus:—

1	chap.	i. ii. 6.
2	„	ii. 7—17.
3	„	iii.—v. 1.
4	„	v. 2—vi. 9.
5	„	vi. 10—vii. 11.
6	„	vii. 12—viii. 3.
Sabbath	„	viii. 4—14

Other writers, as Lowth for instance, doubt this regular character and distribution of the book. The Hebrews apprehending it might be understood grossly, forbade their children to read it before they were thirty years of age. The synagogue and the church have uniformly received this book as part of the canon; though of late a few bold critics have called its authority into question. Some have distributed the several parts of this poem in a different manner from that above suggested, making it consist of several distinct songs, some eight, and some twelve. Its style is pastoral, and highly poetic.

CAPERNAUM, a city where Jesus usually resided, during the time of his ministry, situated on the north-west side of the sea of Galilee, bordering on Zebulun and Naphtali. This place was included in our Lord's denunciation, Matt. xi. 23, and has now become a poor and desolate village, consisting only of a few fishermen's cottages. In 1823, Mr. Buckingham says, scarcely a vestige remained to attest the existence of this once considerable place. Dr. Robinson, in his Researches in Palestine, is disposed to identify the site of Capernaum with a small collection of ruins and a fountain called Ain-et-Tin.

CAPPADOCIA, a province of Asia Minor, which joined Galatia on the east, and is mentioned by Peter as one of the countries through which the *strangers* were scattered, to whom his first epistle was addressed. It was infamous for its vices, but after the promulgation of christianity, it produced many great and worthy men. Cappadocia was famous for its wheat, its pasturage, and its excellent breed of horses, asses, and sheep.

The Caphtor, mentioned Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7, is sometimes confounded with Cappadocia.

CAPTIVITY, a state of thraldom or slavery. After the deliverance from Egypt, there are six captivities reckoned under the judges: Judg. iii. 8, 14, 31; iv. 2, 3; vi. 2—6. But the word is usually applied, 1, to the subjection of Israel, the ten tribes, to Tiglath Pileser, who took many of the people chiefly from Reuben, Gad, and Manasseh; and to the carrying away by Shalmaneser, who took and destroyed Samaria, 2 Kings xv. 29; xviii. 10, 11. From the prophetical as well as historical books of Scripture, we shall find the Israelites, or at least a great part of them, return from the captivity, equally with the tribes of Judah and Benjamin, Hos. xi. 11; Amos ix. 14; and other passages. 2. To the carryings away of Judah from their own land to Babylon. These are generally reckoned four in number, one under Jehoiakim, when Daniel and others were carried to Babylon; the second in the seventh year of Jehoiakim, when Nebuchadnezzar carried 3023 Jews to Babylon; the third, in the

fourth year of Jehoiakim, when that prince and part of his people were sent to Babylon; and the last, under Zedekiah. These were all included in the seventy years' captivity predicted by Jeremiah. The dates of these respective captivities are thought to be as follows:

Israel, by Tiglath Pileser, A.M. 3264; by Shalmaneser, A.M. 3283.

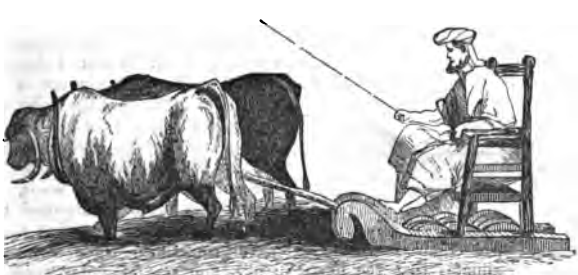
Judah, first, A.M. 3398; second, 3401; third, 3406; fourth, 3416. The return at the edict of Cyrus, 3467. Nehemiah sent to Jerusalem, 3559.

The effect of these captivities, and of the residence of the ancient Jews in a foreign land, was entirely to change their habits from those of an agricultural to those of a commercial people. Religiously, their effect was totally to destroy the idol worship to which previously the Jewish people had been so prone, in imitation of the nations around them.

CARBUNCLE, a very elegant and rare gem, of a deep red colour, with an admixture of scarlet. When held up before the sun, its appearance is like a piece of bright burning charcoal. It was the third stone in the first row of precious stones in the high priest's breast plate, Exod. xxviii. 17.

CARMEL, a range of hills, stretching north-west from the plain of Esdraelon to the Mediterranean sea, to a bay now known as the bay of Acre. The range is about six miles in length; the highest part is about 1500 feet above the level of the sea. The brook Kishon runs at the southern foot of the range. Carmel signifies *the country of vineyards* or *gardens*, and the hills deserve that name, though at some seasons they have a parched and barren appearance. Elijah and Elisha were often in these hills. 1 Kings xviii.; 2 Kings ii. 25; iv. 25.

There was another *Carmel* among the mountains of Judah, Josh. xv. 55. Nabal lived at this second Carmel.



CART, a machine used in Palestine, to force the corn out of the ear, and bruise the straw, Isa. xxviii. 27, 28. These carts were on very low and thick wheels bound with iron, and drawn by oxen, upon the sheaves and straw spread on a floor. Carts of a very

simple construction, perhaps little more than platforms on wheels, were also used to carry burdens on, Gen. xlv. 19, 27; Numb. vii. 3—6; 1 Sam. vi. 7.

CASSIA, the bark of an aromatic plant one of the ingredients in the composition of the holy oil, used in anointing the sacred vessels of the tabernacle, Exod. xxx. 24. The cassia of Psa. xlv. 8, is probably an extract, or essential oil from the same bark.

CASTOR AND POLLUX, in heathen mythology, are described as brothers, sons of Jupiter. They were supposed to have power over the sea, and their protection was implored in storms and dangers. Luke, in Acts xxviii. 11, intends the protecting deity to whom the vessel was in some sort consecrated. The figure giving the name to the ship was at the head; that of the deity to whom the ship was consecrated was placed on the poop.

CATERPILLAR, the insect so called is distinguished from the locust, Joel i. 4, whose ravages it completes. Michaelis thinks it was the mole cricket, which in its grub state was very destructive to corn and all vegetables, by its



feeding upon their roots. The prophet intimates that the locust should eat all that shot up above ground—the caterpillar all that was below. Some reckon the caterpillar of Scripture to be a species of locust; others take the name to denote some one of the stages through which the locust passes between its egg condition and that of its maturity.

CATHOLIC, *general* or *universal*, a word occurring in the titles of the epistles of James, Peter, John, and Jude. They are thought to be so called because addressed to christian converts generally, and not to particular churches. Some think the name designates them as the common collection of apostolic writings, in contradistinction from the epistles of Paul. The assumption of this title by the Romish church is an implied falsehood. She never was—she never will be—the general church.

CAVE, a subterranean dwelling, Gen. xix. 30: a burial place, Gen. xxiii. 19; John xi. 38: a shelter in time of distress, Josh. x. 16; 1 Kings xviii. 4; Heb. xi. 38. Syria abounded in caves, some of which were very large. They were sometimes used as prisons, Isa. xxiv. 22; li. 14; Zech. ix. 11

CEDAR, a large, noble, evergreen tree, much celebrated in Scripture; and growing in great numbers about Mount Lebanon. Cedar wood was made use of in the public buildings of the Hebrews, and served not only for the beams and planks which covered those edifices, but was likewise placed in the substance of their walls, in which they were so disposed together with the stone, that there were sometimes three rows of stone, and one of cedar-wood, 1 Kings vi. 36; vii. 12. This wood is much used in the making of things intended for long duration, for it is of a fragrant smell and fine grain; it is almost incor-

ruptible by reason of its bitterness, which renders it distasteful to worms. The cedar thus employed must have been a different sort of wood from that which with us is known as cedar wood, which is light, soft, spongy, and not durable.



Travellers tell us that the cedars of mount Lebanon are greatly diminished in number, *a child may write them*, Isa. x. 19. Maundrell mentions one which, on measuring, he found twelve yards in circumference, and yet sound. Its branches spread to a compass of thirty-seven yards. Cedars are employed as the emblem of great men, Ezek. xvii. 3; Zech. xi. 2. In Isa. xli. 19, the allusion in the emblem is to the refreshing shadow of a thick-branched cedar.

CENSER, the pan or vase in which incense was burned. Solomon made censers of pure gold, 1 Kings vii. 50. Censers were much used in the religious rites of the Hebrews, and were of various kinds and forms.

CENTURION, a Roman officer commanding a hundred soldiers; often mentioned in the New Testament.

CEPHAS, the name given by Christ to Peter, John i. 42. Like the word Peter, Cephas signifies a rock.

CHAIN, the usual emblem of restraint or affliction, Lam. iii. . It is sometimes used in allusion to the ornaments worn on the neck, for what is thought to be, or really, very graceful, Psa. lxxiii. 6; Col. iii. 14; Prov. i. 9.

CHALDEANS, priests of Babylonia, and subsequently of Persia, who instructed the people in religion, interpreted the laws, and conducted the sacred rites of the country. They professed the art of astrology, which perhaps had been cultivated in the earliest periods of the Chaldean monarchy They pretended to calculate nativities, to tell what weather was approaching, to interpret dreams to predict bad or good fortune, according to the influences of the stars. In their philosophy some truth was mixed with much folly, superstition, and falsehood. In astrology all was falsehood and chicanery.

CHAMBER. Eastern houses built around a court were surmounted with a gallery, somewhat like many of the inns in London; out of this gallery were doors behind leading into rooms called chambers. *The wide house*, Prov. xxv. 24, is a house full of chambers; a brawl at one end of the gallery would disturb the whole house. *The chambers of imagery*, Ezek. viii. 7—12, were rooms or halls presented in vision to Ezekiel, having portrayed on their walls images of almost every object of idolatrous worship. There were probably, as Mr. Salt, British consul in Egypt, says of the temples of that country—

"The wildest images, unheard of, strange,
That ever puzzled antiquarian's brains:
Genii with heads of birds, hawks, ibis, drakes,
Of lions, foxes, cats, fish, frogs, and snakes,
Bulls, rams, and monkeys, hippopotami;
With knife in paw, suspended from the sky;
Gods germinating men, and men turned gods,
Seated in honour, with gilt crooks and rods:
Vast scarabæi, globes by hands upheld
From chaos springing, and an endless field
Of forms grotesque, the sphinx, the crocodile,
And other reptiles from the slime of Nile."

CHAMOIS, a kind of goat, Deut. xiv. 5. It was not the animal now known by that name, for this animal is to be found only in the Alps, the Pyrenees, the mountains and islands of Greece. What the chamois of the Bible was, we cannot tell accurately, but most probably it was a kind of wild sheep, still sometimes found in Arabia Petræa.

CHARIOTS, cars on which to ride, probably at first of rude and simple construction. Two sorts of chariots are spoken of in Scripture; one, chariots of state, for princes and generals to ride in;



the other, chariots of war, to break through the enemy's battalions. They were often armed with iron scythes stretching out from the wheels, mowing down the enemy before them as the chariots were drawn onwards. They do not appear to have been used by the Israelites. They were unfit for a mountainous country like Judea, Exod. xiv. 7; Josh. xi. 4; Judg. iv. 3; 1 Sam. xiii. 5; 2 Sam. viii. 4.

CHEBAR, Ezek. i., a river of Mesopotamia, rising near the head of the Tigris, which, after flowing through Mesopotamia to the south-west, empties itself into the Euphrates.

CHEDORLAOMER, king of Elam, one of the four confederate kings, who made war upon the five kings of the Pentapolis of Sodom, and who, after having defeated these kings, and made themselves masters of a great booty, were pursued and routed by Abram. Gen. xiv., Lot and all the booty they had taken were recovered.

CHEMARIM, Zeph. i. 4, the name of certain priests of false gods, particularly among the worshippers of fire; the word is derived from the Hebrew word *chamar*, which signifies *black* or *blackness*; and is generally translated in our English versions, *the priests of the idols*, or *priests clothed in black*. Some say the name comes from their wearing a black shining veil, in the processions of their deity

CHEMOSH, an idol of the ancient Moabites, Numb. xxi. 29, by some supposed to be the sun. Most likely it was the heathen Comus, whose worship consisted in revellings and impurities of the grossest kind, Jer. xlviii. 26.

CHERETHIM, or CHERETHITES, a denomination for the Philistines, Ezek. xxv. 16; Zeph. ii. 5. David had guards called Cherethites, and Pelethites; the name being given to them probably because they had resided with David at Gath, in the court of Achish, of Philistia. Some regard them as "headsmen and footrunners. Others make them an order of officers like the Roman lictors.

CHERUB, angels, so called, because they often appeared like young men, mighty in power and knowledge, Psa. xviii. 10. Cherub signifies strong, powerful. It is sometimes taken for a calf or an ox, that animal being remarkable for strength, and the figures of the cherubim being of the shape of an ox. Two of these figures were placed by divine command, one at each end of the mercy seat, in the holy of holies; the ark of the covenant was beneath the mercy seat. Here the atonement on the great day of expiation was made by the sprinkling of the blood of the victim, Lev. xvi. 14, 15, and here the glory of the Lord, the bright cloud, or shekinah, indicating his presence, appeared. Hence the expression, *O thou that dwellest between the cherubim;* and to this or to some reflection of the lustre upon the veil which parted the holy place from the rest of the tabernacle David refers, Psa. xxvii. 4. As the bright cloud was the representation of God, and the cherubim that of his angels who stand round his throne, the holy place is considered as a fit image of heaven, Heb. iv. 14; viii. 1; ix. 8, 9, 23, 24. Cherubim, with the appearance of a flaming sword, were placed at the east, or entrance of the garden of Eden, after Adam's expulsion, Gen. iii. 23. It is observable, however, that the cherubim mentioned in other parts of Scripture, are usually connected with some manifestation of divine mercy. Some have thought, and with probable justice, that the cherubim placed eastward of Eden, were intended to represent to fallen man the deeply interesting truth that God might still be approached. When it is said, Psa. xviii. 10, that *God rides upon a cherub*, his majestic use of the angels, of all creatures, in effecting the purposes of his providence, is intended.

CHESNUT-TREE, mentioned only in two passages, Gen. xxx. 37; Ezek. xxxi. 8. The Septuagint and Vulgate translate it *plane-tree*, in which they are followed by most modern interpreters. The name is derived from a root which signifies nakedness, and it is often observed of the plane-tree that the bark peels off from the trunk, leaving it naked. The tree is lofty huge, and magnificent in its appearance.

CHILD, one young in years 1 Sam. i. 22; a person weak in knowledge, Isa. x. 19; 1 Cor. xiii. 11; such as are young in grace, 1 John ii. 13; an humble or docile person, Matt. xviii. 3, 4; whatever is dear to a person, Jer. xv. 7. The Jewish law looked upon children as the proper goods of their parents, who had power to

sell them for seven years, as their creditors had to compel them to do it, in order to pay their debts. Thus the poor widow, whose oil Elisha multiplied to such a quantity as enabled her to pay her husband's debts, we find, 2 Kings iv. 1, complaining to the prophet, that her husband being dead, the creditor was come to take away her two sons to be bondmen. The descendants of a person, how remote soever they may be, are called sons or children. Angels are sometimes called children, or sons of God, Job i. 6; ii. 1. In the New Testament, believers are commonly called the children of God, by virtue of their adoption. And children or sons of men, is an appellation given to Cain's family, and particularly to the giants, or violent men, who lived before the flood. The impious, or wicked Israelites, were called the sons of men, Psa. iv. 2; lvii. 4, but sometimes this appellation is used without any odious idea, as Psa. viii. 4; xi. 4; cxlv. 12.

CHITTIM, a name which, in later times, was applied by the Israelites to the people of Macedonia, Numb. xxiv. 24. The ancient Chittim were descendants of Javan, grandson of Japheth, and great grandson of Noah, Gen. x. 4, who migrated to the coasts and islands of the Mediterranean. Hence the name was used to denote the inhabitants of all the coasts and islands of the Mediterranean.

CHORAZIN, a town on the western coast of the sea of Galilee, and not far from Capernaum. Many of Christ's miracles were wrought here, Matt. xi. 21; Luke x. 21. It has long since perished.

CHRIST, a Greek word, which signifies *anointed*, and answers to the Hebrew MESSIAH. From the frequency of the application of this term to one Person in particular, it supplied the place of a proper name, the more especially as Jesus was the name of many persons among the Jews. Suetonius uses it as a proper name: *Judæos impulsore Christo assidue tumultuantes Româ expulit.* The name is also used for Christ's mystical body, comprising him as the head, and the church as his members, 1 Cor. xii. 12; for his doctrines, Eph. iv. 20; and for his Spirit, Rom. viii. 10. See JESUS, and MESSIAH.

CHRONICLES, a canonical writing of the Old Testament, containing an abridgment of all the sacred history, from the beginning of the Jewish nation to their return from the captivity, a period of about 3500 years, taken out of those books of the Bible which we still have, and out of other annals, probably public and national records. A book of chronicles is mentioned, 2 Kings xxiv. 5, which it is supposed was some other book than those which we have under that name. The name means a written record of historical events, so that it might be used, and undoubtedly was, of many writings which, not being inspired, have perished. It cannot now be ascertained who was the author of the canonical books of Chronicles. They were written, most probably, after Jeremiah's time, 2 Chron. xxxv. 25; xxxvi. 21, and that prophet lived to see the destruction of Jerusalem by the Chaldeans. The genealogy of Zerubbabel, 1 Chron. iii. 19—24, is continued down to the days of Alexander so

that the books are a late compilation as compared with other histories in the Old Testament. Perhaps they were compiled by Ezra, and intended as a supplement to other inspired records, to aid in tracing more clearly the genealogy of Jesus Christ. There are several variations in dates and facts, between these books and those of Kings, which are to be explained and reconciled chiefly on the principle that these books are supplementary to those of Kings, or perhaps it may be admitted that the text of these books, or that of the books of Kings, have been corrupted in some instances beyond the reach of amendment. It cannot be wondered at, that books copied so often, and by such various individuals, competent and incompetent, should present a few mistakes. It is wonderful that there are not more. When the books of Chronicles were written, the language of the Jews had greatly changed. The first book contains a recapitulation of sacred history by genealogies from the creation to the death of David. The second contains the history of the kings of Judah, and part of that of the kings of Israel, from the beginning of Solomon's reign to the return from Babylon.

CHRYSOLITE, a gem of a gold colour, called by the moderns the oriental or Indian topas. In its purest and most perfect state, it is of great value, but exceedingly rare. It is never found very large, the greater number being about the size of a pea. The finer sort are second only to the diamond. It is the seventh stone mentioned in the Revelation, xxi. 20, as forming the foundation of the heavenly Jerusalem. Some authors are of opinion, that the chrysolite was the tenth stone in the high priest's breast-plate, which our version renders beryl.

CHRYSOPRASUS, a precious stone of a pale green colour, with an admixture of yellow. It is the tenth of those which adorned the foundation of the New Jerusalem, Rev. xxi. 20.

CHURCH. The Greek word *ecclesia*, translated church, denotes an assembly convened for business, whether spiritual or temporal, Acts xix. 32, 39. It is used in common for, 1, the whole body of true believers. This is the invisible church. 2. The whole body of professed believers. This is the visible church. 3. Those bodies of believers who associate for worship in particular places. The church, in the first of these senses, has existed from the earliest ages. In a sense somewhat akin to the second, the Jews were the church of God; but, strictly speaking, the church belongs to New Testament times, and is governed by New Testament laws. From the authority with which Christ invested the apostles, they exercised control and direction over all the assemblies of the faithful; but it does not appear to have been intended to continue such an order of men with authority in matters of religion. Legislation ceased with Christ's ascension and the death of his immediate disciples. The apostles made laws; no others are authorised to do so, and since their time the church has had to be governed according to laws they provided. Ecclesiastical history indeed details attempts on the part of councils and particular

bishops to legislate for the church; but what is ecclesiastical history more than a record of unscriptural assumption and faithless submission? It records also the exercise of civil power by church officers; but in such matters Christ assumed no authority, he enacted no laws, he disclaimed all judicial power, and clearly marked his kingdom as exclusively spiritual, John xviii. 36; Mark x. 42, 43. The twentieth article of the Church of England declares that "the church hath power to decree rites and ceremonies," and also that it hath "authority in controversies of faith." God's written word, however, is acknowledged to be the only rule according to which such "decrees" are to appoint, and such "authority" to determine. Both parts of this declaration, *i.e.*, the "power to decree," and the "authority," are unfounded. Some suppose a church may make laws for its own government, laws, for instance, prescribing the terms of membership and modes of entrance into the church, which is equally unfounded. *One is our head, even Christ, and all we are brethren.*

The members of the real or invisible church are all whom God has converted by his grace; those of the visible church are such as have made a credible profession of repentance toward God, and faith toward our Lord Jesus Christ. The terms of communion are to be those appointed by the New Testament only, which will be the same everywhere, 2 Cor. vi. 17; Gal. v. 6. One purpose of church fellowship is, that christian graces may be cherished and increased. No man, therefore, is inadmissible to the church because of the low degree in which these graces may be possessed, provided he is a *new creature in Christ Jesus.* The exercise of church discipline is left with the church itself, subject only to the law of Christ. Its ends are the purity of the church, the advancement of the holiness of its members, and the glory of the Redeemer, the head of the church. This discipline is wholly moral, it involves no civil penalties, the magistrate has nothing whatever to do with it. It is instituted rather to benefit than to punish the offender.

The officers of the church will be considered under their respective titles, PASTOR, and DEACON.

CILICIA, a country in the south-east of Asia Minor, lying on the northern coast, at the east end of the Mediterranean Sea, between the thirty-sixth and fortieth degree of north latitude: the capital city is Tarsus, Paul's birth-place, Acts xxi. 39. Cilicia, especially in its western part, or, as it is called sometimes, Cilicia Trachæa, *Cilicia the rough*, was noted, among other productions, for a species of goat, of whose skins cloaks and tents were manufactured. Hence, perhaps, Paul's trade of a tent-maker.

CINNAMON, a species of the laurel or bay-tree. God commands Moses, Exod. xxx. 23, to *take cinnamon*, &c., and make a perfumed oil to anoint the tabernacle and the vessels belonging to it. Beds were perfumed with cinnamon, as appears from Prov. vii. 17. Saints and their graces are likened to cinnamon, Cant. iv. 14. A species of cinnamon

grew in Syria. It is carefully cultivated now in Ceylon.



CINNERETH or CINNEROTH, a city in the tribe of Naphtali, Josh. xi. 2; xii. 3; xix. 35; supposed to be the same with Tiberias, though Reland and some others entertain a different idea. The lake of Gennesaret is supposed to derive its name from this place.

CIRCUMCISION, a rite or ceremony among the Jews, performed by cutting off the skin covering the prepuce. It was not only used by the Jews, but by the Egyptians, and by all the descendants of Ishmael, and is now practised by the Mohammedans. Circumcision was enjoined as the sign of the covenant between God and Abraham, Gen. xvii. 10; Rom. iv. 11. The precept was repeated to Moses, and was to be obeyed by all who intended to partake of the paschal sacrifice. It was to be performed on children the eighth day after birth. Besides the outward circumcision of the flesh, we find an inward one mentioned, the circumcision of the heart. It consists in God's changing our state and nature, through the application of the blood of Christ, and by the power of the Holy Ghost. By this we are made God's peculiar people, have our corruptions mortified, and our souls disposed his service; and for this reason his saints are called *the circumcision;* while the Jews, with their outward circumcision, are, in contempt, called *the concision*, Phil. iii. 2, 3. The uncircumcised, or the gentiles, Gal. ii. 7; Eph. ii. 11, were detested of the Jews, and prohibited from eating of the passover, Judg. xiv. 3; 1 Sam. xvii. 26; Exod. xii. 48. Those who had not their nature changed, nor their inward corruptions subdued and mortified, nor their soul disposed to a ready hearing and belief of the gospel, are called *uncircumcised in heart and ears*, Jer. vi. 10; ix. 26; Acts vii. 51; and with these believers can have no fellowship.

The ceremonies observed by the Jews in the circumcising their children are pretty nearly as follow. When a son is born in any family, it is customary to put little notes in the four corners of the room, with these words inscribed, *Adam and Eve, begone, Lilith;* by which they express the wish that the child may be as Adam or Eve, not as Lilith, a rabbinical contemporary with Eve, who refused to be subject to Adam. The eighth day is the day for circumcising unless the ceremony be deferred on account of the indisposition of the child. The night before circumcision is called watching, because the whole family are kept awake to guard the child, and the father and mother are visited by their male and female friends; on which occasions there is an abundance of

joy and civility, to ward off danger supposed to be especially then imminent. A friend is selected by the parents, called Baal-berith, who holds the child whilst the operation is performing. Certain prayers and praises are then rehearsed, such as Prov. xxiii. 25; Ezek. xvi. 6; Psa. cv. 8—10; cxlix. 6. As to the person who circumcises, they choose for this purpose whom they please. The father himself may perform it, if he is capable, but it is usually performed by a *Mohel*, or circumciser, an officer of great honour. It is not necessary to go to the synagogue to perform this ceremony; the child may be circumcised at home, if the parents please. Two seats are provided, with silken cushions: one for the Baal-berith, or master of the covenant; the other is left empty, designed, according to some, for the prophet Elias, who, they believe, is invisibly present at all circumcisions, so great was his zeal for the observance of the law. If the operation be performed in the synagogue, the most sacred spot near the ark is selected for the purpose. The name is usually given to the child in connexion with this rite; and should he die before he is circumcised, the ceremony is performed on his dead body in the burial-ground. Circumcision was never formally abolished.

In the covenant of circumcision, certain engagements were graciously entered into by God, as that he would greatly bless Abraham, and make him the father of many nations; that to him and his seed the land of Canaan should be given; that he would always be a God to him and to his seed after him, and that in his seed all the nations of the earth should be blessed. Spiritual blessings were typified in these ample promises to the patriarchs, and hence when the Jews received christianity, they fancied that their national distinction, or some peculiar blessings would accrue to them. Hence arose their anxiety to retain the rite of circumcision. Paul saw the danger which this anxiety involved of their relying for justification on something else than the righteousness of Christ, and therefore he strongly resisted the notion on which it rested. *In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.* He does not, however, oppose the practice of the rite itself, except where it was attempted to extend its obligation to gentiles, on whom it had never been enjoined. This was the chief controversy in the apostolic churches, to which, however, we are indebted for the invaluable statements on the method of justification, contained in the epistles to the Romans, and to the Galatians. Out of seeming evil God educes good.

CISLEU, CASLEU, or CHISLEU, the ninth month of the ecclesiastical, and third of the civil year among the Hebrews, answering nearly to our November.

CISTERN. The frequent mention of cisterns, often called wells, in Scripture, indicate their vast importance in the countries and cities to which bible history pertains. They were the property of those who formed them, and were esteemed of great value, Gen. xxi. 30; xxvi. 17—22; Numb. xxi. 22. They were receptacles for rain-water

which did not often fail; great pains were therefore used to preserve, and often to conceal the cisterns for fear of their being robbed, or discovered, and destroyed by enemies. The loss of water, or of the cistern, is an image of great calamity, Isa. xli. 17, 18; xliv. 3. A broken cistern, Jer. ii. 13, is a vivid emblem of disappointment and fruitless labour.

CITIES. The cities of the East were constructed partly of combustible materials, Amos i. 7, 10, 14. The gates were covered for security with thick plates of iron or brass, and sometimes they were set one within another. Pitts says that Algiers had five such gates. See Acts xii. 10; Psa. cvii. 16; Isa. xlv. 2. Such are the gates of the principal moeque at Damascus. Watchmen were placed upon the walls to guard against the attempts of an enemy—they also patrolled the streets to preserve peace. Hence the night is divided into watches, the times for these officers relieving each other, Cant. v. 7; Ezek. xxxiii. 2. In Isa. lii. 8, the reference is to the number of watchmen on Zion's walls. *They shall see eye to eye—i.e.*, they shall be planted very near to one another, so that the city shall be secure. These watchmen announced the progress of the night, together with everything important that was occurring, by trumpets, Ezek. xxxiii. 3—6; by songs, Isa. xxi. 11.

Upon or near the walls, strong and high towers were built at intervals, furnished with various means of defence, Jud. ix. 51—53. See Prov. xviii. 10. At the gates of the city, the courts of justice were usually held, and there were open spaces at them, where, on some occasions, the entire population would assemble to consult or to act.

CITY OF GOD, a scriptural expression, denoting true believers, under Christ their head, Acts v. 31; Rev. xix. 16; Eph. i. 21, 22; Phil. ii. 9, 10, 11; who reigns over them in virtue of his purchase, of his delegation by the Father, and of his qualifications, being endued with every divine perfection of infinite wisdom, power, justice, Acts xx. 28; 1 Pet. ii. 9; Matt. xxviii. 18, &c.——CITY OF RIGHTEOUSNESS, the FAITHFUL CITY, terms used, Isa. i. 29, to denote a people who love and faithful dealings.——CITIES OF REFUGE.—See ASYLUM. There were six sacerdotal cities in the land of Israel, set apart as cities of refuge, Exod. xxi. 13; Numb. xxxv. 9—35; Deut. xix. 1—13. They were, three east of the Jordan—Bezer, Ramoth, and Golan; and three west of the Jordan—Kedesh, Shechem, and Kirjath-Arba. These cities were appointed with the view of abating the evils ensuing from the old established rights of the blood-avenger, and to inculcate among the people a mild, gentle, and forgiving spirit.

CLAUDIUS, the fifth emperor of Rome, and successor to Caius Caligula. King Agrippa contributed much to his accepting and keeping possession of the empire; in consideration of which service, Agrippa was invested with authority over all Judea, which, at his death, four years afterwards, was again reduced to a province. In the ninth year of his empire, Claudius published an edict for expelling all Jews out of Rome,

Acts xviii. 2, which edict most probably extended to christians also, since they were there confounded under the general name of Jews. Claudius was poisoned by his wife Agrippina, and succeeded by Nero.

CLAY. is frequently mentioned in scripture. It was sometimes used to secure doors, and is occasionally so used still, in oriental towns, a handful being put upon the lock or fastening, and impressed with a seal, Job xxxviii. 14. Bricks, before they were burned, made of clay, were also sealed in a similar manner. In Psa. xl. 2, clay signifies great distress and dangers, which were not easily overcome, or got rid of. Of clay, also, potters made various vessels—some, coarse and common; others, elegant and useful; their art was, therefore, a significant emblem of God's absolute power over human destinies, Isa. xliv. 8; Rom. ix. 21.

CLEMENT, a person mentioned honourably by Paul, Phil. iv. 3. Some have said this Clement was bishop of Rome, for which there is no authority. He was a co-worker in the gospel with the apostle.

CLEOPAS, or CLEOPHAS, according to Eusebius and others, was brother to Joseph, and uncle to our Lord, on marrying Mary sister to the virgin. He was a faithful disciple, not of the twelve. To him, together with another disciple, as they were travelling to Emmaus, Christ made his appearance after his resurrection, Luke xxiv. 18; John xix. 25. Luke xxiv. 31, *vanished out of their sight*, in the original is, *He suddenly went away from them.* There was another Cleophas, who was also called Alpheus, which see.

CLOUD, a collection of vapours suspended in the atmosphere. A miraculous pillar of cloud marked the course of the Israelites through the desert, and must, by its density, have been of great use in protecting them from the great heat. When they were passing through the Red Sea, this cloud was between them and the Egyptians in their rear, Exod. xiv. At night, this pillar assumed a luminous appearance, and must have been then of as much service as by day. The motions of this cloud were the signal to the people to march, or to encamp, Num. ix. 15—23. In a cloud, God appeared to Moses at Sinai, Exod. xix. 9, xxiv. 12—18, and a cloud was the symbol of his presence in the tabernacle or temple, Exod. xl. 34, 35; 1 Kings viii. 10. The clouds are described as the chariot of the Almighty, Psa. xviii. 11, 12, or they are said to be around his dwelling-place, Psa. xcvii. 2, when it is intended to convey an idea of his majesty, or of the incomprehensibleness of his dealings. Cloud is used for morning mist, Hos. vi. 4; for a multitude, Heb. xii. 1; Isa. lx. 8. The earth and sea are represented as covered with a cloud, previously to the Mosaic creation, Job xxxviii. 9. The Son of man, Christ, at his second advent, will come in clouds, i. e. in great pomp and majesty, Matt. xxiv. 30; Rev. xiv. 14—16. The thought in Isaiah iv. 5, is that God would direct, preserve, and make glorious his church. Peter compares seducers to clouds that are carried with a tempest, 2 Peter ii. 17, by which comparison

he sets forth both the inconstancy of these seducers, they are like clouds driven with the wind, tossed to and fro from one doctrine to another; and likewise their deceitfulness, they make a show of what they have not, as clouds, especially in the east, sometimes do of rain, and yet are scattered without yielding any. The allusion is either to the light fleecy clouds of an eastern morning, which the sun or a gust of wind disperses, or to the mirage of the desert, which is an appearance of a still lake, which vanishes as it is approached. Solomon compares the infirmities of old age, which arise successively one after another, to clouds returning after rain, Eccl. xii. 2. Cloud is also used for a multitude, or an army, Jer. iv. 13; Isa. lx. 8; Heb. xii. 1; Rev. i. 7.

COAL, this word is often found in the English version of the Bible, where it cannot have its English meaning. Coals, such as ours, were unknown. It would have been more consistent with the facts to have used charcoal. Two words are translated coal and coals, one meaning charcoal or burned wood, Prov. vi. 28; the other often meaning the hot stones which were used in baking cakes and for other culinary purposes, 1 Kings xix. 6. Some, however, think from such passages as 2 Sam. xxii. 9, 13; Job xli. 21; Psalm xviii. 8, that the Hebrews were acquainted with natural coal such as ours.

COCK, a well-known domestic fowl. It is a common observation that cocks crow twice in the night, once about midnight, and again at break of day. This fact will reconcile the apparent difference in Matt. xxvi. 34; Mark xiv. 30; Luke xxii. 34; and John xiii. 38. In one case the general sense of Christ's warning to Peter—in another, his very words are quoted. In the time of Christ, the night was divided into four watches, Mark xiii. 35. The third, called the cock-crowing, was from twelve to three in the morning.

COCKATRICE, an indefinite English name, which cannot now be identified with any particular species of serpents, though no doubt the original word designated one of that tribe of reptiles that was exceedingly venomous, Isa. xi. 8; xiv. 29. It is thought to be the basilisk.

COCKLE, a pernicious weed that grows among corn, Job xxxi. 40, perhaps the aconite, or as some think from Isa. v. 2, where the word is rendered wild grapes, the hoary nightshade.

COLOSSE, a city of Phrygia, at no great distance from Laodicea and Hierapolis. Paul mentions the inhabitants of these three cities together, Col. iv. 13. These cities are said to have been overthrown by an earthquake, A.C. 66; and their memory is now chiefly, if not wholly, preserved by Paul's epistle to the inhabitants of Colosse. This epistle may be divided into two parts. In the first, Paul congratulates them, assures them of his prayers on their behalf, exhibits the dignity of Christ in whom they trusted, and establishes them by a declaration of his own cheerfulness in suffering, and prosecuting, notwithstanding these sufferings, the work of the ministry. It extends to chap. ii. 7. In the second, he cautions them against a deceitful philosophy and a superstitious regard to the law; he instructs them

in christian doctrine, and in the several duties of life, concluding with matters chiefly of a private nature. This epistle resembles very much that to the Ephesians, they illustrate each other, and were probably written at nearly the same time.

COLOUR, several are mentioned in Scripture which are plainly symbols. *Pale*, Rev. vi. 8, denotes diseases, mortality. *Red*, a strong colour, not easily discharged, was a fit emblem of sin pervading the character, Isa. i. 18. *Blood colour*, Isa. lxiii. 2; Rev. xii. 3, denotes war, punishment, or cruelty. *White*, purity, Rev. iii. 4, or beauty, honour, favour, wealth, Esther viii. 15; Eccl. ix. 8.

COLUMN, or PILLAR, in a building, the emblem of stability; standing alone it is commemorative of exploits or remarkable events. Jacob's pillar, Absalom's. See Rev. iii. 12. A record of the thing commemorated was usually traced upon them.

COMFORTER, a name given to the Holy Ghost, who was to teach the apostles and *bring all things to their remembrance*, concerning Christ, John xiv. 16, 26, and xv. 26. This name is given to the Spirit because the end for which he was promised, was to remove the sorrow of the disciples on account of the approaching departure of Christ. The word has, however, been rendered Advocate, Helper, Monitor, and is supposed by some to refer to the office which the Spirit performed in them, making known what they had to communicate, or by them rendering their message efficacious in engaging men's belief, and renewing their hearts.

COMMUNION, fellowship, concord, or agreement, 2 Cor. vi. 14 Godly and ungodly persons can have no fellowship in religious matters. It is used for that ordinance which is the sign of our mutual fellowship with Christ, 1 Cor. x. 16. The communion of the Holy Ghost, 2 Cor. xiii. 14, is a joint participation in his precious gifts and influences.

CONCISION, Phil. iii. 2, a contemptuous appellation for those who maintained the duty of circumcision in respect to converted Gentiles, and thus created divisions and uneasiness in the churches. The word means cutting to pieces, and so utterly ruining and destroying; and probably refers to the injurious effect of the teaching of the persons to whom it is applied.

CONCUBINE, a wife of the second rank, inferior to the matron or mistress of the house. The children of concubines did not usually inherit; the father might in his life-time portion them off. Polygamy was anciently practised. Abraham had two concubines. It never had, however, a divine sanction.

CONDEMNATION, the passing of sentence on the guilty, Deut. xxv. 1, the reason of passing sentence, namely guilt, John iii. 19; the punishment itself, Rom. viii. 1; rash, unjust, or uncharitable censure, Luke vi. 37. In Matt. xii. 41, the meaning seems to be that the good example and conduct of others, pass sentence on the wicked and perverse. *God condemned sin in the flesh*, Rom. viii. 3, that is, passed sentence upon it, and accordingly punished sin by the sufferings of his Son in the flesh. The manner of condemning varied in different

countries. Among the Jews it was simply pronouncing sentence, Thou, A, art just,' or 'art guilty.' Among the Greeks black and white stones were used, one for condemning, the other for absolving the accused party. Rev. ii. 17.

CONEY, the translation of a Hebrew name SHAPHAN, which is now often used as an English name, Lev. xi. 5; Deut. xiv. 7; Psa. civ. 18; Prov. xxx. 26. An animal sometimes called the Ashkoko, one of the small genus Hyrax. It is somewhat clumsier in form than a rabbit, without tail, covered with



fur, and long bristly hairs scattered through it. It does not burrow as rabbits do, but lives in clefts of the rocks. It feeds on vegetables and seeds.

CONFESSION, an acknowledgment of anything as one's own; thus Christ will confess the faithful in the day of judgment, Luke xii. 8. Confessing Christ is owning and professing the truths of Christ, and obeying his commands in spite of opposition, persecution, and danger from enemies, Matt. x. 32. To confess sometimes means to utter or speak the praises of God, or to give him thanks; to lay open our faults to God, or to some godly person at whose hands we expect or hope to receive spiritual comfort or instruction, Psa. xxxii. 5; Matt. iii. 6; James v. 16; 1 John i. 9; Josh. vii. 19. Acknowledging is a crime before an earthly judge. Among the Jews, it was a custom, on the annual feast of expiation, for the high priest to make confession of sins to God, in the name of the whole people, at the same time laying his hand on the head of a live goat, which was supposed, upon being loosed, to carry away with it the transgressions of the Israelites, Lev. xvi. 21. On the day of solemn expiation the Jews still confess their sins privately to each other. Two retire to a corner of the synagogue, and, bowing alternately with their faces towards the north, each repeats in succession, Psa. lxxviii. 38, in Hebrew, giving to the other meanwhile thirty-nine blows on the back with a leathern strap. The verse consists of thirteen words, and as the manner is a word and a blow, it is repeated by each person three times. The person confessing also beats himself on his breast as he mentions his sins.

Confessions of faith are the formulas of doctrines believed, published by different churches or sections of the church. There have been very many of them. and they have occasioned very much of disputing among christians. Their value or usefulness has been very much doubted, except as matters of historical record.

CONFIRMATION, is a work of the Spirit of God, strengthening faint and weak minds in faith and obedience unto the end, 1 Pet. v. 10. God confirms as the author and efficient cause of strength: the word, sacraments, and ministers, confirm as instruments or helps, Luke xxii. 32. And a man confirms himself when he takes heart and courage in a good cause, 1 Cor. xvi. 13

1 Sam. xxx. 6. The apostle Paul, with his companions, is said to have confirmed the disciples, Acts xiv. 22; xv. 41; that is to say, by a renewed exposition of christian doctrine, he established them in the faith. There is no scripture authority for the practice, in certain churches, which is known by the term confirmation—the Church of England for instance.

CONFLAGRATION, a burning of a city or other considerable place or thing. The word is employed to denote a final catastrophe by which it has long been believed the world is to be destroyed by fire, as it was by water, 2 Pet. iii. 6—12. This passage, the only one sustaining such a belief, has been referred to the destruction of Jerusalem and the Jewish polity. Such a destruction of our world, however, is not at all inconsistent with physical facts in the structure of the globe. How this event will be brought about we are not informed, and we need not wonder that there have been many conflicting opinions on the subject. The scriptures represent the catastrophe as the work of a moment; no gradually operating natural cause seems likely to be employed to effect it. He who spake and the world was created, will again speak and it will be destroyed.

CONSCIENCE, the faculty within us which decides on the right or the wrong, the merit or demerit of our own actions. It justifies and applauds when we act rightly, it reproaches and condemns when we do amiss. The pain and apprehension created by a disapproving conscience, are occasioned partly by the self-contempt and disgust its reproaches occasion, coming into competition with our self-love and desire of approbation, and partly by its anticipating the sentence of a future tribunal; the peace and pleasure produced by its approbation, arise from opposite causes 1 John iii. 21, 22. The rule of its decisions is the will of God, so far as it is made known either by the light of nature or by revelation. The conscience is rightly informed, or it is mistaken, as this rule is perceived, or not. It is firm, wavering, or scrupulous, according to the degree of its knowledge of the rule. Conscience is more or less active in particular persons, according as they have attended to its admonitions or neglected them. But in those who have made the greatest efforts to silence its voice, there are seasons when conscience will speak in spite of every art and power employed against it. See Belshazzar, Dan. v. 6; Felix, Acts xxiv. 25; David, 2 Sam. xii. Conscience is sometimes confounded with the rule on which its decisions proceed; thus for instance, it is said by an excellent author, "the office (of conscience) consists in directing us in the way in which we should walk." This, we apprehend, is a mistake; still as conscience interprets and applies the rule which God has given, great attention is due to its admonitions. In all important points of duty, its decisions will be generally clear, and in doubtful cases its leadings will commonly indicate the right. No man who allows himself to hazard actions the unlawfulness of which conscience suspects, will long hesitate at the commission of evident and undisputed crimes.

A heart sprinkled from an evil conscience, Heb. x. 22, is a heart

relieved from the burden and fear occasioned by the consciousness of iniquity. *A seared conscience*, 1 Tim. iv. 2, is a conscience past feeling; the metaphor is taken either from searing the flesh about a wound with a heated iron, or from certain stigmas or marks burned into the skin and flesh, by which the law condemned notorious malefactors to be distinguished.

I know nothing by myself, 1 Cor. iv. 4, should have been rendered, *I am not conscious of any evil.* The apostle is evidently speaking of something on account of which others might be disposed to censure him, or for which he might censure himself; appealing from such censure to the judgment of God.

CONSECRATION, a devoting or setting apart anything to the worship or service of God; as, all the first-born, whether of man or beast, Exod. xiii. 2, 15; all the Israelites, Exod. xix. 6; the tribe of Levi, and the family of Aaron, Numb. i. 49; iii. 12. Besides these consecrations which God ordained by Moses, there were others which depended on the will of men, either temporary or perpetual: for example, the Nethinim, Ezra viii. 20; ii. 58. Samuel, 1 Sam. i. 11. The Israelites sometimes voluntarily consecrated their property, Lev. xxvii. 28, 29; 1 Chron. xviii. 11. In the New Testament the faithful are described as consecrated to the Lord, 1 Pet. ii. 9.

CONTRITE, those whose hearts are truly and deeply humbled under sense of sin and guilt, and God's subsequent displeasure. A *contrite heart* is opposed to the *stony heart* which is insensible of sin and its consequences, Isa. lvii. 15; Psa. xxxiv. 18; li. 17; Isa. lxvi. 2. It is a heart subdued and made obedient to God's will.

CONVERSATION, an interlocution between two or more persons. Anciently conversations were held in the gate of the city. See GATE.

In the twenty passages of the Scripture in which this word occurs it is synonymous with conduct, behaviour, or, in one or two of them, with citizenship—as for example, Phil. iii. 20.

CONVERSION, a change from one state or character to another. It is sometimes used as synonymous with regeneration. But regeneration and conversion differ; as the one is the commencement of the work of grace in the heart, the other denotes also the carrying on of that work to its completion. Conversion is properly used as expressing the whole process of a change from sin to perfect holiness, and is gradual. Regeneration is instantaneous. Both are the effect of the influence of divine grace upon the heart, 2 Cor. iv. 6; 1 Cor. vi. 11; Titus iii. 5.

CONVICTION, in general an assurance of the truth of any propositions, and is either natural, brought about by means of reasoning, or supernatural, by the Spirit of God enlightening the understanding concerning revealed truths, 2 Cor. iv. 6. It is often used for an affecting sense of our guilt before God, and our desert of punishment.

COPPER, was anciently employed for many of the purposes for which we now use iron, Job xx. 24. In Judges xvi. 21, *fetters of brass*, should be fetters of copper; the ancients knew nothing of the art of making brass. Ezra viii. 27, *two vessels of copper precious as gold*, were most probably of a metal which Aristotle thus describes—

"There is in India a brass so shining, so pure, so free from tarnish, that its colour differs nothing from that of gold." Palestine abounded in copper, Deut. viii. 9; and David prepared and left a large quantity of this metal for the temple service. 1 Chron. xxii. 3—14

CORAL, a cretaceous or chalky production of the sea, usually called a marine plant, growing upon stones or rocks without a root, or without penetrating them as plants penetrate the earth. Coral is the deposit of calcareous matter from a minute animal, designed at first as the habitation for the animal. It is of different colours, white, black,



and red. The red coral is found in several parts of the world, but more particularly in the Ethiopic Ocean and Mediterranean Sea. See Job xxviii. 18; Ezek. xxvii. 16. Coral is ranked with the onyx and sapphire, but it is by no means certain what it is that the sacred writer intends by the word so translated.

CORBAN, a gift, offering, or present made to God, or to his temple, Mark vii. 11. Jesus Christ reproaches the Jews with the cruelty of withholding from parents what was needed for their support, a cruelty rendered more odious by the superstitious devotion they pretended, and the wretched casuistry by which it was defended. *Be whatever of mine might profit thee corban*, or *devoted*. Children sometimes in this manner escaped the obligation of providing for their parents. Corban was also the name of the treasury where the offerings of money were deposited, Matt. xxvii. 6.

CORIANDER, a plant yielding an aromatic, pleasant-tasted seed. It was formerly used, and now and then it is still employed medicinally in the discussion of strumæ, and the stoppage of hæmorrhages and fluxes. Moses says, Exod. xvi. 31, and Numb. ii. 7, that the manna which God gave the Israelites, resembled coriander seed as to form.



The plant is cultivated in this country, especially in Essex. Confectioners, druggists, and distillers use the seeds, from which a volatile oil is distilled.

CORINTH, a celebrated city of Achaia, on the isthmus which separates Peleponnesus (now called the Morea) from Attica. It was famed for the wealth, luxury, and lasciviousness of its inhabitants. In this city Paul preached, A.D. 52. He resided, Acts xviii., at the house of Aquila and Priscilla, who, as well as the apostle were tent

makers; and by working at his business, he obtained a livelihood without being burdensome to any one. Every Saturday he preached in the synagogue, converting many who heard him. He departed from Corinth, A.D. 54, and went to Jerusalem. About two years after, he wrote his first epistle to the Corinthians from Ephesus, where he was at that time, 1 Cor. xvi. 8, and not from Philippi, as the Greek inscription has it. In this epistle, after a suitable introduction, in which the apostle expresses his satisfaction at all the good he knew of them, and particularly at their having received the gifts of the Holy Spirit, ch. i. 1—9, he proceeds to discuss certain matters adapted to the state of the church in that city. Here he rebukes the sectaries, and defends his own authority. See to the end of chap. iv. He reproves them for not excommunicating an incestuous person who was among them. ch. v. He rebukes their covetous and litigious temper, vi. 1—9; and then goes into a dissuasion from fornication, a sin which had been rife among them previously to their conversion. and the enormity of which they did not appear sufficiently to apprehend, to end of ch. vi. In the remaining part of the epistle, he answers questions which the church had proposed to him, and reproves certain irregularities into which they had fallen as to the Lord's supper, and the exercise of spiritual gifts. The xv. chapter is a beautifully argumentative discussion of the doctrine of the final resurrection.

Understanding that this epistle had been well received, Paul wrote another to them the following year, from Macedonia, probably from Philippi, in which he speaks with great freedom. 1. Accounting for his not having visited them so soon as he had promised; he had been prevented partly by his troubles in Asia, and partly by his wish that they should first restore the church to order, that intercourse might be more happy to them both. 2. He declares that his sentence against the incestuous person was neither rigid nor tyrannical; and that now, since its infliction had produced penitence, the offender ought to be restored to the church. 3. He exhibits his great success in preaching the gospel, which reflected glory not on himself but on the gospel. 4. He stirs them up to holiness of life, separating themselves from idolaters. 5. He excites them to contribute liberally for their poor brethren in Judea. And 6. He apologizes for that personal contemptibleness which was charged against him by the false teacher and his adherents. In the course of this apology he reproves the vain glory of his opponents, and highly commends his apostolic office and power.

A chronological difficulty occurs in 2 Cor. xii. 14; xiii. 1, 2; which mention the apostle's design of visiting Corinth a *third* time, whereas but one visit to that city before the date of this epistle is noticed in the history, Acts xviii. 1. No mention is made of a second visit to Corinth till the next time he visited Greece, Acts xx. 2, which was after the second epistle had been written. Michaelis conjectures that Paul visited Corinth a second time before he went to winter at Nicopolis, which visit is not noticed in the history, because the voyage itself is unnoticed.

This third visit was actually paid when Paul was on his second return to Rome, when he took Corinth in his way, 2 Tim. iv. 20. "Thus critically does the book of the Acts harmonize, even in its omissions, with the epistles, and these with each other, in the minute incidental circumstance of the third visit."—*Dr. Hales.*

CORMORANT, a bird whose chief prey is fish, mentioned Lev. xi. 17; Deut. xiv. 17; Isa. xxxiv. 11; Zeph. ii. 14. The cormorant is generally about the size of a large Muscovy duck, and is to be distinguished from all other birds of its kind, by its four toes being united together by membranes; and by the middle toe being notched like a saw, to assist it in holding its prey. It is remark-



able for its impetuosity in seizing its prey, and for its unceasing gluttony. Cormorant in Isa. xxxiv. 11, should be pelican. The cormorant of the Scripture has been supposed to belong to the tern, or sea-swallow genus, being about the weight of a pigeon, with a large black-naped head, with a powerful crimson-pointed beak, with white and grey body, forked tail, and wings exceeding the tips of the tail. It flies with great velocity, darting and snapping at its prey, much as swallows do with us, as they wheel over the surface of our ponds and rivers in summer time.

CORNELIUS, a Roman centurion, who, though originally a gentile, was one who feared God, was constant at his devotions, and did many charitable acts. He was a proselyte to the faith of Israel, and as he prayed in the faith of the Messiah, and did alms from love to him, though he knew not that he had come, God accepted his piety, and directed him to send for Simon Peter, who would acquaint him and his whole family with the means of salvation, Acts x. 1, &c. He was afterwards an eminent christian, and was distinguished as first among the gentiles on whom the miraculous gifts of the Spirit were conferred.

CORNER, the extremity of land or country, an obscure place 2 Chron. xxviii. 24; Isa. xxx. 20. The corner of a couch or divan is the place of honour, where the master of the house sits to receive visitors, Amos iii. 12. Hence the chief of the people are called corners, 1 Sam. xiv. 38; Isa. xix. 13 (Heb.); Zech. x. 4.

CORNER-STONE, or *head-stone of the corner*, was that stone which was put at the angles of a building, to bind together its two outer walls. This stone properly makes no part of the foundation, Jer. li. 26, though, as the edifice rests upon it, it was sometimes so called. Christ, though rejected by the Jews, was to be the corner-stone of the church, Psa. cxviii. 22; Acts iv. 11; Isa. xxviii. 16; Eph. ii. 20; 1 Pet. ii. 6; Matt. xxi. 42; Mark xii. 10; Luke xx

17. The Hebrews sometimes gave the name of stone or rock to kings or princes, and also to God himself.

COUNCIL, an assembly, usually applied to the Sanhedrim, Matt. v. 22, and many other passages. The assembly, Acts xv. 6, is thought to have been a council or convention of pastors, from whom advice, perhaps authoritative decision, might be obtained on the question that was now beginning to agitate the church. Many councils or conventions have been held, but they belong to later and corrupt periods of the church. The meeting, Acts xv., seems to have been nothing more than an assembly of the church to deliberate what was the will of God on a matter on which they were but imperfectly informed, and affords no sanction to the assumed infallibility of councils such as we read of in ecclesiastical history.

COURT, an entrance into a palace or house. The great courts belonging to the temple of Jerusalem were three; the court of the gentiles, so called, because the gentiles were allowed to enter so far and no farther; the second was the court of Israel, because all the Israelites, provided they were legally purified, had a right to enter; the third, the court of the priests, where the altar of burnt offerings stood, and where the priests and levites exercised their ministry.

COVENANT, an agreement between two parties. The Hebrew expression for making a covenant is literally *cutting a covenant*, because covenants were made by cutting off or slaying sacrifices, or because the parties making them, passed between the parts of the victim divided and laid asunder for that purpose, Gen. xv. 9—19 Exod. xxiv. 5—9; Psa. l. 5; Jer xxxiv. 18.

In Rom. ix. 4, we read of the *covenants* which pertained to the Israelites, and the history of Abraham will show that there were several covenants made with him. The first is recorded, Gen. xii. 3. The second, Gen. xv. 9 — 17, where the ratification by sacrifice is added. Some few years after this, about sixteen, there is a third recorded, Gen. xvii. 4—15, the chief distinguishing circumstance of which is the appointment of circumcision. All these covenants involved promises made by the Most High to the patriarch and his posterity; they are therefore called *the covenants of promise*.

The scriptures mention, besides these two covenants, the *old* and the *new*, Gal. iii.; 2 Cor. iii.; Heb. viii., ix., x. By the former is meant the dispensation given by Moses to the children of Israel, considered as a repetition of that made with Adam, with such additional circumstances as the different condition of the Israelites from that of Adam called for; by the latter is intended the dispensation of the gospel by Jesus Christ. Sacrificial blood consecrated both, both were given by a mediator, and both require obedience. One, however, is merely a covenant of works, a directory or conduct, promising life to the obedient, but making no provision for those who violate it. The other proclaims mercy to transgressors; *their sins and their iniquities will I remember no more.* The stipulation of the new covenant is that we

should receive Jesus Christ as our redeemer, and yield to him as our king; but the very circumstance which renders this covenant necessary, viz., our guilt and liability to everlasting woe, takes away the possibility of merit on our part. Our faith in Christ is the gift of God, and all the good works we perform are the effects of a principle implanted and kept alive within us by the Spirit of God.

The old, or Sinai covenant, must be regarded, 1. As chiefly a repetition of the law of life and death, under which Adam was placed as the representative of his posterity, by the violation of which sin and death entered into our world. It could not, therefore, justify. 2. As the type and prefiguration of the new covenant, or that of grace, the relation into which God thereby brought himself with the jewish people, was the shadow of that in which through Jesus Christ he stands to all believers. The new covenant promises are much richer and larger than any given under the old, Jer. xxxiii. 3. To those who receive Christ, God would become eminently and especially their God, treating them as his people, and accepting their love and homage, 1 Pet. ii. 9. They were to have a knowledge of him unpossessed before, their sins should be taken away, and their nature should be sanctified. His law was to be written in their heart. Still of these greater blessings, the temporal benefits bestowed upon the Israelites were the figure. 3. The Sinai covenant was not intended to continue. Types vanish and are lost in their anti-types. It made nothing perfect. The new covenant is permanent. It is intended to endure for ever.

A COVENANT OF SALT, Numb. xviii. 19. Covenant engagements were sometimes confirmed by the parties eating together, and salt was an essential accompaniment of every meal. It therefore came to be considered as the pledge of a league of friendship. The word covenant is used in scripture for the disposition of things, an arrangement, &c. This is its etymological meaning, and hence arises part of the difficulty which confessedly belongs to the subject of the covenants. The respective parts of the sacred volume called the Old and New Testaments, would better be denominated the Old and New Covenants.

In a few places, covenants between men are called God's covenant, as involving an appeal to the Almighty, who will hold the parties to the performance of the thing agreed upon. Comp. 1 Sam. xx. 8; Jer. xxxiv. 18, 19; Ezek. xvii. 18, 19.

CRANE, a tall, long-necked bird, when extended, between four and five feet from the toe to the



beak. Hezekiah in his sickness is said to have chattered as a crane or swallow, Isa. xxxviii. 14. The

Jews were more stupid than cranes, storks, and turtles; they knew not the proper season of duty, Jer. viii. 7. These birds were instinctively mindful of their appointed times.

The word translated crane, has by some been thought to mean the swallow, others take it to be the *Ardea Virgo* of Linnæus, the *Grus Virgo* of later writers. It is a bird about three feet long, of a beautiful bluish grey colour, interspersed with black, with a tuft of delicate white plumes behind each eye.

CREATION, denotes properly the bringing into being something which did not exist before. The account given by Moses of the creation is not only the most ancient, it is the most natural and simple that could be given. His object was to obviate the oldest idolatry that prevailed in the world, viz., Sabaism, or the worship of the heavenly bodies; these bodies, therefore, he affirms were made by God; he then details the order in which the various objects of creation were called into existence. On the first day God said, *Let there be light, and light there was.* On the second day, the firmament, or rather the expanse, was made. It is that part of the air allotted for the reception of the clouds, and called heaven. On the fourth day the sun, moon, and stars were appointed for signs and for seasons, for days and years. On the fifth and sixth days living creatures and man were formed.

All other accounts of the creation or cosmogonies, whether anciently known, or more recently discovered, are found, in the main, coincident with that of Moses. The differences are only such as might be expected in traditionary as distinguished from written accounts; and though geology, a comparatively modern science, at first seemed to throw doubt upon the Mosaic record, the more accurately it is understood, the more will it be found that it confirms the scripture record.

Both the Hebrew and Greek words rendered to create, and creation, do not always mean strictly to form something out of nothing, but rather to place in order, to arrange, pre-existing materials; and in Hebrews ix. 11, it is manifestly implied that such arranging, or fashioning, or forming of things was what the Old Testament record intended.

Creation is, of course, the work of Deity; when, therefore, it is attributed to Jesus Christ, as it is, John i. and Col. i., we are furnished with a powerful argument for his true and proper divinity, which no sophistry can destroy.

Creation, new, is the renewing of the mind and heart of man by divine power, 2 Cor. v. 17.

CRETE, an island in the Mediterranean, now called Candia, Tit. i. 5. It was endowed naturally with all that could contribute to the comfort of its inhabitants, but long before the apostle's time, they had sunk exceedingly low, as to their laws and morals. They were mutable, quarrelsome, avaricious, and treacherous, to a degree which, as Paul says, had made them proverbial, Tit. i. 12. Even here, however, the gospel achieved some of its triumphs. What cannot divine grace accomplish?

CRIMSON, 2 Chron. ii. 7; iii. 14; the name of a colour, supposed to be the purple, from a kind of

shell-fish taken near Mount Carmel. Carmel, however, which is the Hebrew word translated crimson, means also a vineyard, so that the colour intended may be that of the juice of the grape. See Isa. lxiii. 1, 2. *Crimson*, Isa. i. 18; Jer. iv. 30, should be *Scarlet*.

CROSS, an instrument of capital punishment among the Assyrians, Egyptians, Persians, Africans, Greeks, Jews, and Romans, usually made by placing two pieces of wood cross-wise, thus T. This was the *Crux commissa*, as it was technically termed. The *Crux immissa*, or *capitata*, was a long upright post, with a beam across it about one-third of the length of the upright piece from the top, thus †. Crosses of other forms also were used. The punishment of the cross was inflicted on servants or slaves who had committed crimes judged worthy of death, on robbers, assassins, and rebels. Among the last Jesus was reckoned, Luke xxiii. 1—5; 13—15. The criminal was first stripped naked, except something around his loins, and scourged so severely as to endanger and sometimes destroy life. He had to carry his own cross to the place of punishment, which was commonly a hill without the gates of the city. In addition to these circumstances in the case of Jesus, he was crowned with thorns, and otherwise insulted. The crime was generally inscribed on the transverse part of the cross. The criminal was placed slightly resting in a sitting posture upon a piece fastened to the perpendicular part of the cross for that purpose; his arms were extended, and bound with a cord upon the transverse part of the cross, and nails were driven through his hands. To the perpendicular his feet were fastened also with nails driven through them. The cross, which was about ten feet in height, was firmly fixed in the ground, and in this condition the criminal remained till he died. An intoxicating liquor was frequently administered, most probably to lessen the pains endured. This draught, when it was offered to the Saviour, he refused, for the obvious reason that he chose to suffer and die with his faculties unclouded and his mind unimpaired, Prov. xxxi. 6; Matt. xxvii. 34; Mark xv. 23. The Roman soldiers subsequently offered him a portion of their own common beverage. Figuratively, Christ is crucified afresh by those who despise, hate, and blaspheme his person or office, or who utterly reject his righteousness and gospel, Heb. vi. 6. The saints are crucified with Christ, because he represented them in his death, Gal. ii. 20. Christ's sufferings are called his cross, Eph. ii. 16; Heb. xii. 2; which is also put, in Gal. vi. 14, for his perfect atonement. Jesus says, *Whosoever will come after me, let him bear his cross*, &c., Matt. xvi. 24; that is, he must be willing to suffer anything for Christ, even the most painful and ignominious death.

CROWN, a cap of state worn on the heads of sovereign princes 1 Chron. xx. 2. The name also includes ornaments for the head worn by others than sovereign princes. In modern phraseology, these ornaments would be described as coronets, bands, mitres tiaras, garlands, &c. Figuratively the crown is used for honour

splendour, or dignity, Lam. v. 16. *The crown is fallen from our head.* And the apostle says of the Philippians that they were his *joy and crown*, Phil. iv. 1. They were his honour and glory, the great ornament of his ministry, by means of which they had been converted to Christ. Crowns were used likewise for rewards; conquerors in the public games were crowned, 1 Cor. ix. 25. John, speaking of Christ's governing the affairs of his church, says, that *on his head were many crowns*, Rev. xix. 12, denoting his absolute sovereignty, and many triumphs. A crown is a sign of



victory, Rev. iv. 4. The high priest among the Jews wore a crown, which was girt about his mitre, or the lower part of his bonnet, and tied behind his head. On the fore part was a plate of gold, with these words engraven on it, *Holiness to the Lord*, Exod. xxviii. 36; xxix. 6. New married men and women wore crowns upon their wedding day, Cant. iii. 11. To put on a crown is to protect, enrich, honour, Psa. ciii. 4. *The crowned* of Assyria *were as the locusts*, Nah. iii. 17; that is, their princes and great men were exceedingly numerous. Rev. iv. 10, is an allusion to the act of tributary kings, who in this way acknowledged their dependence on the emperor.

CRUSE. The translation of three Hebrew words, 1 Sam. xxvi. 11; 1 Kings xiv. 3; 2 Kings ii. 20; denoting a small vessel for holding water or other liquids, probably a kind of earthen jar or bottle.

CRYSTAL. The word so translated in Ezek. i. 22; Rev. iv. 6; and xxii. 1, is in other passages, Gen. xxxi. 40; Job xxxviii. 29, for instance, rendered *frost and ice.* Crystal is supposed to have its name from its resemblance to ice, it was anciently regarded as nothing more than water congealed into an ice much harder than ice commonly is. This, however, was erroneous. In Job xxviii. 17, another word is used, of the exact signification of which we are not certain. 'It denotes,' says Mr. Good, 'some perfectly transparent and hyaline gem.'

CUBIT, a measure used by the ancients: it extended originally from the elbow, bending inwards to the extremity of the middle finger, being eighteen inches, or half a yard. This was the common cubit; but that used by the Jews for sacred purposes amounted to nearly 22 inches, Ezek. xliii. 13. The cubit probably varied in different districts and cities, and at different times.

CUCUMBER, a well-known plant, which grew in great plenty in Palestine and Egypt, where they constituted the greater part of the food of poor people and slaves, Isa. i. 8. The cucumbers of Egypt were far superior to any with which we are acquainted in this country. The name is or

plied to different plants of the tribe to which the cucumber pertains.

CUMMIN, an umbelliferous plant, not much unlike fennel. The Jews sowed it in their fields, and threshed it out with a rod,



Isa. xxviii. 25, 27. The cummin of the Scripture is not unlike carraways, or anise, in the uses to which it was put.

CUP, a vessel to drink out of at meals, Gen. xl. 13. The word is most frequently emblematical in the Scriptures. It was anciently the custom at entertainments for the governor of the feast to appoint to every man the kind and proportion of wine he was to drink, the refusal of which was deemed a breach of good manners. Hence a man's cup is his portion, whether of good or evil, in this world. The cup denotes, also, enticements, blandishments, wherewith to deceive, Rev. xvii. 4; an allusion to philtres, or love potions. *The cup of devils*, 1 Cor. x. 21, is idolatry. A *bitter cup*, wrath, torment, or suffering in general. Capital punishments anciently inflicted by the criminals being made to drink a cup of hemlock juice, or some other poison: hence Psa. lxxv. 8. *Cup of salvation*, is an allusion to the Jewish practice, in feasts of thanksgiving, of passing a cup of wine round from the master of the feast to all the guests, see 1 Chron. xvi. 2, 3.

We read of the *cup of blessing*, 1 Cor. x. 16; and of *the cup of salvation*, Psa. cxvi. 13. The former was the cup blessed in entertainments of ceremony among the Jews. Christ blessed the cup, Luke xxii. 20. The latter was perhaps the cup from which the libation was poured on the thank-offering, Exod. xxix. 40.

CURSE, to denounce or imprecate evil against a person, Judg. xvii. 2; Gen. ix. 25; xlix. 7; Deut. xxvii. 15, 16. These curses were directed by God, or pronounced by men under the special influence of his Spirit, or they were inspired predictions of certain evils. The just and awful sentence of God's law, is by way of eminence *the curse*, which cannot be removed but by the application of the righteousness of Christ, for justification of life, Gal. iii. 10. Jesus Christ *was made a curse for us*, Gal. iii. 13; *i.e.*, he bore the penalty our sins incurred.

CUSH, eldest son of Ham, and father of Nimrod, Seba, Havilah, Sabtah, Raamah, and Sabtecha, Gen. x. 6—8. Cush is the name of a country which the translators generally render Ethiopia; but there are many passages where this version cannot be correct. Bochart has shown that there was a country in Arabia Petræa, called by the name Cush; of which country no doubt Zipporah the wife of Moses, whom he called a Cushite, was a native. There is likewise a province more easterly in Persia, which is still called Cushestan, *i.e.*, the land of Cush, and which lay east of the Hiddekel, or Tigris,

Gen. ii. 14. The name was probably used to denote various territories where the posterity of the eldest son of Ham settled, and hence the difficulty of settling its application as the name of any one land.

CYPRESS, a tree which grows remarkably high, and has great strength. It is an evergreen: its wood is heavy, fragrant, and almost incorruptible. Images were formed of it, Isa. xliv. 14. The wood of the cypress is hard, fragrant, and



of a remarkably fine, close grain, very durable, and of a reddish hue, which, Pliny says, it never loses. The Romans reckoned it a fatal tree, and used it in funeral ceremonies. The chests containing the mummies brought from Egypt, are of the wood of this tree.

CYPRUS, a large island of the Mediterranean Sea, about 175 miles long, and sixty broad. It was exceedingly fertile, but its inhabitants were infamously lewd, every woman being compelled by law to prostitute herself to strangers. According to Josephus, it was peopled by the descendants of Chittim. This island was reduced to the state of a Roman province, A.M. 3950. On the dispersion of the Jews, it became exceedingly crowded with those people, but, A.D. 118, they were banished for having basely murdered many of the natives. The apostles Paul and Barnabas landed in the island of Cyprus, and planted christianity there, which has in some measure continued ever since, Acts xi. 19, 20; xiii. 4—13; xv. 39. It was at Paphos on this island that Bar-jesus was struck blind for resisting Paul's influence on the governor's mind.

CYRENE, a country of Libya in Africa, to the west of Egypt, its capital being of the same name. It was so powerful as, at one time, to be able to contend with Carthage. Eratosthenes the historian, Callimachus the poet, and Simon, who assisted Jesus in bearing his cross, were natives of this place. It was sometimes called Cyreniaca, Acts ii. 10. See also Matt. xxvii. 32; and Luke xxiii. 26. There were a great number of Jews in Cyrene, many of whom embraced christianity, Acts xi. 20; but others vehemently opposed it. The Jews from this province residing at Jerusalem, excited the people against Stephen.

CYRENIUS, or, according to his Latin appellation, PUBLIUS SULPITIUS QUIRINIUS, governor of Syria. In Luke ii. 1, two difficulties have been felt by interpreters—1. There is no evidence of any taxing, or rather enrolment, as the word should be rendered, at or near the time of Christ's birth. 2. The enrolment under Cyrenius did not take place till ten afterwards. These difficulties are thus solved by Hales and others: *In those days*, they read and paraphrase the text, *there went forth a decree from Augustus that the whole land sho-*

be enrolled; but the enrolment itself was first made when Cyrenius was governor of Syria. Cyrenius was employed in such an enrolment, Herod the governor of Judea having given offence to Augustus, so that another authority than his was appointed in the land he governed. The enrolment was only a kind of census of the people, and requiring each to appear *in his own city* was in accordance with the wary policy of the Romans, to prevent insurrections and to expedite the matter. The enrolment is said to have been suspended after it had at first been ordered, but afterwards carried out, accompanied with the demand of a poll tax, from all except young children and aged persons, equal to about fifteen pence of our money. Such a tax is mentioned Matt. xvii. 24—27.

CYRUS, son of Cambyses, the Persian, by Mandane, daughter of Astyages, king of Media. According to Herodotus and Justin, Cyrus was the founder of the Persian, and the destroyer of the Chaldean empire. He was raised up by God to deliver the Jews from their captivity, and is represented in Dan. viii. 3—20, under the figure of a ram which had two horns, signifying that he should unite in himself the two empires, that of Media and Persia. The prophets frequently foretold the coming of Cyrus. Isa. xliv. 28, mentions him by name more than a century before he was born. The accounts history gives of this prince are very confused. Xenophon acquaints us, that he died peaceably in his bed, amidst his friends and servants; and it is certain, that in Alexander's time, his monument was shown at Pasargada, [illegible]da, in Persia. His death happened A.M. 3475. Crœsus, king of Lydia, having the command of a confederated army sent against Cyrus amounting to 420,000 men, was defeated by the Persian, and pursued to Sardis, his capital, with an army not amounting to half that number. Having taken Sardis, Cyrus commanded the inhabitants to bring him their gold and silver, and by that means save the place from being plundered. Crœsus was the first to obey the mandate of his conqueror; and either this ready compliance, or the fortitude and magnanimity shown by the Greek, who repeated a saying of Solon, importing "that no man is happy till death," so touched the generous heart of Cyrus, that he ever after highly honoured and esteemed him. Alexander the Great is said to have been much affected with the epitaph he found inscribed upon the tomb of Cyrus: "O man, whoever thou art and whenever thou comest, (for come I know thou wilt) I am Cyrus, the founder of the Persian empire. Envy me not the little earth that covers my body." He was a prince of great wisdom and lenity, as well as of almost unbounded power. His last direction to his children was that his body, when he died, should not be deposited in gold or silver, nor in any other sumptuous monument, but committed as soon as possible to the ground.

The kings of Assyria and Babylon adopted, as to the subdued Israelites and Jews, the policy of removing them from their own land, probably to prevent disaffection and to people new cities. Cyrus adopted a policy directly the reverse. Perhaps, too, he was influenced by a sincere admiration of

the Jewish faith. The Persians did not worship idols.

No conqueror ever left a fairer fame behind him than Cyrus did. Prophecy plainly marked him out as God's minister in the deliverance of the Jews. Isaiah xli. 2; xliv 28; xlv. 1—13.

D.

DAGON, the god of the Philistines, commonly represented as half man and half fish; whence some derive its name from *Dag, a fish;* others, supposing the idol to have represented the god of bread-corn, deriving the name from *Dagan, corn.* A temple of Dagon at Gaza, was pulled down by Samson upon himself and the people, while occupied in idolatrous worship, Judg. xvi. 23, &c. In another temple to this idol at Ashdod, the Philistines placed the ark of Jehovah, before which the idol fell and was broken, 1 Sam. v. 1—3.

DALMANUTHA, Mark viii. 10; a village near Magdala, on the western shore of the sea of Tiberias, Matt. xv. 39.

DALMATIA, part of old Illyria, lying along the gulf of Venice. Titus preached here, 2 Tim. iv. 10.

DAMASCUS, a celebrated city of Asia, once the capital of Syria. It existed in the days of Abraham, Gen. xv. 2. It was conquered by David, 1 Chron. xviii., Tiglath-Pileser, Sennacherib, Alexander the great, and the Romans. It has also endured its full share in the conflicts of Arabs and Turks; still it is a considerable city, delightfully situated in an extensive and fertile plain, watered by a river, called by the Greeks Chrysorrhoas, or *Golden-flowing,* now known by the name of the Barrady. Abana and Pharpar are supposed to have been branches of this river, 2 Kings v. 12. The street called Straight, Acts ix. 11, still runs through the city, to a great length from gate to gate. A traveller, who was at Damascus in 1835, describes this street as nearly a mile long.

DAMN and DAMNATION. These words are of the same import as condemn and condemnation, and when the subject of discourse is unbelief or sin, with its future consequences, they refer unquestionably to hell, Matt. xxiii. 33; Mark xvi. 16. They occur, however, in a secondary sense; Rom. xiv. 23, *is damned if he eat,—condemned, i.e.,* he stands condemned in his own mind. 1 Cor. xi. 29, imports also temporal judgments which are described in the following verses, and distinguished from being condemned with the world. Present and temporal punishment is plainly the meaning of damnation in Rom. xiii. 2; 1 Peter iv. 17.

DAN, the fifth son of Jacob, Gen. xxx. 1—6. Though Dan had but one son, Gen. xlvi. 23, yet was his tribe exceedingly numerous, consisting, when the people left Egypt, of 62,700 men able to bear arms, Num. i. 38. Afterwards the tribe contained 64,400 men, Num. xxvi. 43. Jacob's prediction concerning this tribe, Gen. xlix. 16, 17, is illustrated in the craft of the Danites, Judg. xviii. 26, 27; and also in some parts of the con-

duct of Samson, who was of this tribe. Laish, the city which the Danites took, and called it Dan, after their father, was situate in the north extremity of Judea, in the tribe of Naphtali, at the foot of Mount Libanus, near the source of the Jordan, from which it is supposed that that river takes its name, Jordan, *the river of Dan*. Here Jeroboam set up one of the golden calves, 1 Kings xii. 29. The situation of this city, partly gave rise to the phrase *from Dan to Beersheba*, signifying the whole land of Canaan.

DANCE. The Hebrew word so translated in our version, generally signifies *to leap for joy*, Psa. xxx. 11; Luke xv. 25; or to praise God by playing on a musical instrument, 2 Sam. vi. 14; and Psa. cxlix. 3, &c., it means *a company of singers*. The orientals still testify their respect for persons of distinction, by music and dancing. Thus was king Saul met in returning from the slaughter of the Philistines; and thus was the Baron du Tott, an agent of the French government, received by an encampment of Turcomans between Aleppo and Alexandretta. The sexes engaged in this exercise separately, each led by the person of highest rank. Miriam led the dance of the Israelitish ladies, Exod. xv. 20. David led a dance of the men, when the ark was brought from Obed-edom's house, 2 Sam. vi. 14. The daughter of Herodias danced in Herod's presence so acceptably, as to obtain from that king a promise, the fulfilment of which was hurried. *Immediately*, &c. An anecdote in the history of Shah Abbas, an eastern prince, may illustrate this piece of history. A woman had danced before him, when he was intoxicated, with so much acceptance, that he promised her on the spot a part of his kingdom yielding a large revenue. As soon as he had sobered, the next morning, he sent for the woman and obliged her to accept a present of money instead of the revenue, which he was little disposed to alienate from his crown.

DANIEL, *God is my judge*. A prophet, descended from a noble family of Judah, if not, as some think, from the royal family of David, and carried captive to Babylon, when he was but young, in the fourth year of Jehoiakim, king of Judah, 600 years before the Christian era. By Nebuchadnezzar's command, Daniel, with three companions, was instructed in the learning of the Chaldees, and all four had new names imposed upon them, according to the custom of conquerors, who usually changed the names of their captives, especially of such as were selected to fill situations in the court. In the captivity, Daniel eminently distinguished himself, by explaining Nebuchadnezzar's dreams, and the hand-writing against Belshazzar; he was also equally distinguished by God in his escape from the lions' den. The Jews do not reckon Daniel among the prophets, because he lived the life of a courtier rather than of a prophet; and because his revelations were not communicated as prophetic revelations usually were, but by dream and vision in the night, which they consider as the lowest degree of revelation. Christ, however, acknowledges Daniel a prophet, Matt. xxiv. 15. He was favoured with many remarkable visions concerning future events; his predictions as to the

Messiah, and some other distinguished personages, are so explicit as to have induced infidels to object that they were written after those personages had appeared. If this objection be overturned, the ground on which it has been taken up remains as a strong evidence of the truth of religion: viz., prophecy fulfilled with such exactness that to infidels it has seemed rather a history of the past than a prediction of the future. External and internal evidence both overturn the objection. The Jews from the earliest periods receive the book as genuine and authentic, and its style is that of the period at which it purports to have been written. When and where could such a book be forged? If in Judea, the far greater body of the Jews remaining in Babylon, would be too much alarmed by its declarations against that empire to permit them to receive it among their sacred books; and after Alexander, and especially after Antiochus Epiphanes, the Jews were so widely dispersed through Egypt and Asia Minor, as to preclude all hope of their uniting in or consenting to the fraud. Wherever it was first broached, the Jews of all other countries would be opposed to it.

The book of Daniel is a mixture of history and prophecy. The first six chapters record events occurring in the reigns of Nebuchadnezzar, Belshazzar, and Darius, with prophetic dreams, foreshadowing the four great monarchies, the Assyrian or Babylonian, the Medo-Persian, the Grecian, and the Roman, with the everlasting kingdom of the Messiah, by which all nations should be subdued. The last six chapters contain a series of prophecies revealed at different times, and extending from the days of Daniel to the general resurrection. Sir Isaac Newton remarks that the prophecies of Daniel are all of them related to one another, as if they were only several parts of one general prophecy, given at different times. The first is the easiest to be understood; and every succeeding prophecy adds something new to the former. The book of the Revelation is written in the same style and language with the prophecies of Daniel, and has the same relation to them, that they have to one another; all of them together make but one complete prophecy. Each book throws light on the other, though, as many of the revolutions they predict are not yet come to pass, the time for understanding them perfectly has not come. So much indeed is already fulfilled as to give sufficient proofs of God's providence, but there are signal revolutions yet to occur, which will awaken men's attention, and interpret the predictions in which they are described. Of Daniel's prophecies, from chap. ii. 4 to the end of chap. vii. is written in the Chaldee dialect.

Daniel is generally supposed to have lived to the end of the captivity, but as he must then have been ninety years of age, it is probable he did not return to Judea. He is thought to have died at Susa, soon after his last vision, in the third year of Cyrus. He is a rare example of fidelity and godliness amidst luxury and temptation.

DARIUS, the name of several princes mentioned in history, three of whom are noticed in scripture 1. Darius the Mede, spoken of in

Dan. v. 31; ix., xi., &c., son of Astyages, and brother of Mandane, the mother of Cyrus, and grandmother of Evil-merodach, king of Babylon. Xenophon speaks of him by the name of Cyaxares. He succeeded Belshazzar in his kingdom of Babylon, but he had scarcely reigned two years before he died, aged sixty-four, and was succeeded by Cyrus, his nephew and son-in-law. 2. Darius, the son of Hystaspes, supposed by some to be the Ahasuerus mentioned in scripture, and husband of Esther. Dr. Prideaux thinks that Ahasuerus was Artaxerxes Longimanus. He removed the seat of the empire from Babylon to Susa; whereupon the Babylonians rebelled against him; but they were conquered, and their walls and gates were broken down and destroyed, according to the prophecy of Jeremiah, li. 58. 3. Darius Codomanus, who was conquered by Alexander the Great. He is figured to us in Daniel, by a ram butting with his horns, westward, northward, and southward, nothing being able to resist him; he did what he pleased, and became very powerful; till a he-goat, *i.e.*, Alexander the great, came from the west, overrunning the earth without touching it; he had a large horn between his two eyes. He advanced against the ram with two horns, or Darius, and springing forward with impetuosity, he ran against him with all his force, attacked him with fury, struck him, broke his two horns, and having thrown him down, trampled him under foot, without any one's being able to rescue him out of his power. See Dan. viii. 5, 6, 20, 22. Darius Codomanus reigned but six years, from A.M. 3688 to 3674, according to Abp. Usher's chronology. He was of the royal family, but remote from the crown. History represents him as one of the handsomest men in the Persian empire; as also the bravest, most generous, gentle, and merciful. He was treacherously slain by his own servants, and left bleeding in his chariot. Alexander found him, wept over him; and when he had expired of the wounds he had received, sent his corpse to Sisigambis, his queen, that it might be interred in the sepulchres of the kings of Persia.

DARKNESS, the privation or want of natural light. Darkness, Moses tells us, originally rested upon the earth, Gen. i. 2, 3. See also Job xxxviii. 4—9. It was one of the plagues inflicted upon Egypt for enslaving Israel, Exod. x., to which there seems to be an allusion in the apostolic prophet's account of the plagues to be inflicted upon the spiritual Egypt, Rev. xvi. 10. A preternatural darkness hung over Judea when our Lord was crucified, Luke xxiii. 44, 45, which was a testimony borne to the innocence of the Saviour, and a fit emblem of the mournful deed then being perpetrated. This darkness was not the effect of an ordinary eclipse of the sun, it being at that time full moon; the passover being always celebrated at the time when the moon is at the full. Moreover, an eclipse of the sun never continues for three hours. *Darkness* is used metaphorically for death, Job x. 22; Psa. cvii. 10; for affliction. Job iii. 4, 5. *Covering the heavens with darkness*, and *turning the*

sun into darkness, and the moon into blood, indicate great political calamities; kings, princes, and nobles, being represented by those luminaries. Darkness is also the emblem for ignorance and vice, Psa. lx. 2; Eph. iv. 17, 18; v. 8; Acts xxvi. 18; 1 Pet. ii. 9; Rom. xiii. 12; with several other passages. *The power of darkness*, Luke xxii. 53, means the exercise of Satan's power; also the dominion of sin, and the state of slavery to the devil, under which are all unregenerate persons, Col. i. 13. *Outer darkness*, Matt. viii. 12, is the darkness of an unlighted street or road as compared with the brilliant illumination of a banqueting room. It is the emblem of perfect wretchedness and misery. Darkness also represents the state of the dead, Job x. 21; xvii. 13.

DATES, the fruit of the palm-tree. See PALM.

DATHAN, one of those who conspired with Korah and Abiram to deprive Moses and Aaron of their authority. Dathan and his accomplices were swallowed up by the earth, and descended quick into the grave, Num. xvi. 1.

DAUGHTER. Like other terms expressive of domestic and family relations, the word daughter is used to denote a daughter properly, a sister, a niece, a cousin, or a female descendant, or relation, generally. Small towns are also called daughters of larger towns. Isa. xxiii. 12; 2 Sam. xx. 19. Women professing the same religion, Isa. iii. 16; 2 Sam. i. 20, and a people collectively, bear the name of daughter, Isa. xxxvii. 22, and the word is applied occasionally to the produce of animals, trees, or plants. Gen. xlix. 22, *margin*: Gen. xx. 12, xxiv. 48, xxviii. 6 xxxvi. 2; Num. xxv. 1.

DAVID, the youngest son of Jesse, of the tribe of Judah, was born in Bethlehem, A.M. 2919 His life is full of instruction, and on this account, as well as because he was an eminent type of the Messiah, and because he composed a large portion of the book of Psalms, it is worthy of especial attention.

The government among the Hebrews originally was a *theocracy*, *i.e.*, God was their monarch. He formed their polity, gave them laws, determined their controversies, and administered rewards and punishments. He selected those who from the earliest times were set over them, as his ministers or servants. Moses was his messenger to release them from Egyptian bondage; Joshua, to lead them into the promised land; and the judges, who succeeded, were raised up as occasion required, and exercised their authority, some over only sections of the people, as God's vicegerents. Desirous at length of being like other nations, and possibly attributing the power these nations had acquired to their having monarchs to lead out their armies, and to direct their counsels, the Israelites called upon Samuel to set a king over them, as his own age and infirmities unfitted him for government. Saul, a Benjamite, was accordingly selected, neither by the people nor by the prophet, but by Jehovah, 1 Sam. ix. 15—17. On his disobeying the divine command, Jehovah rejected him, and Samuel was sent privately to anoint David, to fill his place, 1 Sam. xvi. He was then but twenty-two years of age,

exceedingly fair and beautiful, and endowed with great wisdom and humility. Though this honour was put upon him, he returned to keep his father's sheep.

While he was pursuing this useful and quiet employment, the people were greatly harassed by the Philistines. God had departed from Saul, so that he could no longer deliver them. Their hearts were melted with terror at the increasing power of their foes, and especially when freedom from their yoke was suspended upon the issue of a single-handed contest with Goliath, of Gath, a Philistine of gigantic stature. This Philistine contemptuously defied from day to day the whole army of Israel, *and when they heard his words they were dismayed and greatly afraid.* The three elder sons of Jesse were with Saul in the battle-field, and in conformity with the simple manners of the times, their venerable parent sent David to inquire after their welfare, and to bear them some proof of his parental regard. The youthful shepherd, while on this visit, saw the terror of the people, and as soon as he had ascertained the cause, his breast glowed with intense desire to deliver them, and smite the impious man who had dared to insult the Most High. *Let no man's heart fail because of Goliath*, said David to Saul, *thy servant will go and fight with this Philistine*, 1 Sam. xvii. 32. No representation of the danger he would incur, no chiding from his brothers, no dissuasion from any quarter could deter him. His confidence of victory was placed in God.

Accordingly, he went forth to meet him, unarmed except with his shepherd's sling. The result justified his confidence. Goliath fell, and the armies of the Philistines fled. This issue led to his being introduced to Saul, who retained him in his court, and gave him a post of honour, 1 Sam. xviii. 5. Jonathan, the son of Saul, formed a strong attachment to the youthful conqueror. Saul however soon envied and hated him, because in their triumphal songs the women celebrated the deed of David above anything he himself had done. On discovering the feeling of Saul, David retired from the court, for how long does not appear. When the diseased condition of Saul's mind rendered the presence of a *cunning player on a harp* necessary, David was brought back to the court to play before him; the conduct of the king, however, was exceedingly capricious and cruel. He frequently attempted to destroy David, but in vain.

One of his schemes was to occasion the death of David by the hand of the Philistines. His eldest daughter was promised to him to wife, if he destroyed a certain number of that people, but when the condition was performed, the king broke his word. Michal, a younger daughter of Saul, was however given to David, and, as the history records, he was still greatly successful against the enemies of Israel. *There was war again, and David went out and fought with the Philistines, and slew them with a great slaughter, and they fled from him.* But no services could remove the causeless jealousy of the king. By the kindness of Jonathan, the eldest son of Saul, David was repeatedly

guarded against the designs of Saul. Many times he was in imminent danger, but the shield of divine protection was over him. At length, wearied out by Saul's implacable cruelty, he resolved on the hazardous experiment of seeking safety by joining the Philistines, among whom, but for the jealousy of their lords, he might have been forced into the great crime of contending in battle against his own people, or ungratefully deserting his benefactor, perhaps betraying him. Achish desired his aid against the people over whom he had been anointed monarch. As it was, he had abundant reason to repent his sinful forgetfulness of God, and looking for succour to an arm of flesh. In the next battle between the Philistines and Israelites, Saul and his son Jonathan both fell, and thus the way was opened for David's ascending the throne, which he accordingly did. For more than seven years, however, only a part of the people submitted to him, the greater number remaining subject to the house of Saul, but at length all Israel acknowledged David, and during thirty-three years afterwards he reigned with great prosperity, interrupted only by the domestic troubles by which divine providence punished his sins.

One of the first cares of David after his establishment in the kingdom was to remove the ark of the Lord to Jerusalem, the place where God had said it should abide, which was performed with great solemnity, on which occasion the king is thought to have composed Psalm lxviii., a poem appropriate to such a period of rejoicing. Considerable attention was given to the restoration of Mosaic appointments, as to the Levites, and additional services were imposed upon them suited to the altered condition of the people, in connexion with which proceedings most likely Psalms cv., xcvi., and cvi. were written.

The attention of the king was next turned to the erection of a splendid temple, in which to place the ark, and where from time to time the tribes of Israel should assemble, as they had been wont to do in Shiloh, when the ark abode there; but because he *had been a man of war from his youth, and his hands had been defiled with blood*, he was not permitted to perform this service; at the same time, Nathan, who delivered to him this message from Jehovah, was directed to foretell the future destiny of his family, in the prophecies recorded 2 Sam. vii. 4—17; 1 Chron. xvii. They first announced the glory of Solomon, David's son and successor, and afterwards allude to a Son of David, much greater than Solomon, whose kingdom should be established for ever. The inspired monarch himself understands the prophecy to refer to the Man Jehovah, the Messiah to whom all nations are to be subdued. *Thou hast regarded me in the arrangement about the man, this is to be from above, O God Jehovah*, 1 Chron. xvii. 17. Some of the most learned commentators have fixed the date of Psalms ii., xlv., xxii., xvi., cxviii., and cx. at this period.

The surrounding nations, the Syrians, the Philistines, the Edomites, were subdued and brought under tribute to the victorious monarch, the man whom God

taught to war, even his fingers to fight, thus fulfilling the ancient predictions, (see, for instance, Gen. xxvii. 40,) and producing a deep impression upon the reflecting Israelites. In the lx., xx., xxi., and cviii. Psalms David celebrates thes victories.

The best of men, however, have their imperfections; often very dark spots may be traced in their character. David was not an exception. His reign, which began constitutionally in a league between him and his people, ended in a mere despotism, not unstained with cruelty. Sensuality subdued him; adultery, falsehood, and murder followed. *He despised the commandment of the Lord, and did evil in his sight, so that the sword departed not from his house, because he had given occasion to the enemies of the Lord to blaspheme.* On his repentance, poured forth, as is commonly thought, in Psalm li. and xxxii., God forgave his sin. Still his remaining days were disastrous. Incest, murder, and rebellion raged among his children; he was deserted by his friends, reviled by his enemies, banished from his capital, and plunged into the deepest affliction, by the ingratitude and death of his favourite, but rebellious son, Absalom. Truly it is *an evil and bitter thing to sin against God.* From the feelings expressed by the king, when, in his flight, Shimei cursed him, 2 Sam. xvi. 10—14, and from those uttered in Psalm vii., which is supposed to have been composed at this time, it is evident that these afflictions produced a salutary effect on his mind. He acknowledged his deserts, and referred himself to the just judgment of the Most High. Other Psalms, also, xlii., xliii., lv., ivs, v., lxii., cxliii., cxliv., lxx., and lxxi., (all of which, perhaps, may be assigned to this date,) indicate the progress of his penitence, and his restoration to the paths of purity. A second revolt under Sheba, a Benjamite; a famine of three years' continuance; the haughtiness and cruelty of his chief captain, Joab, and the efforts of the Philistines to regain their power over Israel, kept before him the remembrance of his sin, and retained him in a condition of lowly dependence on God, who sent out his arrows and discomfited the foes of Israel, and who, to adopt David's own language of praise, *sent from above and took him, and drew him out of many waters, and delivered him from his strong enemy*, 2 Sam. xxii. 17, 18.

At the close of his life, moved by pride, and perhaps forgetful in some degree of what he had so much occasion to remember, that the Lord fought the battles of the people for them, he gave orders to number Israel and Judah. This business was committed to Joab who, after remonstrating against it, went forth to perform the king's commandment; but no sooner was it done, than David's heart smote him, and his seer, the prophet of Jehovah, came to pronounce against him the divine displeasure. Three calamities were set before him, one of which was to be, the punishment of his pride and presumption. Of these David chose that which should be known to proceed directly from God, most probably that it might be the more apparent that he and the people suffered on account of his sin. *So the Lord sent a pestilence upon Israel from the morning even to the*

time appointed, and there died of the people from Dan even to Beersheba, seventy thousand men.

As David was apparently fast approaching his end, Adonijah, his eldest surviving son of those born after he became king, began to assume the honours of royalty, and to consider himself successor to the throne. This was usual in other nations, but in consequence of the divine appointment, David had named Solomon as his successor. His promptitude and decision, though he was now confined to his couch, defeated this bold enterprise of Adonijah. By David's order, Solomon was immediately crowned and declared partner in the throne; and, not content with this, he summoned the princes and heads of Israel to an assembly, where he presented Solomon as king, and declared that God's promise not only constituted him successor, but directed him to establish the kingdom, and to build a temple to his honour.

To a second assembly the priests and Levites were called; the magnificent presents of David to the intended temple are recorded, and the heads of the nation add their contributions. A solemn festival was held, Solomon was again anointed, and all the princes publicly acknowledged their allegiance to him as they had done to his father. The first assembly is recorded 1 Chron. xxviii. 1—11. The second in chap xxix. 1—26. Soon after this assembly, David gave to Solomon the charge recorded 1 Kings ii. 1—10, which required him faithfully to execute the law of which he was constituted the guardian, and set forth the former crimes of certain persons as a reason why their future conduct should be watched: they would be likely to disturb Solomon's reign, and in case they did so, their treasons were to be punished as the remembrance of their former conduct, when combined with them, would require.

The last words of David were evidently an utterance of confident hope in the promised Messiah. He died as a good man should die, reviewing the faithfulness of God, and trusting in his salvation.

This sketch of David's history exhibits the character of a man of true greatness. Like other men, indeed, he was imperfect; his character has its light and its shade, yet when surveyed with impartiality, it must be acknowledged to be one of the most illustrious and excellent in the annals of the human race. Some, to blacken his character, have imputed crimes to him of which he was not guilty and dexterously cast a veil over his excellences, so as to make him no better than a base hypocrite. They measure him by an exceedingly incorrect standard. We must compare him with the monarchs of the east of his own time. We must bear in mind the peculiar nature of the dispensation under which he lived; nor should we forget that, in the recorded transactions of his reign, we see, after all, but comparatively little of the man. His psalms indicate more fully what he was. Some of them have been referred to in connexion with their most probable occasions. Let Psalm xi. be read in connexion with his waiting to learn from Jonathan, 1 Sam. xix. 1—4, what might be Saul's feeling towards him; Psalm lvi. and xxxiv

with his flight to Gath, 1 Sam. xxi. 10—15; lvii., lviii., and lxiii., with his abode in Engedi; the xxii. and xviii. in connexion with his last war with the Philistines: they will exhibit his humble confidence in God, his gratitude for every interposition in his favour, and the profound submission with which he yields himself and all that pertained to him to the divine disposal. Others of his psalms, though the occasion on which they were written is not now ascertainable, are the outpourings of ardent piety and devotion. In a word, in his character, as well as in his being selected to occupy the throne of Israel, he was *the man after God's own heart.*

The name David is sometimes used by the prophets to denote the Messiah, Psalm lxxxix.; Ezek. xxxiv.; Hos. iii. 5, &c.

DAY, the time between the rising and setting of the sun. The Hebrews reckoned their day as Jews at present do, from evening to morning. Each day was divided into six unequal parts. 1. The break of day, (see title to Psa. xxii.) 2. Morning, or sunrise. 3. The heat of the day, from about nine o'clock to mid-day. 4. Mid-day, or noon. 5. The cool, Hebrew *the wind* of the day, so called from the blowing of a gentle breeze regularly a short time before sunset. 6. The evening, immediately before, and a short time after sunset. Hours are mentioned first in the book of Daniel; they were unknown as portions of time in the early parts of Israelitish history. Sun-dials were used as early as Hezekiah's reign, 2 Kings xx. 9, 10; Isa. xxxviii. 8; which indicated the progress the day was making by certain gnomons, not very much unlike what are now commonly used. The parts of the day chiefly noted were the third, the sixth, and the ninth hours, or as the day began at six in the morning, nine, twelve, and three o'clock. Previously to the captivity the night was divided into three watches, from the commencement of night to midnight, from then to cock-crowing, and from cock-crowing, or about three o'clock, to the beginning of the day, Exod. xiv. 24; 1 Sam. xi. 11. In the time of Christ, it was divided into four watches. The evening watch was from twilight to nine o'clock. The midnight watch was from nine to twelve o'clock. The cock-crowing was from twelve to three; and the morning watch was from three to day-break.

Day is used in Scripture for an indefinite time, Deut. ix. 1; Gen. ii. 4—17; Heb. iii. 7. *The night is far spent, the day is at hand*, Rom. xiii. 12, denotes the time of heathenish ignorance and profaneness drawing to a conclusion, and gospel light and saving knowledge beginning to appear. In the language of prophecy, a day signifies a year; a week seven years; a month thirty; and a year, or time, 360 days. See Ezek. iv. 5, 6; Dan. ix. 24; vii. 25; Rev. ix. 15, and xi. 3; so that the *time, times, and half a time*, the *forty and two months*, and the *one thousand two hundred and threescore days*, are commonly understood to denote the same period.

The expression, *the day of the Lord*, though sometimes intending the day of final judgment, means, in a few places, any period of special visitation to punish, espe-

cially in prophetic style, Isa. ii. 12; Ezek. xiii. 5, &c.

A DAYS-MAN is an arbitrator or mediator, Job ix. 33, alluding probably to an Arabian custom, when covenants were made, of some one marking both the contracting parties in the hand, in testimony of their mutual agreement.

The DAY-SPRING, Job xxxviii. 12, is the dawning of the day: in Luke i. 78, it means the commencement of the spiritual day, which the coming of Christ ushered into the world.

DEACON, a servant perhaps of a higher order than implied in the word commonly translated servant, which properly means slave. Both words are employed in Matt. xx. 26, 27. Certain persons were selected, Acts vi., when the church at Jerusalem became very large, to perform services beyond what the apostles could perform, and to this circumstance is traced commonly the appointment of deacons to serve in the church now, in temporal affairs. The qualifications of deacons are given 1 Tim. iii. 8—13, from which passage some have thought that deacons were to more than serve in mere temporal things. From Rom. xvi. 1, and 1 Tim. iii. 11, (where the word is nt. properly *wives*, but *women*, i.e., deaconesses,) also from 1 Tim. v. 5—10, it is probable that females were chosen to perform services for the church. Ecclesiastical arrangements in the Roman catholic church, and in other churches, too intent upon elevating the office of the ministry or church service, whatever that service comprised, have invested deacons with an authority which the scripture never contemplated. They were to assist the bishop or presbyter in sanctuary service; to hand the elements in the eucharist to all who partook; priests consecrated the elements: deacons might baptize; they might not preach, but they might instruct and catechise the young and inquirers. They were to receive the offerings of the people; they might, in certain cases, restore penitents; and they performed other offices too numerous to be mentioned here.

DEAD. It was forbidden in the Mosaic law for the Israelites to cut themselves in mourning for the dead, because they were the children of God, Deut. xiv. 1. Such practices among the heathen indicated the absence of hope as to a future life. Mourners rent their clothes and shaved their beards, Job i. 20; these expressions of sorrow were used on other occasions also, Ezra ix. 3; Jer. xli. 5. They laid aside their ornaments, Exod. xxxiii. 5, 6; Isa. xxxii. 11. They sometimes put sackcloth upon their bodies, threw themselves upon the earth, and rolled in the dust, or put dust upon their heads, Josh. vii. 6. The Jews in Barbary still preserve some of these customs; the chief mourner also ties his face in some such way as the deceased person's face is tied, in which state he goes about for seven days. This is referred to in Ezek. xxiv. 17. The grave of the dead during the first three days after burial, was frequently visited by the mourners, John xi. 31.

DEAD SEA. The sea called in Scripture the *sea of the plain*, *the salt sea*, and *the east sea*, Deut. iii. 17, iv. 49; Josh. xv. 5; Ezek.

xlvii. 18; Joel ii. 20. It had these several names, the first from its situation in the plain of the Jordan; the second from the extreme saltness of its waters; and the third from its locality as to Judea, and to distinguish it from the west sea, or the Mediterranean. It is said to cover the site of Sodom and the cities which were destroyed with Sodom for their iniquity. The common notions, that no living creature can survive in its very salt and bituminous waters, and that birds attempting to fly over it fall dead, are erroneous. Life is, however, comparatively rare in this sea. The figure in Ezek. xlvii. 8, 9, implies that the change upon the nations by their receiving the gospel, shall be as if waters destructive of life shall suddenly be tenanted by a great multitude of fishes.

DEATH is the dissolution of the mortal frame; the separation of the soul from the body. It was the penalty annexed to the first transgression, Gen. ii. 17; iii. 19; and ever since it has *passed upon all men, for that all have sinned*, Rom. v. 12; 1 Cor. xv. 21, 22. It is threefold,—temporal, spiritual, and eternal death, each being included in the sentence passed upon Adam and his posterity, on account of his one act of disobedience. Eternal death, however, is never represented as actually inflicted upon any of Adam's posterity simply for his one offence. Personal sins are usually described as the cause of condemnation, Matt. xxv. 30, 41, &c.; Rom. ii. 12, 16; 2 Cor. v. 10; 2 Thess. i. 8, 9; Rev. xx. 12—15, xxi. 8. The Son of God became a partaker of flesh and blood, and at length died, that he might destroy death, Heb. ii. 14, [illegible], that he might save men from eternal death, 1 Cor. xv. 55, 57. Happy they who believe in him that they may have right to the tree of life.

Death and its correspondent terms are often used in a figurative sense. Men *dead in trespasses and sins*, are men who have lost the favour of God, or spiritual life, and who are condemned by the law, *children of wrath*.

The valley of the shadow of death, is great affliction. The phrase is probably taken from the caverns in which generally the Jews buried their dead; where death seemed always to hover and cast abroad his shadows. It means the dreary and hopeless gloom occasioned by calamity. *Gates of death*, Job xxxviii. 17, denote the grave or the state of the dead.

DEBORAH, a prophetess, wife of Lapidoth, according to our translation. Some consider Lapidoth to be the name of the native town of Deborah, *a woman of Lapidoth*, who judged Israel, and dwelt under a palm-tree between Ramah and Bethel, Judg. iv. 5, &c. She sent for Barak, son of Abinoam, and by God's command enjoined him to get together an army of ten thousand men, to lead them to Tabor, and promised them victory over Sisera, general of Jabin's army. Barak refused to go, unless Deborah went with him. She went, but withal told him, that the success of this expedition would be imputed to a woman, and not to him. The event verified the prediction. Sisera was defeated, and Deborah and Barak composed a song of thanksgiving which we have Judg. v., and which Bishop Lowth divides into three parts; the first, the exordium or introduction; the second, the re-

cital of the circumstances preceding and accompanying the victory; and the third, a fuller description of the concluding event, the death of Sisera, and the disappointed hopes of his mother, which is embellished with the choicest flowers of poetry. Nothing can exceed in force and beauty the concluding apostrophe, *So let all thine enemies perish, O Jehovah!*

There was another Deborah, nurse of Rebekah, Isaac's wife, Gen. xxxv. 8.

DEBTS. The Israelites lodged pledges with their creditors, which, if the debt was not paid, the creditor could appropriate. Their property in land might be attached till the year of jubilee. Their houses, excepting only those of the Levites, might be sold in perpetuity, Lev. xxv. 29, 30. Their cattle, furniture, and ornaments might also be taken, Job xxiv. 3; Prov. xxii. 27. No debt could be exacted of a poor man during the seventh year, because there was no increase that year to pay it from, Deut. xv. 1—11. The debtor, with his wife and children, might be sold into slavery if there were no other means of paying, Lev. xxv. 39; Job xxiv. 9; 2 Kings iv. 1; Nehem. v. 5. The law provided, in case of pledges being taken, that no Israelite should go into the house of another to fetch the pledge. It must be brought to him, Deut. xxiv. 10, 11. Avarice was thus guarded against; it was also provided that what was essential to personal existence and comfort, though given in pledge, should be restored before sunset, Exod. xxii. 25, 26; Deut. xxiv. 12, 13. Obligations of any kind are represented as debts, Rom. i. 14; Gal. v. 3.

DECALOGUE, the ten commandments given by God to Moses, written on two tables of stone, and delivered to the Hebrews, as the basis and summary of their religion; consisting in love to God and man, Exod. xx.; Deut. vi. 5; Lev. xix. 18. The name is formed of two Greek words, which signify *ten words*. The Jews called these precepts the *ten words*.

DECAPOLIS, a country in Palestine, so called because it contained ten principal cities, situate some on the west, some on the eastern side of the Jordan, near the sea of Galilee. Matt. iv. 25; Mark v. 20, relate that Jesus preached, and healed the diseased inhabitants of this district. The name Decapolis is used by heathen geographers for the district containing, as Pliny enumerates them, the cities of Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Galasa, and Canatha. The Decapolis of the gospels must not be confounded with this district.

DECREE, an authoritative law 2 Chron. xxx. 5. A settled purpose of God, whereby he fore-ordains whatsoever comes to pass, Dan. iv. 24. God's decree implies his foreknowledge, and fixed settlement of all persons, events, and circumstances, that take place, Acts xv. 18. It must not, however, be supposed that God's decree is subsequent to his foreknowledge, and dependent upon it: to the divine mind succession is impossible. Foreknowledge and predestination are coeval, Rom. viii. 29. God's decrees have been improperly described as general and special; the former relating to things in general, the latter relating to the salvation of men; but for this distinction there

does not appear to be any scriptural reason. They are eternal and sovereign, *i.e.* he does according to his will, independently and irresistibly, without giving to any a reason for his actions, Job xxiii. 13; Dan. iv. 35. The term *decree*, and other words derived from it, when used in scripture in reference to God, mean a particular determination or sentence concerning some one matter. It is not employed to denote a system of determinations, as it is used in theological discussions.

DEDICATION. The feast of John x. 22, is the feast of the renovation of the temple, instituted by Judæus Maccabæus, see 1 Macc. iv. 59, in commemoration of pulling down the altar of burnt offerings, which had been profaned by the pagans, and building a new one dedicated to Jehovah. Dedicated places are not known in the New Testament as places specially set apart for worship. Wherever sincere worshippers are, there is the house of God, Heb. iii. 6; 1 Pet. ii. 5; Acts ii. 42; John iv. 21—24.

DEGREES, Psalms of; the title of fifteen psalms, from the cxx. to the cxxxiv. inclusive. They are said to have been composed on the ascent or deliverance of the Jews from Babylon, which, with respect to Jerusalem, was situated in a plain. And though one of them is ascribed to David, and another to Solomon, yet these might be used on this occasion, as suitable to it. Some say the name denotes that these psalms were sung as the people ascended the steps of the temple, which they say were fifteen in number. Where were these fifteen steps? Others, that it indicates that the psalms were sung while the smoke of the burnt sacrifice was ascending towards heaven. Most probably the title is nothing more than a musical direction to the temple choir.

DELUGE, the flood which destroyed the entire race of Adam, except Noah and his household, Gen. vi., vii., viii. Traditions of this event, both as a fact, and as a punishment of enormous wickedness, are to be met with among ancient and modern nations to whom it is not probable the Bible was ever known. Its date according to the common chronology, is the 1556th year from the creation, the second month of the year, *i.e.* taking not the Jewish ecclesiastical, but the ancient civil year recognised by all nations, so that it began in October. The fountains of the great deep, or that vast abyss of waters which God had shut up in the bowels of the earth, or confined to certain receptacles on its surface, were all broken up; the waters were diffused over the whole earth. For forty days the heavens poured out of their stores, not in showers, but in cataracts or spouts of water, to concur with the overflowing deep in destroying the earth. By these means, the flood increased to about twenty-three feet above the loftiest mountains, remaining in this state for one hundred and fifty days, during which, animals the most powerful and tenacious of life must have died. This catastrophe was an awful proof of God's determination to punish sinners according to his word. By it the earth must have greatly changed; mountains and hills were torn from their bases, rivers altered in their course, shells and other lighter bodies carried to

the tops of mountains, and other remains deposited deep in the earth. "Examine the highest eminences of the earth, and they all with one accord, produce the spoils of the ocean deposited on them; the shells and skeletons of sea-fish and sea-monsters of every kind. The Alps, the Apennines, the Pyrenees, Libanus, and Atlas, and Ararat, every mountain of every region under heaven, where search has been made from Japan to Mexico, all conspire in one uniform, universal proof that they all had the sea spread over their highest summits. Search the earth. You will find the moose-deer of America buried in Ireland. Elephants of Asia and Africa in the midst of England. Crocodiles of Egypt in the heart of Germany. Shell-fish never known in any but the American seas, together with entire skeletons of whales, in the most inland regions of England; trees of vast dimensions with their trees and tops, and some also with leaves and fruit, at the bottom of mines and marls; and that too in regions where no tree of that kind was ever known to grow, nay, where it is demonstrably impossible they could grow, and what is still more, trees and plants of various kinds, which are not known to grow in any region under heaven."

It has been considerably debated among learned men whether the deluge were universal. extending over the whole earth; or only partial, covering the then existing seats of the human race. Much has been said on both sides. It is not our business to settle the controversy. The terms employed certainly apply as well to a local as to a universal deluge, and it would seem that the destruction of the then existing race of man could be accomplished by a partial as well as by a universal flood. Readers who wish to consider the subject fully may derive great aid in doing so from Dr. Pye Smith's Geology and Scripture.

DEMETRIUS, an eminent Christian at Ephesus, 3 John, ver. 12. It has been conjectured that he was the same person of whom we read as very zealous for the idolatry of that city, Acts xix. 24—27, but we have no positive evidence on which to rest the conjecture. The grace of God in all ages, and especially in the apostolic, achieves many wonders equal to that of the conversion of such a man, and rendering him eminent for his piety.

DEMON. The word occurs five times in the New Testament. In the gospels three times, Matt. viii. 28; Mark v. 12; Luke viii. 27; all referring to the same man, who is described as furious and haunting the sepulchres. In the Apocalypse twice, ix. 20; xviii. 2. In all these instances it is translated 'devils;' whereas, says the learned Dr. Campbell, the word properly translated 'devil,' though it occurs not less than thirty times in the New Testament, is never once used interchangeably with that which occurs in the above five passages, nor with another word much more frequently used and of similar signification. The appellation demon is often plural; that which properly signifies devil, when used of an evil spirit, is always singular. By pagans the word rendered demons, was used in a good sense, for their objects of worship, Acts xvii. 18; and it is similarly used by the apostle in one passage, 1 Cor. x. 20, 21 Pagan worship was not offer

to that being whom Jews and Christians call Satan, or the devil, with whom they were as unacquainted as they were with God. The devils, or more properly 'demons,' were the *Dii majores* and *minores* of the heathen.

The case of demoniacs, or those unhappy persons whom we read of in the New Testament, as possessed of the devil, or of demons, involves considerable difficulty. Some have contended that these diseases were natural, though obstinate. Madness, epilepsy, and other similar diseases were usually ascribed, in Jewish phraseology, to the agency of evil spirits; and the freaks of these diseases will fully account for those extraordinary circumstances in the demoniacs which the New Testament records; and which have usually been attributed to the agency of malignant spirits. Such was the theory of the late ingenious Mr. Farmer, who has defended it with considerable skill. We are not, however, satisfied with this theory; the following remarks are submitted to the reader's candid consideration.

1. It is not impossible that malignant spirits should, for some wise and good reasons, be permitted in an extraordinary manner to take possession of the bodies of men. Why this calamity should occur only in the times of our Lord and his apostles, it is not for us to determine. It might be intended to afford an opportunity for practically illustrating the power of Jesus Christ to destroy the works of the devil. He who, either by his own word or that of his servants, could dispossess demons, was not to be thwarted in his chief work of [illegible]ning the power of Satan, and the dominion of idolatry. Such bodily possession is certainly not impossible.

2. The New Testament speaks in reference to possession, as if it was something in addition to natural and ordinary diseases. It is distinguished from them as in Matt. iv. 23, 24. "A plain distinction," says Bishop Porteus, "is everywhere made between common diseases and demoniacal possessions, which shows that they were totally different things." The cure is always spoken of as a casting out of the devil. Nay, Jesus Christ himself, in some cases, thus addresses the malignant spirit, *Hold thy peace and come out of him. Come out of the man, thou unclean spirit.* We cannot conceive that Christ, by speaking thus, would give countenance to a popular error, and especially that, in dealing with the possessed, he would speak as if there were an evil spirit to be addressed if there were none, Mark i. 25; v. 8. It is worthy of observation, that Luke, who was a physician, and whose discriminating language as to disease is very observable, should unhesitatingly quote the same command and speak in precisely the same terms. See Luke iv. 35; viii. 39. Another example from the pen of the same author occurs, Acts xvi. 18, where there was no proof, no indication whatever of madness. A remarkable instance of dispossession may be read in the gospels. Take Luke's account, ch. viii. 26—36. It appears that the very same evil which afflicted the man, befel the swine. Let the address of the spirit to our Lord be taken no account of in the argument, still who ever heard of swine afflicted with madness? or

when and where has the epilepsy befallen pigs?

We know it may be said that the scriptures use the current language of the countries where they were written, and instances may be given in which such language involves ideas which science has long since exploded, as in the mosaic account of the creation, and that of Joshua's miracle upon the sun and moon; but here no error is inculcated, whereas in the accounts of demoniacal possession, it is submitted that if after all it was nothing more than common lunacy, error is inculcated, and that too on a subject, the existence and agency of evil spirits, on which if the scriptures do not give us correct information, we cannot hope for it at all. We look suspiciously upon the scheme that would reduce all that the New Testament says on this subject to allegory or figure; or attribute it to popular error, because we fear for its effect on other parts of the holy word. If the language of the New Testament must not be allowed to decide the question before us, what question may it decide? Let its plain and consistent sense, in matters of this kind, be denied, and it may also be denied in other matters, and a Bible so interpreted may mean anything or nothing, as caprice, sometimes dignified with the name of reason, shall determine.

DESERT, a word nearly synonymous with wilderness, denoting an uncultivated tract of country. There were several such tracts in Palestine and the adjoining states. The desert of Arabia, Exod. v. 3; Psa. lxxviii. 40; cvi. 14; John vi. 31, was that in which for forty years the Israelites wandered after leaving Egypt. The desert of Sin or Zin, Exod. xvi. 1; Num. xx. 1, was a part of the desert of Arabia. Miriam died there. The desert of Sinai lay at the foot of the mountain of that name. Here the people encamped while the law was given to Moses, Exod. xix. 2. The desert of Judea, or, as it is sometimes called, the wilderness, seems to have been the less inhabited part of that country, Matt. iii. 1.

The desert, probably the uncultivated inhospitable land, through which the Israelites passed, afforded to the prophets very expressive images by which to illustrate the happy effects of the gospel upon men, Isa. xxxv. 1; li. 3; xliii. 19; 20, &c. The desert or wilderness in Isa. xxvii. 10, and in xli. 19, is the emblem of ignorance and of the absence of all moral beauty. Deserts were thought to be the abode of evil spirits, Luke xi. 24, and the regions of peril; so the world is, to Christians, a desert, *a waste, howling wilderness.*

DESTROY and DESTRUCTION, are used in scripture for the punishment of transgressors, Psa. ci. 8; Job xxi. 30; for placing stumbling-blocks in the way, for weakening and discouraging the disciples of Christ, Rom. xiv. 15; sometimes for temporal death, Psa. xc. 3; sometimes for the mortification of sin, 1 Cor. v. 5; and sometimes for everlasting damnation, 2 Pet. ii. 1.

It has been contended that this term, when applied to the future punishment of the wicked, means that their existence shall be terminated; but, 1. Destruction of existence, or annihilation, is rather a relief from punishment than punishment itself. 2. The punishment of the wicked is described as sim-

lar to that of the fallen angels, who are not annihilated, Matt. viii. 29. 3. Future punishment is represented as the continuance of suffering, Matt. xxv. 41. 4. The reward of saints consists not only in continued existence, but in positive enjoyment; the punishment of the ungodly requires perpetual suffering to sustain the contrast. 5. Annihilation, so far as we know, forms no part of the divine economy. 6. To many declarations of the divine word on this subject, and especially to Christ's repeated expression, Mark ix. 44, no dexterity of interpretation can give any other good sense than that of continued conscious punishment.

DEUTERONOMY, *the second law*, the last of the five books of Moses, or of the Pentateuch. Its name is composed of two Greek words, and the book is chiefly a repetition of the civil and moral law, with some additions and explanations, delivered by Moses just before the Israelites entered into Canaan. His object was to impress his precepts more forcibly upon the people generally and especially upon those who, being born in the wilderness, were not present when they were first promulgated. It must be remembered that such repetition was almost the only means at that time of making the law known to this portion of the people. Books could not be multiplied and read as now.

This book contains one prediction of the Messiah. Compare ch. xviii. 15—19, with Acts iii. 22, 23, and vii. 37, with many remarkable predictions relative to the future condition of the Jews, ch. xxviii., xxx., xxxii., xxxiii. Chap. xxxiv., which contains an account of the death of Moses, is supposed to have been added by Joshua or by Ezra, when he collected and published the canonical books, Ezra vii. 10.

DEVIL. The prince of the fallen angels, frequently called Satan, a name taken from the Hebrew, and signifying *adversary*. The word translated *devil* occurs, it has been remarked under the article DEMON, but seldom in the plural number, and then never with reference to spirits. The only instances are, 1 Tim. iii. 11, *slanderers;* 2 Tim. iii. 3, *false accusers;* and Titus ii. 3. It is attended with the article, as we should say *the devil*, in every instance in which it occurs, excepting only Acts xiii. 10; 1 Pet. v. 8; Rev. xx. 2; where the expression employed is indefinite, *a devil;* whether a particular being is referred to in these passages or not, there will not be much difficulty in determining. Besides these instances, the term occurs thirty-one times in the New Testament, we think as indicating a particular being, our spiritual and ancient foe, who, under the name and form of the serpent, was the instigator of man's first transgression, and who, according to prophetic writ, is to be overcome by Jesus Christ, and bruised under his feet.

He is spoken of under various titles descriptive of his power and malignity. *The prince of this world*, John xii. 31; *the wicked one*, 1 John v. 19; *the dragon that old serpent*, Rev. xx. 2; *a murderer from the beginning, and a liar*, John viii. 44; *the prince of the power of the air*, Eph. ii. 2; *the god of this world*, 2 Cor. iv. 4. His power is a power of darkness, Eph. ii. 2, 3; Col. i. 13; his object is the destruction of

men's souls, 1 Pet. v. 8. He has many fallen spirits under his command, who are reserved for future punishment, Jude 6; Matt. xxv. 41; and the better to effect his purposes, we learn that he can resort to hypocrisy and cunning, to artifice indeed of any kind, 2 Cor. xi. 13, 14; 2 Cor. ii. 11; Eph. vi. 11. If from such accounts of the devil, his real existence, his personality, and malignant agency cannot be inferred, it will be difficult to find any premises in scripture on which reliance can be placed.

The arguments from philosophy against the existence of evil spirits, are utterly frail and groundless; for surely there is nothing irrational in the notion of such spirits. There are beings below us in the scale of created existence, there may be also beings above us. One invisible Being may be demonstrated to exist and to work; surely there may be many invisible created beings active in the affairs of this world. Men sometimes take pleasure in tempting others to sin and ruin. May not malignant spirits take pleasure in the same thing? Some men are furiously bent on the destruction of truth and piety; where lies the absurdity in the representation that evil spirits also seek to destroy them? It is one of the circumstances of our probation on earth, that we are exposed to the malignant influence of Satan, hence we must *watch and pray*, nor can any exercises be more beneficial or healthful to our piety.

DEW in Palestine is very plentiful, resembling a shower of small rain. A fleece of wool supplied a considerable quantity which had fallen upon it in the night, Judg. vi. 38. An abundant blessing is compared to the dew which gives fatness to the fields, Gen. xxvii. 28. Rain is spoken of as if it were a dew, Isa. xviii. 4. The reviving influence of the gospel, and the copiousness of its blessings, are set forth by imagery furnished by the dew, Hos. xiv. 5—7. Abundant blessing, too, is exhibited by the same metaphor, Psa. xcii. 13; Psa. cxxxiii. The number and the beauty of spiritual converts are represented in the figure, Psa. cx. 3. They shall be as dew-drops suspended at sun-rise upon every leaf and blade of grass.

DIAL. This instrument is not mentioned in Scripture till the time of Ahaz, in the year (according to common chronology) 3278, and what his dial was we cannot tell, 2 Kings xx. Some say it was a staircase, so placed that the sun showed by its shadow the advance of the day. Others describe it as a pillar, erected in the middle of a smooth pavement, with lines upon its surface, marking the hours or degrees. Grotius describes it as follows: "It was a concave hemisphere, and in the midst was a globe, the shadow of which fell on the different lines engraven in the concavity of the hemisphere; these lines were twenty-eight in number." The most ancient sun-dial known is in the form of a semicircle hollowed into a stone, and the stone cut down to an angle. Dials were invented at Babylon.

DIAMOND, Exod. xxviii. 18; xxix. 11, Ezek. xxviii. 13. An extremely hard and brilliant substance, not unknown among us. Its extreme rarity contributed to the high estimation in which it

was held by the ancients. In the high priest's breast-plate, it held the sixth place, and was engraven with the name of Naphtali.

DIANA, one of the twelve superior deities of the heathen, called by different names in different places, as Hebe, Trivia, and Hecate. She was worshipped as the representative of the moon in some places, as that of the earth in others. Her image at Ephesus was that of a female covered with breasts, to intimate the fulness of supply which the earth yields to



all. John, who lived at Ephesus, speaks of the *fulness* of Christ, John i. 16; Paul in writing to Ephesus also, Eph. i. 23, perhaps in allusion to this image. Diana was worshipped in Palestine, Jer. vii. 18; xliv. 17, 18. The temple of Diana at Ephesus, was a most splendid building, beautiful in its [illegible], and of amazing strength and magnificence, one of the seven wonders of the world. It was 425 feet long, and 220 wide, supported by 107 pillars, each sixty feet high. 250 years were spent in building it, the expense being borne by all Asia. Eph. iii. 18, in allusion to this magnificent structure, gives an animating representation of the beauty, capaciousness, and strength of the church of Christ.

DINAH. The history of this only daughter of Jacob, Gen. xxxiv., teaches many important lessons, among which may be mentioned—1. The folly and danger of forming ungodly associations. She *must needs go out to see the daughters of the land*, and this led to her being undone. 2. Mere men of the world are more honourable men than those who have the form without the power of godliness. Compare the conduct of Hamor and Shechem with that of the sons of Jacob. 3. Covetousness defeats its own end; the people of Shechem consented to be circumcised that Jacob's property might become theirs. 4. Good men, if they sin, can easily be punished. Jacob had sinned. His troubles through Laban and Esau, together with these domestic calamities, taught him how impossible it was that he should sin with impunity. Were the circumstances recorded in this chapter, a punishment for retaining his family so long within the contagious influence of a heathen city? A part of the evil resulted from suffering his own authority and counsel to be superseded by his sons. While children are to yield to parents, parents are to rule in their own house.

DISCERNING OF SPIRITS. Diving into the secret heart of men, and perceiving what passes there. Certain persons in the apostolic age had the power of doing this, at least at times, and with reference to particular things. It was necessary when deceivers were abroad, and seems to have been exercised chiefly, if not exclusively, with reference to those who affected to teach the doctrines of christianity, but who perverted those doctrines.

DISCIPLE, a scholar, or one who learns of a master. In the New Testament, a follower of Christ, or a believer in him, Acts vi. 1, and ix. 1. The apostles were chosen from among the disciples, though these appellations are used in some passages synonymously. Seventy disciples who had followed Christ from the beginning were sent to preach his gospel, Luke x. Their mission seems to have been specific, it was to particular places where our Lord himself intended to go. That of the apostles was general, so that they went only to the lost sheep of the house of Israel. Like the twelve, they were not to *salute any man by the way.* See also 2 Kings iv. 29. a direction recommending great dispatch, and attention to the one thing on which Christ sent them. Eastern salutations were exceedingly tedious.

DISEASE, an imperfect state of the body, or of some part of it. The simplicity of manners in the early ages, plainness in diet, and temperance combined with activity, prevented many of the diseases that are now known; still there were dire diseases afflicting the human frame from the earliest times. The healing art was but little known; indeed it is probable that, except in cases of fracture, green wounds, and external maladies, (and of these in but very few instances,) recourse was seldom had to practitioners in that art. Asa is upbraided for applying to physicians, 2 Chron. xvi. 12. Isaiah heals Hezekiah of a disease which was near proving mortal, by a cataplasm of figs, 2 Kings xx. 7. In leprosy, the priests were the parties applied to, and in other cases diseased persons applied to the servants of either the true God or false deities, 2 Kings v.; viii. 7 8; i. 2; Jer. viii. 17. This might arise from the prevalence of the opinion that diseases were inflicted by the agency of evil spirits, as executioners of the divine vengeance; or, when they were uncommon, by the immediate hand of Heaven; as Job's friends, chap. iv. 7, 8. The *diseases of Egypt*, Exod. xv. 26, are either the plagues that were inflicted on Egypt, or the diseases most common in that country, particularly that species of leprosy called elephantiasis. It is worthy of observation, that the distinction made by Moses between leprosy and another cutaneous disorder, which he calls BOHAK, is still observed. Niebuhr carefully distinguishes them.

The disease of Nebuchadnezzar was a species of monomania, called sometimes *Zoanthropia*, or *Lycanthropy*, words which denote supposed transformations into animals of some kind; the change into the wolf was the most frequent. A nobleman of the court of Louis XIV. of France, in some such way, probably, as Nebuchadnezzar

imagined that he had become a dog: certain nuns of a German convent fancied they had become cats; and many other instances of a similar hallucination have been recorded.

DISPENSATION. In the four passages in which this word occurs, its meaning appears to be, in two, 1 Cor. ix. 17; Eph. iii. 2, *the office of administering the gospel of Christ;* in the other two, Eph. i. 10; Col. i. 25, *the methods which God has devised to bring the nations to the knowledge of his truth.* It is commonly used for the methods pursued by God's wisdom and goodness to make known his character and will to mankind, to instruct and guide their conduct. The revelations granted by God at different times, and the means he has used for the discipline and improvement of mankind, have been denominated divine dispensations: the one, dispensations of religion; the other, dispensations or arrangements of providence. There are the patriarchal, the mosaic, and the christian dispensations in regular succession, and mutually connected and dependent. See COVENANT.

DISPERSION of mankind. In the prophecy of Noah, Gen. ix. 25—27, there is an allusion to a divine decree for the division of the earth among the families of his three sons. This decree was handed down to the Israelites from the earliest times, Deut. xxxii. 7—9; probably the knowledge that it secured Palestine to them for their possession, occasioned the terror of the people residing there, when they heard of the miraculous passage of the Red Sea, Exod. xv. 14—16. To this decree Paul refers, Acts xvii. 26. For a long time after the deluge, in violation of that decree, men dwelt as near to each other as possible. Some of Noah's descendants probably dispersed in an orderly manner, to their respective settlements, but the sons of Cush, under the command of Nimrod, Gen. xi., contemplated establishing universal dominion for themselves, and accordingly fixed upon the plain of Shinar, the great plain of the Euphrates, as the centre of their empire. From hence they were dispersed by miracle, and scattered over the whole earth. By this means God frustrated a scheme which was likely to have the worst effect upon the minds, morals, and religion of mankind; bounds were set to the contagion of wickedness; evil example was confined within the limits of each country; small independent colonies, separated by mountains, rivers, deserts, and languages unintelligible to each other, would not be able to accomplish the wicked projects which man united under one government might effect. Divine providence, by this means, easily made one people a check upon another; power was weakened, pride humbled, and the oppressive designs of ambition were defeated. The miracle at Babel, and its results, were well calculated to prevent a second general degeneracy, and to secure the leading design of the divine government, that of dealing with men as rational agents.

The geography of the dispersion is involved now in great obscurity. Japheth, the eldest son of Noah, is considered as the ancestor of most European, and of some Asiatic

tribes. Ham, as appears from Psa. cv. 23, and other passages, was the father of the several tribes falling under the general denomination of Egyptians. The Canaanites, whom Israel destroyed, were among his posterity; and the tribes of Africa also. Shem's descendants were confined to Middle Asia. To them the Assyrian empire, and the great body of the Hindoos, may be traced, as well as the patriarch in whose seed all nations of the earth are to be blessed.

DIVINATION, a science, falsely so called, cultivated with great attention, especially by the Chaldeans. It was familiar among other and earlier orientals than the Chaldeans of Nebuchadnezzar's time, amounting, however, to little more than conjecture or surmise formed concerning future events, from something supposed to presage them. From the natural curiosity of mankind to dive into futurity, divination has more or less prevailed in every age. Anciently, divination was performed in various ways, which passed for sciences. There was pretended divination of different kinds, such as *Aëromancy*, divining by the state of the atmosphere. *Astrology*, divining by the stars. *Horoscopy*, or observing the position of the heavens at the time of a person's birth. *Hydromancy*, divining by water. *Pyromancy*, divining by fire. *Geomancy*, divining by cracks or clefts in the earth. *Cheiromancy*, by the lines in the hands. *Haruspicy*, by inspecting the bowels of animals. *Augury*, by observing the flight and singing of birds. Rods, arrows, and cups, Ezek. xxi. 21, 22; Hos. iv. 12; Gen. xliv. 5, were used for divining. To prevent the Israelites from consulting diviners, Moses forbade the toleration among them of persons pretending to the art, Lev. xx. 27; Deut. xviii. 9—15; promising a far superior kind of prophecy. The prophets also frequently inveigh against divining as a part of the idolatrous practices of the heathen.

Joseph's cup, found in Benjamin's sack, Gen. xliv. 5, has given rise to many conjectures. Joseph was too much under the influence of the fear of God to practise so vain an art as divination by the cup; it might only be alleged by his officers that he practised it in order to intimidate his brethren, or from the common notion which the Egyptians entertained about Joseph as a great magician. The Scripture, it is evident, everywhere treats divination as a system of imposture, ridiculing those who practised it, and kindred arts, as utterly helpless, and unable to accomplish anything beyond the ordinary powers of nature. Isa. xlvii. 11—13; Jer. xiv. 14; Jonah ii. 8.

DIVORCE, is the dissolution of marriage contract, or separation of man and wife. The Jews used great latitude in the practice of divorce, adopting it for the most trivial cause. Finding divorce already practised, Moses restricts the power of the husband; he must not repudiate his wife without giving her a bill of divorce, setting her at entire liberty. Compare the law, Deut. xxiv. 1—4, with Jer. iii. 1; Matt. i. 19; xix. 8. From the beginning divorce was not allowed, Gen. ii. 14, compared with Mal. ii. 11—16. Parents might be left, the wife must never be left. Divorce, per-

mitted in the laws of some modern states, is very properly subjected to severe restriction, and seldom occurs.

DOCTOR, a teacher of the law, an office in great repute among the Jews. The law of Moses, with the infinitely more difficult interprotations, and accumulated quibbles of learned and superstitious rabbins, must have been closely studied ere a man could become a doctor. The doctors were chiefly from among the Pharisees; they are, however, distinguished from that sect, Luke v. 17.

DOCTRINE, a theoretical truth, the truths of the gospel, Tit. ii. 10, which are either mixed, that is, discoverable by reason, and made known by revelation; or pure, made known by revelation only. They regard either facts which revelation only could discover, such as the origin of the world, of evil, &c.; or supernatural truths, which are properly speculative, above, though not contrary to, reason. *Doctrine of Balaam*, Rev. ii. 14, from chapters xxii., xxiii., xxiv. of Numbers, appears to be Balaam's advice to Balak, to involve the Israelites in idolatry and whoredom, and probably is the same with that of the Nicolaitans, Rev. ii. 15, among whom adultery and the use of meats offered to idols. were accounted indifferent things.

DOG, a well-known animal. By the law dogs were declared unclean; they were very much despised among the Jews: the most offensive expression they could use, was to compare a man to a dead dog, 1 Sam. xxiv. 14. Dog, or dogs, is put for the devil, Psa. xxii. 20; for persecutors, Psa. xxii. 16; for false teachers, Isa lvi. 11; Phil. iii. 2; for unholy men, Matt. vii. 6; and for the Gentiles, Matt. xv. 26, 27. In 1 Sam. xxv. 3, instead of a *son of Caleb*, read *son of a dog*, i.e. irritable, snappish, snarling. By dogs and swine, Matt. vii. 6, the classes of men are intended whom these animals were thought to represent. Dogs are men of odious character and violent temper. Swine are the sensual and profligate.

Eastern cities are still greatly disturbed in the night by the howlings of dogs, Psa. lix. 6, 14; and there are *dumb dogs*, or dogs which never howl, or in any other way give notice of approaching danger Isa. lvi. 10.

DOOR, is often used metaphorically. By our Lord, John x. 9, representing himself as the only way whereby sinners may come to God, and obtain salvation. The only way of entrance and admission both into the church militant and triumphant is by him. In Rev. iii. 20, Christ represents himself as standing at the door of sinners' hearts seeking admission, and inviting them to repent and turn from their evil ways. The door of mercy is the time or season of grace, Matt. xxv. 10; Luke xiii. 25. The door of faith, Acts xiv. 27, indicates the opening of the church to Gentiles who should hear and believe the gospel. The apostle Paul, writing to the Corinthians, and telling them of the special opportunity which God had given them of doing much good by the gospel, uses this expression, *A door is opened unto me*, 1 Cor. xvi. 9; 2 Cor. ii. 12; and the same apostle speaks of a door of utterance. *That God would open*

unto us a door of utterance; or give us an opportunity, and vouchsafe ability and courage, to preach the gospel, Col. iv. 3. To be at the door, to stand before the door, are phrases denoting that a person or thing is at hand, Gen. iv. 7; Matt. xxiv. 33; James v. 9. God promises to give his people, upon their repentance, *the valley of Achor for a door of hope*, Hos. ii. 15. Achor was a valley in the territory of Jericho, and in the tribe of Benjamin, or the very entrance into the land of Canaan. The Israelites, fatigued and discouraged with marching and encamping for forty years in the wilderness, and coming to this valley, began to entertain hopes of enjoying the promised land. In allusion to this, God promised his people by Hosea, that he would give them some beginnings of mercy and favour, as the earnest and pledge of future blessings. There does not seem to be in the expression any allusion to the execution of Achan in that valley, as is frequently supposed.

DOVE, a genus of birds of the order *Passeres*, very beautiful and exceedingly numerous in the east. In a wild state, they are called pigeons, and generally build their nests in holes or clefts of rocks, or in excavated trees; they are easily tamed, and then they build in structures erected for their accommodation, called dovecotes. Doves are classed by Moses among the clean birds; they were held in high estimation among the eastern nations, and in Scripture they are employed as symbols of simplicity, innocence, gentleness, and fidelity, Hos. vii. 11; Matt. xi. 6.

Isa. lx. 8, is illustrated by a Persian traveller in Palestine; after describing the buildings erected for the accommodation of doves in the environs of Zainderood, he says, 'The extraordinary flights of pigeons which I have seen alight upon one of these



buildings, illustrate the prophet's question, *Who are these that fly as a cloud, and* [even] *as doves to their windows?* Their great numbers and the compactness of their mass, literally look like a cloud at a distance, and obscure the sun in their passage.'

Gen. viii. 8, 10—12, informs us that Noah sent the dove forth from the ark, that he might ascertain in what condition the earth was after the rain of the deluge had ceased to fall. At her second return she brought a newly-plucked olive-leaf, an intimation that the waters were subsiding. Hence probably, the olive-branch has ever been considered as the emblem of a restoration to prosperity and peace. Seven days afterwards the dove went forth and returned no more.

Doves were allowed to be offered in sacrifice on many occasions when the offerer was too

poor to obtain the more costly victims ordained by the law.

The dove is sometimes used by Christians as an emblem of the divine Spirit, chiefly on account of the prevailing disposition of that bird. Matt. iii. 16, which has been thought to have suggested the comparison, probably contains no such thought. The descent was like the descent of a dove; but nothing is said that can suggest to a rightly disposed understanding anything as to the bodily appearance of the Spirit.

The mourning of the dove, Isa. xxxviii. 14, lix. 11; and *the tabering of the dove*, Nah. ii. 7, refer to the plaintive murmur of this bird, especially of the turtle dove, which is said to be disconsolate and to die with grief at the loss of its mate.

DOVE'S DUNG, 2 Kings vi. 25, cannot mean the excrement of this bird, unless, as Mr. Harmer supposes, that substance being of great use in quickening the growth of esculent plants, particularly melons, it became exceedingly valuable for this purpose, a supposition which requires that within the walls Samaria should have had many large gardens: this perhaps might be admitted, since oriental cities were often thus adorned; but is it likely that, while they were so closely besieged, as the text intimates, the inhabitants could cultivate these gardens? Their needing dove's dung for this purpose could not be the reason for the great rise in its value. The Arabs give the name dove's dung to a kind of moss growing upon trees and stony ground, and also to a kind of [illegible]ommon in Judea, 2 Sam. xviii. 28. Others think the historian intends the offals or refuse of all sorts of grain swept from the floors of dovecotes, and called contemptuously dove's dung. The Jews understand the passage literally, imagining that the poorer people of Samaria, in their extremity, had to eat the intestines of doves, the richer people having first fed upon their bodies. The crop of the bird with its contents may be intended. We incline, however, to the opinion that *dove's dung* was the name of some herb or pulse occasionally used for food.

DOWRY, a portion brought by a husband to his wife, Gen. xxxiv 12; Exod. xxii. 17; 1 Sam. xviii. 25. In remote ages wives were purchased by their husbands, the consideration given was the dowry. Shechem was willing to purchase Dinah, and in that country this practice still continues. See also Hos. iii. 2. When the bridegroom could not give money or cattle, he gave his services in exchange for his wife, Gen. xxix. 18.

DRACHMA, 1 Chron. xxix. 7; Ezra ii. 69; a piece of money current both among Hebrews and Greeks, equal to about ninepence, according to Prideaux. The Attic dram was equal to the denarius, or sevenpence three farthings—according to Arbuthnot.

The *didrachma* was a double drachma.

DRAGON. The word rendered dragon is also translated *serpent*, *sea-monster*, and *whale*. From Ezek. xxix. 3, and Isa. li. 9, it is probable that the crocodile is intended, for to what else is it so likely that Egypt and her monarch would be compared? Egypt, with its Nile, was the land of cro-

codiles. Under this name the Hebrews included every species of lizard, Isa. xiii. 22; Jer. li. 13. Some have thought the dragon to be the jackal. Others, the whale, the hippopotamus, and a large species of serpent.

DREAMS, were sometimes employed by God as the means of foreshowing his will, and giving information of what was about to happen. See Gen. xl., xx. 3—6; xxviii. 12, 13; xxxi. 11, 12; xxxvii. 5. Moses was distinguished from other prophets, in that God spoke to him not in dreams, but face to face, Exod. xxxiii. 11; Deut. xxxiv. 10. Dreams have always been much observed, especially those which seem to be significative and supernatural, Gen. xl., xli.; Dan. ii.; Jud. vii. 13—15. Persons pretending to prophetic dreams were condemned by the Mosaic law, Deut. xiii. 1—3. One part of Saul's affliction was, that God would not answer his inquiry as to the issue of the approaching conflict, *by dreams or by prophets*, 1 Sam. xxviii. 6, 7

Dreams are ordinarily the recurrence, during sleep, of thoughts which the mind has had when awake; they often occur, however, in an imperfect and very distorted form.

Jacob's dreams, and those of Pharaoh, and many other similar dreams mentioned in Scripture, were evidently miraculous, just as prophecy was miraculous. God gave them for particular purposes. That of Pilate's wife, Matt. xxvii. 19, was perhaps nothing more than the natural disturbance of her imagination in relation to her husband's share in a transaction evidently regarded as of very doubtful propriety.

DRESS, the costume or clothing, which among the orientals has undergone but little change from the earliest times to the present. It consists chiefly of long flowing robes loosely cast about the body; by its simplicity and loose adaptation, the same dress was capable of being worn with equal ease and convenience by many persons. Samson clothed his companions with the garments of the Philistines whom he slew at Ashkelon, Judg. xiv. 19. Rulers and other considerable men furnished themselves with large numbers of dresses to be worn by themselves or their friends as occasion might require, Gen. xlv. 22; 2 Chron. ix. 24. Tribute consisted partly in dresses. For ordinary dresses, cotton or woollen cloth was used; for persons of distinction, the fine linen of Egypt; and muslins, very likely from India; in some cases, silk and rich cloth were used; but for coarse dresses, worn in times of mourning and distress, a coarse cloth of camel's hair, or horse hair, and called sackcloth, was manufactured. Hence *to put on sackcloth* was to go into mourning. The colour most in use in the dresses of Israelites was white, the native colour of the wool, Eccles. ix. 8. Blue was greatly esteemed, and was used in the cloth of the tabernacle, and in the gorgeous dress of the high priest. Scarlet, crimson, and purple robes also were much sought after. The children in wealthy and noble families, were dressed in vestments of various colours. See Joseph's coat, and Tamar's robe, Gen. xxxvii. 3; 2 Sam. xiii. 18. The

Jews seldom wore any covering upon the head, except when they were in mourning, or worshipping in the temple, or in a synagogue. Their legs were bare, and soles or sandals were fastened on their feet in different ways, according to the taste or fancy of the wearer.

The knowledge of what eastern dresses commonly were will illustrate many of the precepts in the New Testament, such as Eph. vi. 14; Heb. xii. 1; 1 Peter i. 13. Loose, flowing garments, falling about the body, the feet and legs, would impede all sorts of exertion; they must therefore be gathered up into a girdle or belt, and fastened. So *to make bare the arm*, is to free it from the impediments of the loose robe falling about it, that exertion might be comparatively easy.

DRINK, STRONG. There were probably three kinds of this article in use among the orientals, besides what fall under the denomination wine, all obtained from the palm-tree. The dates, or fruit of the tree, yield a sweet syrup, which, diluted with water, was often drank, Prov. ix. 2, 5. This was sometimes strong enough to intoxicate. The juice or gum of the tree itself, procured from incisions made in the bark, served to make a very sweet beverage, which, however, was mostly used in an unfermented state. There was also an intoxicating wine obtained from the palm, made most probably by allowing the juice to ferment, or by mixing with it stupifying ingredients, Prov. xxiii. 30; Isa. v. 11, 22. In the process of fermentation the sweet juice became bitter, Isa. v. 20.

DROMEDARY, so called from a Greek word, signifying to run; a species of camel, with a single hunch on its back, Jer. ii. 23; 1 Kings iv. 28; Esther viii. 10; Isa. lx. 6. The dromedary is remarkable for its swiftness; it goes in one day as far as a camel in three. It is therefore used in messages where haste is required. It is governed by a bridle fastened with a ring fixed in the animal's nose, which may illustrate 2 Kings xix. 28.

DUKE, Genesis xxxvi. 15, 30. The word is a corruption of the Latin word for leader, and is used in this passage not at all in the modern acceptation.

DUST, or ashes, on the head, a sign of mourning, Job ii. 12. Sitting in dust was a sign of affliction. Dust is used for a great multitude, Gen. xiii. 16; Num. xxiii. 10; for the grave, Gen. iii. 19; Job vii. 21; Psa. xxii. 15; for a low and mean condition, 1 Sam. ii. 8; Nah. iii. 18. To *shake* or *wipe off the dust from one's feet*, on leaving a place, is to renounce all intercourse with it in future, Matt. x. 14. *A rain of dust*, Deut. xxviii. 24. Sometimes in dry and hot seasons in eastern climates, the wind blows and raises great clouds of dust and sand, which grievously annoy those among whom they fall, filling eyes, ears, nostrils, and mouths; the fields, brooks, and gardens, suffer extremely from these showers. Casting dust on or at a person, was an eastern mode of demanding justice upon him, or declaring that he was worthy of death. Shimei, 2 Sam. xvi. 13. The Jews as to Paul, Acts xxii. 23.

E.

EAGLE. This bird is frequently mentioned in Scripture; and by the law of Moses, Lev. xi. 13, it is declared unclean, as are all other birds of its kind, because it breaks the bones to extract the marrow. It was a popular opinion, that when an eagle perceives her young ones so well grown as to venture upon flying, she hovers over their nest, and excites them to imitate her, and to take their flight; but when she sees them weary, fearful, or in danger from the fowler, she takes them upon her back, and carries them, so that the fowler cannot hurt the young, without piercing the body of the old one. In allusion to this care of the eagle, it is said, Exod. xix. 4, that God bore his people *upon eagles' wings*. See Deut. xxxii. 11. It has been supposed, however, that as in these passages Moses does not use the name ordinarily translated eagle, he refers to another bird, a kind of water-fowl in Egypt, whose habits he describes, rather than those of the eagle. Another popular opinion concerning the eagle, was that it lived and retained its vigour to a great age, moulting even then, and acquiring fresh strength. See Psa. ciii. 5; Isa. xl. 31. Whether this opinion be correct or not, it was enough for the poets to have the authority of common opinion in support of an image introduced for illustration or ornament.

The eagle is beautifully described in Job xxxix. 27. What the inspired writer intends literally in the latter part of this passage, our Lord employs as an allegory, Matt. xxiv. 28; Luke xvii. 37. The Roman standard was an eagle, and the approach of the armies of Rome to Jerusalem is alluded to. In Micah i. 16, the prophet directs to extend the baldness of mourning over the whole head. The allusion is to a kind of eagle or vulture which has its head quite bald.



EAR. When a servant renounced his privilege of freedom in the sabbatical year, he had his ear pierced with an awl at his master's door, in presence of the judges, Ex. xxi. 6; Deut. xv. 16, 17; so that to open the ear, or to have it bored or pierced, was the symbol of cheerfully offering to perform service, Psa. xl. 6; Heb. x. 5. *Make the ears of this people heavy*, Isa. vi. 10. Render their minds inattentive and disobedient, the prophets being said to do what they were the innocent occasion of.

EARING, Gen. xlv. 6. Some have ignorantly taken this word for gathering the ears of corn, so making it synonymous with harvest

from which it is distinguished in this very text. It is an old Saxon word signifying ploughing.

EARNEST. Somewhat given beforehand in token of the fulfilment of a contract; it is part of a debt, assuring of the remainder; part of the price of a thing paid to confirm the bargain; part of a servants' wages given at the time of hiring, to ratify the engagement. Such earnests are given in many parts of England still. 2 Cor. i. 22, makes the *earnest* the gifts of the Holy Spirit engaging apostles to the service of God. In 2 Cor. v. 5; Eph. i. 13, 14, the *earnest* is the blessing bestowed on Christians generally, the token and pledge of their obtaining the heavenly inheritance. "If the earnest be so great," said Jerome, "what shall the possession be!"

EAR-RINGS, and NOSE JEWELS, favorite ornaments with oriental females, Cant. i. 10; Ezek. xvi. 12; Gen. xxiv. 22. In some cases these rings had upon them the images of the idols that were worshipped, and were worn as preservatives from enchantment. This may explain Gen. xxxv. 4.

EARTH, appears to be used in five senses. 1. For the element which sustains and nourishes us by producing plants and fruits, the land as distinguished from the sea, Gen. i. 10. 2. For the unformed mass out of which God created the world, Gen. i. 1. 3. For the terraqueous globe with all its contents, men, animals, plants, minerals, waters, &c., Psa. xxiv. 1. 4. For the inhabitants of the world, Gen. xi. 1. 5. For parts of the world, as, the empire of Chaldea and Assyria, Ezra i. 2; but oftener for Judea, Josh. ii. 3; Mal. iv. 6; Isa. xiii. 5; Luke ii. 1, xxi. 26; Acts xi. 28; James v. 17. In some of these passages, the word is translated "the land." This is its meaning in them all. In a moral sense earth is opposed to heaven and to spirit, John iii. 31; 1 Cor. xv. 47; Col. iii. 1, 2. There are two Hebrew words which in the Old Testament are translated earth or land; one applies to the substance of the earth, the other to its surface; and in Genesis i. this word is opposed to that which is translated *heavens*. The earth is used symbolically for a people in a state of quiet. The sea denotes men in a state of war and tumult.

EARTHQUAKE, a tumultuous motion of the earth, or some part of it, caused by elastic vapours pent up in its bowels, or by explosions of nitro-sulphureous matter, which generally finds vent through some volcanic mountain. There are several earthquakes mentioned in Scripture. One undoubtedly miraculous, in the wilderness, which swallowed Korah and his company, in punishment for their rebellion, Numb. xvi. 25—34. Another happened in the twenty-seventh year of Uzziah, king of Judah, A.M. 3221. See Amos i. 1; Zech. xiv 5. A remarkable earthquake occurred at our Saviour's death, Matt. xxvii. 51, evidences of which eastern travellers tell us are still visible. The darkness accompanying this earthquake has sometimes been attributed to an eclipse of the sun. Such an obscuration of the day, however, not unfrequently attends earthquakes, lasting as this did for several hours. The Scriptures, under the word earthquake, very often express agitations of mountains, shocks of the foundations of

the universe, the effect of God's power, wrath, and vengeance: these expressions are, however, figurative, representing the greatness, strength, and sovereign power of God. See Psa. xviii. 7; xlvi. 2; civ. 32; cxiv. 4. Earthquake is also used for great alterations and changes in the civil and ecclesiastical state of the nations of the earth, Rev. vi. 12, xvi. 18.

EAST, one of the four cardinal points of the world; being that point of the horizon wherein the sun is seen to rise. Anciently the east, west, north, and south, were expressed by words which signify *before*, *behind*, *left*, and *right*, according to the situation of a man with his face turned towards the east. See Job xxiii. 8, 9. The Jews described the countries bordering upon Canaan, by the names of these points. With them the east was understood to include Arabia Deserta, the lands of Moab and Ammon, Assyria, Mesopotamia, Babylonia, and Chaldea, though they were rather to the north than the east of Judea. Balaam, Cyrus, the wise men at the birth of Christ, all came from the east, Numb. xxiii. 7; Isa. xlvi. 11; Matt. ii. 1, 2. *Saw his star in the east* does not give the true idea. The wise men dwelling in the east were looking westward to see the star. *We in the east have seen his star*, &c.

EASTER, a word once improperly used in the New Testament. The Greek term is that for passover. Easter is a corruption of Astarte, to whom sacrifices were offered about the time of the passover; the spring of the year; hence the Saxon *eastre* came to be attached to a festival in honour of Christ's resurrection.

EAT. The ancient Hebrews did not eat indiscriminately with all sorts of persons. They imagined that they would be polluted by eating with those of a different faith from their own. Others also as well as Jews had this feeling, Gen. xliii. 32. See John iv. 9; Matt. ix. 11. Samuel's father distributed portions separately to his wives, 1 Sam. i. 4, 5. Exclusive eating is still practised in China and India.

The ancients provided for meals much more largely than we do. When Abraham was visited by three angels, he served them with a fatted calf entire, with milk, butter, and bread baked upon the hearth, in making of which there were used three measures of fine meal, each of which held more than twenty-eight pints, Gen. xviii.; and a whole calf was set before Saul, 1 Sam. xxviii. The women did not appear at table at entertainments with the men; they do not among the Arabs. The Jews at present carefully wash their hands before and after eating, Matt. xv. At a banquet the master of the house or chief person in the company, pronounces certain forms of prayer and praise, both before and after eating, among which are Psa. xxiii. and Psa. xxxiv. 9, 10. Hosea iv. 8, reproaches the priests with eating the sin offerings of the people, instead of reforming their manners. Matt. xi. 18, 19, intimates that the manners of neither John nor Christ were agreeable to the Jews. Partaking of the benefits of Christ's passion by faith is called eating, because by this means spiritual life is supported, John vi. 53—56. To eat, Ezek. iii. 1, is to attend closely, to meditate thoroughly, to get deeply impressed

upon the heart the things that were uttered by the Spirit to the prophet.

EBAL, a celebrated mountain in the tribe of Ephraim, opposite to Mount Gerizim. These two mountains were much alike in magnitude and form, about two hundred paces distant from each other, having their opposite sides nearly perpendicular. One of them was barren, the other was beautifully verdant. On these two mountains the people were to stand half on one mountain, half on the other, while blessings and cursings were pronounced on the obedient and disobedient respectively. Those on Ebal responded in Amens to the cursings on disobedience, those on Gerizim to the blessings on obedience. Deut. xi. 29, &c. xxvii., xxviii.; Josh. viii. 30, 31.

EBENEZER, *Stone of help.* The name of the field wherein the Israelites were defeated by the Philistines, when the ark of the Lord fell into the enemy's hands, 1 Sam. iv. Also a memorial stone or pillar set up by Samuel to commemorate a victory over the Philistines.

ECCLESIASTES, a canonical book of the Old Testament, written by Solomon. Its design is to show the vanity of all sublunary things, in order to which, the author enumerates the several objects upon which men place their happiness in this life, and then discovers the emptiness and insufficiency of all worldly enjoyments. The pertinent conclusion from the whole is, *Fear God and keep his commandments*, for this is the whole of *man*. It is generally supposed, that this book is the production of Solomon's repentance, after having experienced the follies and pleasures of life. It has, however, been questioned whether Solomon were the author of this book, which, on a comparison with the last of the prophetical books of the Old Testament, has been supposed to be a production of the time of Malachi. Certainly the style and language of Ecclesiastes are but little like those of Proverbs, so that both books can hardly have proceeded from the same writer.

ECLIPSE. The thing, though not the term, is biblical, expressed by darkness, Joel iii. 15. An eclipse of the sun is caused by the intervention of the moon between it and the earth, intercepting his light either totally or partially. An eclipse of the moon is occasioned by the earth's intervening between it and the sun, thus preventing, either totally or partially, the sun's light from falling upon the moon. A total eclipse of the sun can never last in any particular place above a few minutes, so that the darkness at our Lord's crucifixion, which lasted three hours, must have been preternatural, Matt. xxvii. 51—54. Eclipse is used symbolically for the overthrow and destruction of kingdoms, as their peace and prosperity are indicated by the augmented splendour of the heavenly bodies.

EDEN, signifies *pleasure* or *delight*, and is the name given to several places, which from their situation, were pleasant or delightful, Amos i. 5. *The garden of Eden*, the residence of our first parents in their state of purity and blessedness, has been placed by geographers in different situations and nothing certain can now known concerning its locality

Some place it on the lower Euphrates, near the junction of that river with the Tigris and the gulf of Persia. Others, with greater probability, describe it as situated in Media, the south of Armenia, or the north of Mesopotamia, all mountainous tracts, and affording the grandest and richest scenery in the world; the most likely of all these localities is the south of Armenia. The heads of the four rivers described, Gen. ii. 10—14, cannot now be traced; all, however, rise in the same mountainous region. Mr. Faber supposes the lake of Arsissa to cover the site of Eden, and that the change which carried the heads of the rivers to a greater distance from it, was occasioned by the deluge. It is not unlikely, however, that when man was expelled from Eden, God obliterated this fair portion of his works, fit only for the abode of innocence, so that, like the cities of the plain, its memorial only might remain—an awful indication of the transgression of man and the horrors of its punishment.

EDIFY and EDIFICATION, terms frequently employed by the apostles, and used in conformity with an idea of the Church of Christ which they often presented. With them the church is a *building*, Eph. ii. 21; 1 Cor. iii. 9; a *house*, Heb. iii. 6; 1 Tim. iii. 15; a *temple*, 1 Cor. iii. 16, 17; and a *habitation* for God, Eph. ii. 22. Of this house, Jesus Christ is the foundation or chief corner-stone, believers are the living stones of which it is composed, 1 Pet. ii. 5. The edification of the church, then, is increasing it by adding men enlightened and sanctified by the instrumentality of the truth. Eph. iv. 8—16

Edification denotes also individual progress in knowledge and holiness. Churches are the school of Christ in which his disciples are trained up to usefulness and to perfection, every one according to his own measure. There they *grow in grace*, 2 Pet. iii. 18; there every member contributes to fulfil the purposes for which the church exists, 1 Cor. xii. The ordinances which God has appointed, and especially mutual love among the disciples of the Redeemer, are the means of this edification: *speaking the truth in love, believers grow up unto him in all things who is the head, even Christ*, Eph. iv. 15.

EDOM, a province of Arabia, deriving its name from Edom, or Esau, who dwelt in the mountainous district of Seir, south-east of the Dead Sea. The inhabitants of this district afterwards extended throughout Arabia Petræa, south of Palestine, between the Dead Sea and the Mediterranean. During the captivity of the Jews in Babylon, they seized a part of Judea itself, so that in the time of our Lord, this territory had the name of Idumæa. Till the time of David, Edom was independent, governed by its own chieftains, called dukes or leaders, probably military captains, and afterwards kings. That monarch subdued the land, and till after the death of Solomon it remained for a time subject to the Israelitish yoke, 1 Kings xi. 32. This subjection of Edom, and its continuing only for a time thus subject, were in accordance with Jacob's predictions, Gen. xxvii. 29, 40. Parts of it were afterwards subdued by several of the Jewish kings. The Idumeans joined with Nebuchad-

nezzar in his siege of Jerusalem, but shortly afterwards they themselves fell a victim to his conquering arms. Subsequently they were subdued by the Jews, once more powerful, and continued subject to them till the destruction of Jerusalem by the Romans. Prophecy often dwells upon the fate of Edom, Isa. xxxiv. 5, 10—17; Jer. xlix. 7—22; Mal. i. 3, 4. Burckhardt, speaking of Edom, says, "It might with truth be called Petræa—a stony desert, although susceptible of culture; in many places it is overgrown with wild herbs; the traces of towns and villages are everywhere met with, so that the country must once have been populous; at present the whole country is a desert, and Maan (Teman) is the only inhabited place in it. The whole plain presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills. The sand appears to have been brought from the shores of the Red Sea, by the southern winds, and the Arabs told me that the valleys continue to present the same sandy appearance beyond the latitude of Wady Mousa, (or valley of Moses.) In some parts of the valley the sand is very deep, and there is not the slightest appearance of a road or of any work of human art. A few trees grow among the sand hills, but the depth of sand precludes all vegetation of herbage."

Modern travellers, whether favourable to revelation or otherwise, have all shown how literally the predictions concerning Edom are fulfilled. So visibly does the withering curse of an offended God rest upon it.

EGG, Deut. xxii. 6; Job xxxix. 14; Isa. x. 14; lix. 5. Eggs were a great delicacy in the east, served up with fish and honey at entertainments. The body of the scorpion, especially of the white kind, is very like an egg; Christ therefore, in Luke xi. 12, compares things that might be taken for each other to the egg and the scorpion, and the comparison is the more forcible from the opposite natures of the two things.

EGLON, a king of Moab, who oppressed the Israelites eighteen years, Judg. iii.; but the Lord delivered his people by Ehud, a Benjamite. The name is thought to have been common to the kings of Moab, as Pharaoh was to the Egyptian kings, and Abimelech to those of the Philistines.

EGYPT, the name of a well-known country in Africa, called the land of Mizraim, son of Ham. The word Mizraim is in the dual number, and may denote the two parts of Egypt, still distinguished from each other, Upper Egypt and Lower Egypt. The Arabs, Turks, and some other orientals, call it Masr or Misr, but the native Egyptians, Chemi, or the land of Ham. Its early history is involved in fable and mystery, except that soon after the deluge it was peopled by Mizraim and his descendants. Manetho, an early Egyptian historian, has given a list of thirty dynasties, which, if successive, would carry back the history of the country 3280 years beyond the Mosaic chronology. These dynasties, however, if they can be supposed to have existed at all, are made up of princes ruling in different cities at the same time.

In the time of Moses, Egypt was

learned, wealthy, and powerful. That distinguished leader of God's people is said to have been *learned in all the wisdom of the Egyptians*, Acts vii. 22, which also was the commendation bestowed on Solomon, 1 Kings iv. 30; yet idolatry of the grossest and most debasing kind prevailed, if not in the very time of Moses, certainly soon afterwards. The sun and moon, under the names of Isis and Osiris, animals and birds, such as the ichneumon, the ibis, the dog, the falcon, the wolf, and the crocodile, and even the vegetables which the people cultivated, were objects of religious veneration. *The world by wisdom knew not God.* The wealth of Egypt was augmented by the favourable position which it occupied, and the large share it consequently had in the commerce of the east; and also by its extraordinary fertility. *The earth brought forth by handfulls*, Gen. xli. 47. "I picked up," says Mr. Jowett, describing his researches in this country, "a few stalks out of the thick corn-fields. We counted the number of stalks which sprouted from single grains of seed, carefully pulling to pieces each root in order to see that it was but one plant. The first had seven stalks, the next three, the next nine, then eighteen, then fourteen. Each stalk would have been an ear." This fertility was chiefly owing to the periodical inundations of the Nile.

While Egypt has usually been divided into two parts, the Upper and the Lower, others have divided it into three parts—the Upper Egypt, or Thebais, from its capital Thebes; the Middle Egypt, or Heptanomis, so called from its containing seven districts; and the Lower Egypt, comprising the Delta, or that part of the country somewhat in the form of a Greek Delta, Δ, encompassed by the arms of the Nile, and lying between the Mediterranean and the Red Seas. In each of these parts of Egypt, but especially in the Middle and Lower, were several large cities.

The early architecture of Egypt was rude and simple. Their bricks were of clay, bound together with chopped straw, and hardened in the sun. Such were the bricks the Israelites were employed in making, Exod. v. 7—19. Buildings of such materials would soon fall into decay, and on their ruins, or among their rubbish, other houses would rise, to decay in like manner in their turn. See Jer. xxx. 18; Job xv. 28; iv. 19, where such buildings are alluded to. Subsequently, however, Egyptian architecture greatly improved. The temples of Memphis excelled in design, massiveness, and durability, most other similar buildings; and the pyramids have been celebrated in every subsequent age, though their original object has been considerably disputed. It seems now to be pretty generally agreed that they were intended as mausoleums; but how great must have been the monarchs that could design burying-places so magnificent, how enslaved the people that could erect them!

Perhaps concerning no heathen land are there so many, and such remarkable prophecies, as concerning Egypt. A specimen or two will suffice. Ezek. xxx. 5—13; Zech. x. 11; and the condition of that country, as stated both by

Volney and Gibbon, men who rejected the claims of divine revelation, is a striking commentary on these prophecies. Three hundred and fifty years previously to the christian era, Egypt became subject to the Persians. The Macedonians afterwards subdued and governed it for 294 years, until, about thirty years before Christ, it became a province of the Roman empire, in the fate of which it continued to share till A.D. 641, when it fell into the hands of the Saracens. In 1250, the Saracenic rule yielded to that of Mamelukes, slaves whom the Saracens had introduced, who constituted slaves and strangers from time to time as its governors.

"Deprived twenty-three centuries ago," say Volney and Gibbon, "of her natural proprietors, this country has seen her fertile fields successively a prey to the Persians, the Macedonians, the Greeks, the Arabs, the Georgians, and at length the race of Tartars distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves, and introduced as soldiers, soon usurped the power and elected a leader." These leaders "are replaced by slaves brought from their original country. The system of oppression is methodical. Everything the traveller sees or hears, reminds him he is in the country of slavery and tyranny. There is no middle class. A universal air of misery, manifest in all the traveller meets, points out to him the rapacity of oppression, and the distrust attendant upon slavery. Ignorance, diffused through all classes, extends its efforts to every species of moral and physical knowledge. Nothing is talked of but intestine troubles, the public misery, pecuniary extortions, bastinadoes, and murders. Justice herself puts to death without formality." The most execrable vices are common among the people, whose mud-walled cottages occupy the sites of magnificent temples and palaces. Egypt is encompassed by the dominions of the Turks and the Arabs, themselves weakened and degraded, so that it is *desolate in the midst of the countries that are desolate*, its cities are *in the midst of the cities that are wasted*. It has indeed of late somewhat risen under the spirited dominion of a pasha seeking for independence; but still he is a stranger—the power he wields is a foreign power—his people remain ignorant, debased, and vile. But degraded as Egypt is, she is yet to rise, and be a blessing, Isa. xix. 22—25. *Hasten it, O Lord, in its time.*

ELAM, eldest son of Shem, Gen. x. 22, who settled in a country to which his own name was given. It lay on the south-east of Shinar. Shushan, Dan. viii. 2, is spoken of as a province of Elam. Before the captivity, Elam was the name given by Jewish geographers to Persia, to which empire Shushan belonged. It was probably the country known as Khusistan in modern times.

ELATH or ELOTH, a part of Idumæa on the borders of the Red Sea, taken by David when he conquered Edom, 2 Sam. viii. 14. From this place David sent ships to most parts of the known world at that time; and Solomon built ships in Elath, and sent them for gold to Ophir, 2 Chron. viii. 17, 18 It was the emporium for the productions of Syria, in Asia. The

branch of the Red Sea on which it stood, was called the Elanitic gulf, from a tower called Elana, built on the site of the city.

ELDERS OF ISRAEL, the heads of the tribes, or rather of the great families in Israel; who, in the infancy, and before the settlement of the Hebrew commonwealth, had a kind of government over their families, and over the whole people. To them, as the representatives of the nation, Moses addressed himself, Exod. iii. 15; iv. 29; and in this capacity they seem generally to have been regarded, Exod. xxiv. 1, 9, 10. Seventy elders are mentioned; it is probable, however, that there were seventy-two, six of each tribe; or perhaps Moses and Aaron were themselves reckoned in the seventy-two, only four others being furnished by the tribe of Levi. In Numb. xi. 24—30, the first appointment of elders is mentioned. It took place under divine direction, and the men were specially qualified for their work. In Josh. ix. 15, we find the elders again acting on behalf of the people; also in Josh. xxiii., xxiv. 1, 28. Soon afterwards their authority seems to have declined. Each city had its elders besides these, Deut. xix. 12. Elders in the christian church are officers so called, 1 Pet. v. 1—4, who seem, however, to have been the same persons as pastors or bishops. They performed various offices, Titus i. 9; James v. 14. The four-and-twenty elders that surround the throne of God, figuratively represent the saints of the Old and New Testaments, Rev. iv., v., vii. 11, 13, and xiv. 3.

ELEAZAR, *God the helper*. Three of this name are mentioned in the Bible. One was the third son of Aaron, and, after the death of Nadab and Abihu, his successor in the high priesthood, which office continued in his family till the time of Eli. A second Eleazar was son of Abinadab, who had the care of the ark when it was sent back by the Philistines, 1 Sam. vii.; and the third was the son of Dodo, the Ahohite, one of David's valiant men, 1 Chron. xi. 11—18 He routed the Philistine army alone, and made such a slaughter among them, that his sword stuck to his hand, 2 Sam. xxiii. 9.

ELECTION, choice. The word is used in theological discussion for the predetermination of God, by which some are chosen to everlasting life. In the Scriptures we meet with two other kinds of divine election, besides the choice of certain persons to salvation. 1. That of individuals to perform particular services. Cyrus was elected to rebuild the temple. David, to fill the throne of Israel. Paul, to carry the gospel to the Gentiles. The apostles, to discharge the high office of ambassadors for Christ. 2. That of bodies or nations, to especial religious privileges, and to become, by means of these privileges, the instruments of accomplishing the purposes of God in the world. Thus the Jews were chosen to be the people of God, Deut. vii. 6, 7. The terms *elect, chosen, the people of God*, are doubtless sometimes used of Christians as the people of God, in some such manner as the Jews were his people. They are sometimes terms of mere dignity, Col. iii. 12.

Election has been explained as the determination of God to save all who believe. Arminians so

explain it; but—1. Such a determination is no choice of persons at all. 2. It leaves in a state of contingency the attainment of the great design of the death of Christ. All who believe will indeed be saved by him; but what pledge is there that any will believe? 3. It sets aside and makes no account of what every believer's experience tells him is true. The difference between himself and an unbeliever has been wrought by divine mercy alone. He believes in Christ because, by his Spirit, God has wrought effectually on his heart. Election is the determination in the mind of God to do what he actually does in bringing sinners to himself. An objection fatal to such a determination, is equally fatal to God's bestowing his special grace on men to make them believers. If by his sovereign mercy, God may bring me to the Saviour without injustice to another man, then may he determine to do so equally without injustice. Nor is it of any moment in this argument, when the determination takes place. If it be right so to determine in time, it is not wrong to have so determined from eternity. The New Testament speaks very expressly on the subject of election. Believers are *chosen in Christ before the foundation of the world*, Eph. i. 4. They are described as *elect according to the foreknowledge of God the Father*, 1 Pet. i. 2. They are *predestinated according to the purpose of him who worketh all things after the counsel of his own will*, Eph. i. 11. They are *given to Jesus Christ*, John vi. 37. See also 2 Thess. ii. 13; Eph. iii. 11; 2 Tim. i. 9; Rom. viii. 28. Election therefore is 'a sure, firm, and fixed decree of God, which he can never repent of, seeing it depends on nothing out of himself, being founded solely in his own good pleasure; which decree has for its grand design to reveal the glory of his grace, and bestow eternal salvation on a certain number of the fallen race of Adam, who are the objects of his choice.'

Three remarks are necessary to be borne in mind on this article. 1. Election does not respect men as creatures merely, it respects them as guilty and ruined creatures. Simply as creatures, they may have an equal claim on their Creator. To bestow mercy on one, and not on another, might be partial and unjust; but it cannot be so when all are guilty, all equally deserve condemnation. 2. Election does not in any way interfere with our duty. This is never suspended on our previously ascertaining whether God has determined or not to save us. Though as a sovereign he bestows especial mercy on some, to all he is a ruler, and his commands ought to be obeyed. 3. Election discourages none from believing in Jesus Christ, that he may have eternal life. He saves to the uttermost all who believe; he never rejects an humble applicant for mercy. To adopt the words of an eloquent Arminian, the music of whose voice has scarcely ceased to vibrate, "All who truly believe are elected." (R. Watson.) So that the inquiry of a man anxious to know if he be in the path to life everlasting is not, and ought not to be, Am I elected by God to salvation? but, Do I believe in the Lord Jesus Christ? for he *that believeth shall be saved.*

ELEMENTS, first principles. The elements in nature are fire, water, earth, air, of which all bodies are formed. The organised parts of which things are formed are called elements. Letters are the elements of words. Science has its elements or first principles, and there are the elements of christian doctrine, Heb. v. 12. Mosaic appointments are called elements, Gal. iv. 3, 9; Col. ii. 8, 20, because they contained the rudiments of the knowledge of Christ. *The law was a schoolmaster to bring to Christ*, Gal. iii. 24. These elements or rudiments were *worldly*, consisting in outward institutions; they were *weak and beggarly*, they could neither *purge the conscience from guilt, nor render the sinner acceptable to God.* If, as from the tenour of Col. ii. generally, it be considered that under the designation *elements* or rudiments, Paul included the dogmas of heathen philosophy, he must be understood to pour contempt upon them; profound as they were thought to be, they were, after all, but rudiments, and of a very questionable kind. Christians must neither *touch, taste, nor handle them*, ver. 21.

ELI, *raised up*, high-priest of the Hebrews, of the race of Ithamar, 1 Chron. xxiv. 3, 6. He was severely punished by God for neglecting to take proper notice of the wickedness of his sons, Hophni and Phinehas, who were both slain in battle, when the ark of the Lord was taken. Eli, upon receipt of the news, fell backwards and brake his neck, in the ninety-eighth year of his age, A.M. 2888, after he had governed the Hebrews, in their civil and religious affairs, forty years. The history of Eli affords a striking lesson to parents against the indolence and the foolish fondness that would permit sons to do wickedly without restraint. A question has arisen as to the length of time during which Eli judged or ruled Israel. We read forty years in our version. The Septuagint reads twenty. The forty years probably comprehend the whole period of his administration as high priest and as judge; the first half being the twenty years during which Samson is said to have judged, Judg. xvi. 31. During this time some of Eli's civil functions may have been in abeyance.

ELIEZER, *My God a help.* A native of Damascus, and steward of Abraham's household; sent by him into Mesopotamia, to fetch Rebekah, for a wife to his son Isaac, Gen. xxiv. Previously to the birth of Isaac, Abraham intended to make Eliezer his heir, Gen. xv. 1—3. It is still the custom in India and several parts of the east, in default of lineal descendants male, and sometimes where there are such descendants, for the master of a house to adopt a slave as his heir. He educates him agreeably to his wishes, marries him to one of his own daughters, and bequeaths to him his wealth, in preference to his nephews or any collateral branches of his family. Moses had a son of this name, Exod. xviii. 4; and there were probably several other Eliezers.

ELIHU, *My God he* or *this.* There were several of the name; the most considerable of them in Scripture history was one of Job's friends, descended from Nahor.

ELIJAH or ELIAS, *My God Jehovah*, a famous prophet, native of Tishbe, a town beyond the Jordan,

in the land of Gilead. His life was preserved almost by a continued miracle, and his removal out of the world was equally wonderful, 2 Kings ii. His appearance in the sacred history is sudden. Without mentioning his parentage, education, or call to the prophetic office, the Scripture introduces him denouncing a three years' drought on the whole kingdom, 1 Kings xvii. 1. Concealing himself by divine appointment near the brook Cherith, he was in the mean time miraculously fed by ravens. He multiplied the oil of the widow of Sarepta and her barrel of meal, and recovered her son to life. He challenged the priests of Baal to a contest, at which, in his prayer, fire came down from heaven and consumed his sacrifice, upon which the prophet slew 450 prophets of Baal. Jezebel vowed the destruction of Elijah, 1 Kings xviii. xix., but he fled to the wilderness, where the angel supplied him with bread and water; he removed thence to mount Horeb; and after anointing Hazael, king of Syria, and Jehu, king of Israel, he went in quest of Ahab, whom he rebuked for the death of Naboth. His prediction as to Ahab's death was soon afterwards literally fulfilled. The dogs licked his blood where they had licked that of his murdered victim. The son of Ahab trod in the impious steps of his father, and was reproved as Ahab had been by the faithful prophet, on which he seeks his life, but Elijah was under divine protection, and in 2 Kings i. we read of his being permitted to cause fire from heaven to consume the two captains and their fifty men, each sent by Ahaziah in search of him. At length in the beginning of Joram's reign, he was taken to heaven in a fiery chariot with fiery horses, about A.M. 3108. His disciple Elisha gathered up his fallen mantle, and became possessed of his prophetic spirit. About eight years after, letters were brought from Elijah to Jehoram, king of Judah, telling him, that on account of his walking in the wickedness of the house of Ahab, and causing the people to do the same, the Lord would smite his family and people with terrible judgments, and cause his own bowels to fall out by means of a dreadful distemper, 2 Chron. xxi. 12—15. This letter had been written in all probability under the express direction of God previously to the prophet's being taken up into heaven and left with Elisha or some other of the prophets to deliver. About 930 years after his translation, Elias descended from heaven, and conversed with Christ on the Mount, Matt. xvii. 1—5. Elijah was one of the most eminent of the prophets of Israel. His character stands out with a dignity and grandeur somewhat heightened by the obscurity thrown around his connexions and private history. The proudest were awed by his menace; none ventured to question his being a prophet of Jehovah. He was bold in reproof, zealous for the honour of God—superior to the softness, the luxury of the age. He was filled with the Holy Spirit, and enabled to work miracles, such as had never been wrought since the days of Moses, whose institutes he was raised up to vindicate. He was admitted to extraordinary intercourse with God, and, as we learn from the New Testament, was held in the highest repute by the Jewish people. See Matt. xvi.

14. To assure the world of the future existence of good men in a state of glory and felicity, and that in bodies changed from mortality to immortality, each of the three grand dispensations of religion had its instance of translation into heaven—Enoch in the patriarchal, Elijah in the jewish, and in the christian our blessed Lord, whose promise is, *Because I live, ye shall live also.*

ELIPHAZ, *God the strong.* Two of this name are mentioned in the Bible. One in Gen. xxxvi. 10; the other, probably one of his descendants, was one of the three friends who took part in the discussion on divine providence, contained in the book of Job. His language is more mild than that of the other debaters, and his part of the argument is conducted with considerable address. See Job iv., v., xv., xxii.

ELISABETH, the wife of Zacharias, and mother of John the Baptist. She was of the family of Aaron, Luke i. 5.

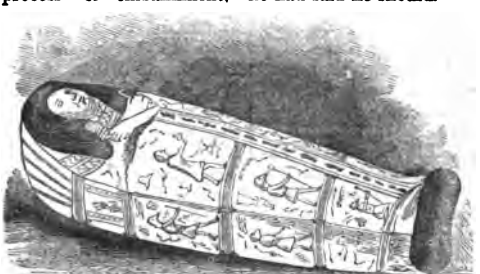
ELISHA, *God the deliverer;* son of Shaphat, Elijah's disciple, and successor in the prophetic office, 1 Kings xix. 19—21. When the Lord took Elijah up in a whirlwind, Elisha obtained his mantle, together with a double, or a large portion of his spirit, 2 Kings ii. 13. He seems to have been designed by God to complete the work which Elijah had begun, and when the children from Bethel, probably the false prophets who were there training for their office, followed him to mock at the miracle by which his instructor had been taken from him, they were miraculously torn by bears, as if in confirmation of his character as the prophet of Jehovah. Having parted the Jordan with the mantle, he passed dry-shod. He foretold to Jehoshaphat, king of Judah, and to Joram, king of Israel, the victory they should obtain over the Moabites; he multiplied the oil of the widow; by his prayers he obtained for the woman of Shunem, with whom he usually lodged, a son, whom he afterwards restored to life; he miraculously multiplied bread, which he dealt out to the people; he cured Naaman's leprosy, with which Gehazi, his servant, for his covetousness and falsehood, was smitten: and after foretelling to Joash, king of Israel, that he should gain as many victories over the Syrians as he had stricken the earth with his javelin, he died in Samaria, A.M. 3165. A short time after his death, a company of Israelites going to bury a dead person, when they saw a band of Moabites making towards them put the corpse for haste into Elisha's tomb, where, as soon as it touched the prophet's body, it revived, so that the man stood upon his feet—an emblem of the life-giving power of the labours of the servants of God, even after they themselves are gathered to their fathers, 2 Kings xiii. 20, 21.

ELUL, the sixth month of the Hebrew ecclesiastical year, and the twelfth of their civil year, answering to our August, and part of September. It contained twenty-nine days.

ELYMAS, an appellation meaning *a wise man.* It was used of the sorcerer, Acts xiii. 6—11. The blindness inflicted on this man *for a season* is argued by Chrysostom as intended less for the punishment of his opposition to the apostle than

for the conversion of the Roman deputy to the christian faith.

EMBALMING, anointing dead bodies, and otherwise taking pains to prevent them from putrefaction, by filling them with aromatics. The body was opened, the intestines and brain were taken out, and their places were filled with odoriferous and desiccative drugs. The ancient Egyptians, and in imitation of them, the Hebrews, embalmed the bodies of their dead, Gen. l. The whole body they afterwards anointed with oil of cedar, myrrh, &c., then it was put into nitre, in which it lay forty days, making up, in the whole process of embalmment, seventy days. The body was taken out of the salt, washed and wrapped up in linen bands, dipped in myrrh and certain gums, and returned to the relations, who put it into a coffin kept in some repository. King Asa seems to have been embalmed, 2 Chron. xvi. 13, 14. The friends of Jesus intended to embalm him, but the sabbath being too near, the operation was deferred till its solemnities had closed, Mark xvi. 1; Luke xxiii. 56; and John xix. 40. They thus showed their affection for Jesus, but withal the absence of all hope that he would rise again, though he had said he should.



EMERALD, Exod. xxviii. 18; Ezek. xxviii. 13; Rev. xxi. 19. A gem concerning which we must be content to remain ignorant of its precise nature. Some describe it as a carbuncle, an oriental garnet of a transparent red colour with a violet shade and a strong vitreous lustre. Others speak of it as one of the most beautiful of all the gems, of a bright green colour. Pliny says its lustre is not changed by the sun, by the shade, nor by the light of lamps. It has always an evident, moderate brilliancy. The Tyrians traded in emeralds in the marts of Syria, obtaining them probably from India, on the south of Persia.

EMERODS, a disease befalling the Philistines, when they had seized the ark of Jehovah. What it was precisely, it is difficult to say, 1 Sam. v. 6, 12; vi. 17. See also Deut. xxviii. 27.

EMIM, ancient inhabitants of Canaan beyond Jordan; a warlike people of a gigantic stature, Deut. ii. 10, 11.

EMMANUEL or IMMANUEL, a name given the Messiah by Isaiah, vii. 14, viii. 8; applied, Matt. i. 23

to Jesus. It is compounded of three Hebrew words, which signify, *God with us.*

ENDOR, a city in the tribe of Manasseh, Josh. xvii. 11; where Saul consulted the witch, before the battle of Gilboa, 1 Sam. xxviii. 7. It has been disputed whether Samuel himself appeared to Saul, whether it was the devil personating Samuel, or whether the whole affair was not an imposition of this cunning woman. The most probable opinion seems to be that it was the prophet himself who came, not at the bidding of the woman's enchantment, but by the permission and perhaps merciful appointment of God, that the infatuated monarch might again be warned, and, if possible, induced to repent. Neither chicanery nor satanic influence is hinted at in the text, but on the contrary, ver. 14 says expressly it was *Samuel himself;* such is the literal translation of the Hebrew. Indeed, the very soul of Samuel breathes in the expressions of divine displeasure against Saul's disobedience and crime, and the awful predictions uttered are too exact, and were too closely fulfilled, to have flowed from human or diabolical wisdom.

EN-GEDI, or HAZAZON-TAMAR, a town near the lake of Sodom, not far from Jericho, Cant. i. 14. See also 1 Samuel xxiv. 1. It abounded, as the latter of the two names intimates, with trees producing balm. It was in some cave of the wilderness of En-gedi that David hid himself, when he was pursued by Saul, and where he had an opportunity of destroying that king, if he had been anxious to do so. Similar caves were numerous in the Holy Land, as those of Adullam and Makkedah. See also 1 Sam. xiii. 6; xiv. 11. From the Israelites frequently retiring to them for shelter and protection, the prophets have derived some striking and terrific images, Isa. ii. 19; Rev. vi. 15, 16.

ENOCH, son of Cain, in honour of whom the first city mentioned in Scripture was called Enoch, by his father Cain who built it, Gen. iv. 17. It was situate east of Eden. A second Enoch is mentioned, son of Jared, and father of Methuselah, who was born A.M. 622, and was therefore contemporary with the first man, from whom probably he learned many of the most important truths of religion. The encomium pronounced on him was that *he walked with God;* no light honour at any time, but especially when men generally were living in open rebellion and vice. His faith was sound, his heart purified, his religious duties were well sustained, and his life was uniformly devout and holy, Heb. xi. 5, 6. After having lived 365 years, he *was not, for God took him, i.e.* he was translated to heaven, and did not see death. An apocryphal book, purporting to be the book of Enoch's prophecies, and from which Jude, ver. 14, 15, is thought to have quoted, excited a good deal of attention a few years since. Copies of this book in Ethiopic were said to have been discovered, especially by Bruce the traveller, in Abyssinia. The interest, however, has greatly subsided, though, doubtless, the discovery made is of considerable value as the discovery of an ancient record. Still it is too christian in its character to have been composed so early in the history of the world as Enoch lived.

There are other persons of the name of Enoch mentioned in Scripture.

ENON, the place where John baptized, *because there was much water there.* It was about fifty-three miles north-east of Jerusalem, John iii. 23.

ENOS, son of Seth, and father of Cainan. He died A.M. 1140, aged 905 years. He is supposed to have been the institutor of social and public worship, Gen. iv. 26, which by some is supposed to be the meaning of *men's beginning to call on the name of the Lord.* Others think the expression means that in his time good men, to distinguish themselves from the wicked, began to take the name of the sons or servants of God.

EPAPHRAS, an eminent teacher in the church at Colosse, Colos. i. 7; iv. 12. Some think him the founder of the church in that city. If he was not this, he was one of its earliest and most zealous instructors.

EPAPHRODITUS, a friend of Paul's, sent from Philippi to Rome to him to supply his wants, and to express the sympathy of the church with him in his affliction, Phil. ii. 25; iv. 18. Some think Epaphras and Epaphroditus the same person. For this, however, the reasons given are insufficient.

EPHAH. A measure of capacity, both for things liquid and dry. The ephah for things dry contained three pecks and three pints. It was of the capacity of the bath in liquid measure, Ezek. xlv. 11. There was a person of this name, eldest son of Midian, Gen. xxv. 4, who gave his name to a city and small district in the country of Midian, east of the Dead Sea, abounding in dromedaries and camels, Isa. lx. 6.

EPHESUS, a celebrated city of Ionia, in Asia Minor, upon the river Cayster, famed for its superb temple of Diana, which, for its extent and elegance of building, was accounted one of the seven wonders of the world. See the article DIANA. The temple was erected under the superintendence of the architect Ctesiphon; it occupied two hundred years in building, all Asia contributing to the enormous expense. It was fired seven times, once on the day that Socrates drank the cicuta, and afterwards on the night that Alexander the Great was born, the incendiary in the last instance acknowledging that he designed by his deed to acquire for himself a name! It is now a heap of ruins, and the rest of the city is inhabited only by herdsmen. Paul preached in this city, and made many converts, Acts xix. 26. This triumph of the gospel was so much the greater from the deep and strong hold which idolatry had taken of the people. Mystical spells and charms thought to drive away evil spirits, and to heal diseases, are said to have been invented here. The *curious arts*, Acts xix. 19, were probably what the ancients frequently mention under the name of *Ephesian letters.* During the apostle's imprisonment at Rome, he wrote an epistle to the Ephesians. After congratulating them on account of their stedfastness in the faith, wishing them a variety of spiritual blessings, and exhibiting to them the astonishing grace of God, that shone forth in their election, justification, and adoption; in their illumination, regeneration, access to God, inhabitation of his

Spirit, and freedom from heathen idolatry as well as jewish ceremonies; in their knowledge of Christ's love, and in their being filled with all the fulness of God, he exhorts them to the study of christian unity, to the mortification of sin, to universal holiness, to honesty, meekness, and love, to relative duties, and spiritual warfare with Satan and his agents. The apostle John lived a considerable time at Ephesus, and here, according to the most authentic records, he died. One of the seven epistles in the Revelation is addressed to this church, Rev. ii. 1—7, from which it appears that it was in an exceedingly fallen condition, as compared with its state when Paul wrote. The prediction, ver. 5, in this brief epistle, has been most literally fulfilled. A few heaps of stones, with here and there a mud cottage inhabited by Turks, are all the remains of this once flourishing and magnificent city. Paul's letter to the church once existing there is read throughout the world, but there is none at Ephesus to read it. The candlestick is removed out of its place. "I was at Ephesus," says Mr. Arundell, "in January, 1824; the desolation was then complete; a Turk whose shed we occupied, and a single Greek, composed the entire population, some Turcomans excepted, whose black tents were pitched among the ruins."

EPHOD, an upper garment in which the Levites frequently, the priests, and especially the high priest, officiated in their several services. It was a short cloak, which, carried from behind the neck, brought over the two shoulders, and hanging down before, was put crossways upon the stomach, and made use of as a sash or girdle to the tunic, Exod. xxviii. 6. On this cloak was fastened the breastplate. The Ephod for the priests was of plain linen; that for the high priest was of cotton coloured with crimson, purple and blue, and ornamented with gold; on each shoulder there was a large precious stone, engraven with the names of the twelve tribes, six on each stone, Exod. xxviii. 9—12. Samuel wore a linen ephod, 1 Sam. ii. 18; David also, though not a Levite, when he was engaged in the removal of the ark, 2 Sam. vi. 14. What Gideon's ephod was, is matter of dispute among the learned, but it was remarkable for becoming the occasion of a new species of idolatry, Judg. viii. 27

EPHRAIM, Joseph's second son by Asenath, Potiphar's daughter, Gen. xli. 52. When Joseph took his two sons to receive his father's blessing, Jacob laid his right hand on Ephraim, and his left on Manasseh, prophesying that the youngest should be the greater, and his posterity more numerous, Gen. xlviii. 13—20. The portion of the Ephraimites was between the Mediterranean westward and the Jordan eastward. After the separation of the ten tribes from the two, the seat of their kingdom was a city in Ephraim's tribe, so that under this name sometimes the whole kingdom of Israel is intended, Hos. v. There was a city or town called Ephraim towards the Jordan, John xi. 54; and a wood or forest of Ephraim, mentioned 2 Sam. xviii. 6, situate beyond the Jordan. The name Ephraim is applied also to a mountain or group of mountains in central Palestine, in the portion of the land which Ephraim's posterity

possessed, and towards the possession of Benjamin.

EPICUREANS, a sect of philosophers, so called from Epicurus, an Athenian, who flourished about A.M. 3700. This sect maintained that as nothing can spring from nothing, the universe has always existed and will always continue; that the universe consists of body and space, both of which are infinite; that the world was formed by a fortuitous meeting of an infinite multitude of atoms, and by their action upon each other. The soul they consider to be a subtile corporeal substance, composed of the finest atoms extremely attenuated, and therefore able to pervade the whole body and adhere to all its parts. They allow that there are gods, but they imagine that they take no thought or concern for the government or the affairs of so changing a world as ours. Their excellent nature entitled them to reverence and worship, but they held no intercourse with men. All things, according to their view, were governed by a blind necessity inherent in every atom, and impelling it to move in a certain direction.

For morals, the Epicureans considered that the great end of life is happiness; the enjoying of as much good, and the suffering as little evil as possible. This happiness they defined as consisting in bodily ease and mental tranquillity; it could be procured only by a prudent care of the body, and a steady government of the mind. Temperance, fortitude, and justice, were their chief virtues. In a happy life, they said, pleasure and virtue can never be separated. Their system was less open to objection at first than when it came to be corrupted and degenerated into mere sensualism, which it is easy to perceive it soon would be. The sect is mentioned, Acts xvii. 18.

EPISTLES, or letters, are sometimes mentioned in the Old Testament, as in 2 Sam. xi. 14; Ezra iv. 15—17. They were commonly sent unsealed, but if to persons of distinction, they were placed in a valuable purse, tied, closed over with wax or clay, and then stamped with a signet, Isa. xxix. 11. The most ancient epistles had neither salutation nor farewell, but under the Persian monarchies these matters of form were exceedingly prolix. Ezra v. 7, is an abridged specimen. The apostles in their letters or epistles followed in these matters the custom among the Greeks, except that instead of the usual close, *health*, they adopted a benediction more conformable to the spirit of christianity. Paul dictated his epistles mostly to others who wrote for him, Rom. xvi. 22; but the benediction he in some cases wrote himself, 2 Thess. iii. 17. The Epistles, emphatically so called, are twenty canonical books of the New Testament, being letters written by the apostles, or first preachers of christianity, to certain churches or persons, on particular occasions or subjects; of which thirteen, or including that to the Hebrews fourteen, are by Paul, one is by James, two are by Peter, three are by John, and one is by Jude. The last seven have been distinguished by the epithet catholic, or general, whether from the contents, or from the parties addressed in them, may be doubted. Paul's epistles, with one only exception, that to the Romans, were occasioned by parti-

cular circumstances. Most of the twenty other epistles certainly were not so occasioned. There are spurious epistles purporting to be from Paul and Peter, and there are epistles of ecclesiastical fathers, the latter of which are of value in ecclesiastical history.

ESAR-HADDON, son of Sennacherib, and his successor in the kingdom of Assyria, which, upon his accession to the throne, he found in a very ruinous state. He made war with Manasseh, king of Judah, took Jerusalem, and carried the king to Babylon, 2 Chron. xxxiii. 11. Of Babylon, it is supposed, he had made himself master by force, and so united the two empires. He is said to have reigned twenty-nine years at Nineveh, from A.M. 3294 to 3336; besides which he reigned thirteen years at Babylon, in all forty-two years. He died A.M. 3336, and was succeeded by Saosduchin. Sir Isaac Newton supposes Esar-Haddon to be the same with Sardanapalus, the name Sardanapalus being derived from Asser-Haddon-Pul. Esar-Haddon is called Sargon or Saragon, Isa. xx. 1.

ESAU, son of Isaac by Rebekah, and twin-brother to Jacob. The brothers were greatly unlike each other. Esau delighted in field sports; Jacob was quiet and domestic: the one was the favourite of Isaac, the other of Rebekah. Fatigued and hungry, Esau sold his birthright to Jacob for pottage which he was preparing; thus showing an unbelief respecting the promised patriarchal blessing, or a disesteem of it. Hence Paul calls him *a profane person*, Heb. xii. 16, supposing that the patriarchal blessing was the birthright of the eldest son. By some of his marriages Esau greatly displeased and afflicted his parents. Still Isaac wished to bestow the blessing on him. This however was prevented, by fraud on the part of Rebekah and her son Jacob, for which the history shows they both suffered, but yet in accordance with the divine purpose which had determined that the elder should serve the younger. When Esau found that he had been deceived, he was exceedingly wroth, and determined on killing Jacob, who consequently fled. Some years afterwards the brothers met; both had in the mean time become wealthy. Esau probably intended at first the execution of his former revenge, but suddenly, almost miraculously, his resentment was subdued and the brothers were friends, in which two things are observable; 1. The entire control that God has over the minds of men. Esau intended evil to his brother, but is held back by God; and, 2. The power of prayer. Jacob spent the night previously to meeting with Esau, in earnest supplication to God. He had power and prevailed with him. After this, we hear little more of Esau than that returning to Mount Seir he dwelt prosperously there. How he died we know not.

The history of Esau illustrates, among other things, the sovereignty of God. He was the first-born, but God had determined that the rights of primogeniture should be enjoyed by Jacob. This does not indeed exculpate the unworthy means taken by Rebekah and Jacob to obtain the blessing, but it shows that in dispensing his favours, the Most High does as he pleases without giving account to any

ESHCOL, one of Abraham's allies in the pursuit of the confederated kings, Gen. xiv. 24. Also the name of a valley or brook, Numb. xiii. 24; from which the Hebrew spies brought a bunch of grapes, as a specimen of the fertility of the land, large enough for two men to carry. It lay in the south part of Judah's inheritance. Its vineyards, Dr. Robinson says, "are still very fine, and produce the finest and largest grapes in all the country."

ESSENES, or ESSENIANS, one of the principal sects amongst the Jews at the birth of Christ. They were an enthusiastic sect, but small and little known; the opposites of the Pharisees, in their scrupulous regard to the ceremonial law, and in their reliance upon tradition; but they equally pretended to great sanctity of manners. Paul is supposed to allude to them in Col ii. 18—23, and our Lord in Matt. xix. 12. They were divided into two classes, one of which, denominated *practical*, lived in society, and engaged in such employments as they deemed lawful; the other, denominated *contemplative*, separated themselves from society, and were devoted principally to meditation and devotional exercises. All the Essenes were exceedingly abstemious, exemplary in moral deportment, averse from profane swearing, perhaps from oath-taking altogether, though on this point Josephus, in his account, is scarcely consistent with himself; they were also most rigid in the observance of the Sabbath. From Philo and Josephus we learn that they believed the immortality of the soul, that they were predestinarians, that they held the scriptures in the highest reverence, but regarded them as mystic writings, and expounded them allegorically; that they sent gifts to the temple, but offered no sacrifices; that they admitted none into their brotherhood till after a trial of three years; that they lived in a state of equality, having all things common, excepting only that the aged and the priests had a larger measure of respect than other persons; that they considered all secular employment, except agriculture, as unlawful; that they were industrious, quiet, and free from vice, holding celibacy and solitude in very high esteem; that they allowed of no parade in dress, and abstained from wine; that they ate only with persons of their own sect; that the food of each was allotted in very sparing proportions; they ate not moreover *except they washed oft*. The austere and retired life of the Essenes is thought to have given rise to monkish superstition.

ESTHER, or HADASSAH, daughter of Abihail, Mordecai's uncle, of the tribe of Benjamin. When Vashti, queen of Ahasuerus, was divorced, she was fixed upon to succeed her. It has been much disputed whether the book of Esther be entitled to be regarded as a canonical book. High authorities are quoted against it, and among them Luther's, though it may be fairly questioned whether Luther's decision be against it. Certainly parts of the book as given in the Septuagint are apocryphal, but in the authorized English version these parts are not inserted. The book as we have it does truly, as Luther said, "judaize" a good deal, but it is a history of the Jews while one of their

nation was in an exalted condition, and it illustrates the providence of God in respect of that people in a late period of their history, as other books illustrate the same providence at an earlier period. It is important to remark that the history the book contains is of a kind not likely to be forged and received as true if it were not true. The exact period when the book was written nowhere appears; but it is probable that the time was the reign of Artaxerxes Longimanus, whom Dean Prideaux supposes to be the Ahasuerus of the history.

ETERNITY, an attribute of God, Deut. xxxiii. 27, denoting duration without beginning, and without end, Isa. xli. 4. It is involved in his necessary self-existence, which being dependent on nothing external, admits of no decay or cessation. Eternity rejects the idea of succession, which is included in the notion of time, in which one thing begins and another ceases. It is a permanent NOW, so that it follows that all things with God are simultaneous. *One day is with the Lord as a thousand years, and a thousand years as one day.* Jesus Christ, to whom the attribute belongs, and who is therefore God, describes himself indeed as that *which was, is, and is to come*, Rev. i. 8; but this is in condescension to our weakness. The difference between past, present, and to come, respects us, and things temporal, not God. The eternity of God is not merely immortality, though it includes it, for he not only cannot cease to be, he never began to exist. There never was a moment when he was not, Psalm xc. 2—4, different from that of finite minds, which consists in a never-ceasing succession. The words *eternal, everlasting, for ever*, are not always to be understood in a literal sense; for sometimes they signify only a long time, Gen. xvii. 8, xlix. 26.

ETHANIM, *streaming rivers*, a Hebrew month, answering to parts of our September and October. After the Jews returned from captivity it was called Tisri, 1 Kings viii. 2. The festivals of Atonement and Tabernacles occurred in this month, the season of autumnal rains.

ETHIOPIA, an extensive country of Africa. There were three countries called by the name of Cush, generally translated Ethiopia. One of them was a district bordering on the Red Sea, where that sea joined Egypt. From hence Zipporah, wife of Moses, was taken; she is called a Cushite or Ethiopian. A second was the district through which the Gihon flowed, Gen. ii. 13; and the third was a part of Africa, situate above Thebais and the Upper Egypt. From hence it is generally supposed the eunuch came, Acts viii. 27.

EUNICE, mother of Timothy 2 Tim. i. 5. She was a Jewess who had received the christian faith, Acts xvi. 1.

EUNUCH, *one who guards the bed*, because in the courts of eastern kings, the care of beds and apartments, belonging to princes and princesses, was committed to eunuchs. The designation is often used in the sacred page, for an officer of the inner part of the palace, whether a real eunuch or not. Eunuchism was forbidden by the law, Deut. xxiii. 1. There is men-

tion made of those who made themselves eunuchs, Matt. xix. 12, understood of such as from religious motives abstained from marriage, in order that they might be less incumbered with the cares of the world, and that they might more fully devote themselves to the service of God.

EUPHRATES, a river of Asiatic Turkey; its source is in the mountains of Armenia, from whence it flows in two streams to a little south-west of the city of Erzeroum, where the streams unite, and flowing on in the same direction, receive the Morad, near the high range of mountains at Semisat, the ancient Samosata. From thence it proceeds south and south-easterly, receiving the Tigris, and falling into the Persian Gulf. Moses says it was the fourth river of Paradise, Gen. ii. 14. In scripture it is called the Great River, and assigned as the eastern boundary of the promised land, Deut. i. 7; Josh. i. 4. The Euphrates is a sluggish stream, flowing about three miles an hour, except at flood time, when it approaches five miles an hour. Its breadth varies from about eighty to four hundred yards; its depth is about eight feet, and its course is exceedingly tortuous.

EUROCLYDON, *an eastern tempest*, a wind which at the eastern end of the Mediterranean blows from all points between the north-east round by the north to the south-east, Acts xxvii. 14. It was a dangerous whirlwind, which frequently caused ships to founder at sea. The same wind is now called a Levanter.

EUTYCHUS, a young man, who, going to sleep while Paul was preaching, fell down and was killed, but by the apostle he was soon restored to life, Acts xx. 5—12.

EVANGELIST, one who publishes glad tidings, a messenger or preacher of good news, Isa. xli. 27; Eph. iv. 11. The persons denominated evangelists were next in order to the apostles, their assistants. They were sent by them, not to settle in any particular place, but to travel among the infant churches, to ordain officers, and to finish what the apostles had begun. Of this kind were Philip the deacon, Timothy, Titus, Mark, Silas. The title of evangelist is now almost confined to the four inspired writers of our Saviour's life and death.

EVE, the name of the first woman, taken from a Hebrew word which signifies *to live*, because she was the mother of all living, Gen. iii. 20. She was formed from a rib of Adam, whose wife she became. Deceived by the serpent, she was first in the transgression. Soon after the expulsion of our first parents from Paradise, she bare a son whom she imagined to be the promised seed. *I have gotten a man even Jehovah.* She afterwards gave birth to Abel, to Seth, to daughters, and indeed to many children.

EVIL, is *natural*, what disturbs the perfection of natural beings, as blindness, sickness, death; or *moral*, a violation of the rule by which rational agents ought to be governed. When a mere rule of fitness and propriety between man and man is violated, we call the evil a fault. When God's law is broken, we call it a sin. How moral evil entered into the universe, is a question much more calculated to perplex than to instruct and benefit our minds and character. Liberty

of action was of course necessary to the perfection and happiness of all creatures. This God gave to the angels who kept not their first state; this also he gave to our first parents, but liberty is abused, sin is committed, and by a just course of things, natural evil or punishment is inflicted. We cannot pretend to explain this subject. The Scriptures do not. All we can say is, in the permission of evil, God is wise and just, and in providing a remedy against it, as he has done in the death of his Son, he has declared his infinite mercy.

EVIL-MERODACH, son and successor of Nebuchadnezzar, B.C. 562. He treated Jehoiachin with a kindness and distinction which other captive kings did not enjoy, 2 Kings xxv. 27; Jer. lii. 31, 34. The latter half of his name is supposed to be that of some Babylonian deity; the first half, EVIL, is thought to signify *the first*, or *prince*.

EXCOMMUNICATION, an ecclesiastical censure among the Jews, whereby persons, guilty of crime, were separated from the synagogue, and deprived of all the advantages of social worship at that place, Matt. xviii. 15—17; 1 Cor. v. 5. This is what the evangelists call *being cast out of the synagogue*, John ix. 22; Luke vi. 22. Selden says that there were two excommunications, the greater and the less; the former a total excision, the latter a separation for a limited time. In the christian church, excommunication is identical with withdrawing from, 2 Thess. iii. 6.

EXODUS, *the departure*, a canonical book of the Old Testament, so called, because it narrates the departure of the Israelites from Egypt, A.M. 2514. It is the second book of the Pentateuch, comprising the transactions of about 145 years, *i.e.* from the death of Joseph, A.M. 2369, to the erection of the tabernacle in 2514. Here we have a description of Pharaoh's tyranny, the bondage of the Israelites, their prodigious increase, the plagues inflicted on Egypt, the departure and miraculous passage of the Israelites through the Red Sea, and the overthrow of the Egyptian host; the miraculous preservation of the Israelites in the desert, the solemn promulgation of the law on mount Sinai, and the erecting of the tabernacle by the direction of God. The book points out the accomplishment of the divine promises and prophecies concerning Abraham's posterity, and foreshadows the state of the church in the wilderness of this world, till its arrival at the heavenly rest, prefigured by Canaan, 1 Cor. x. 1; Heb. iv. In the book many types of Christ may be traced. *Aaron*, Heb. v. 4, 5; *the Paschal lamb*, Ex. xii. 46; John xix. 36; 1 Cor. v. 7, 8; *the manna*, Ex. xvi. 15; 1 Cor. x. 3; *the rock*, Ex. xvii. 6; 1 Cor. x. 4; *the mercy seat*, Ex. xxvii.; Rom. iii. 25; Heb. iv. 16.

EXPERIENCE, generally denotes the knowledge we have of those objects which are present to the mind, or a knowledge of our feelings, or the changes happening in it; to acquire which, presence of mind, or much attention, is required; thus a man unacquainted with the changes in the mind which are mentioned in scripture, can form no notion of them; for instance, of regeneration, faith, sanctification, &c., which are all spiritual changes. He may have some idea of the possibility of such

changes, but he does not understand their nature. This is the meaning of the expression, that no unregenerate person can truly understand the scriptures, which will appear the less strange when we consider that in other things, which have no relation to spiritual knowledge, many notions are acquired only by experience; *i.e.* by a change which happens in ourselves; as many virtues, for instance, of which we then only have a just notion when we experience them, or the changes accompanying them. Whims, flights, raptures engendered by the warmth of animal passions, or the vividness of imagination, must not be confounded with experience, which involves the exercise of the understanding, and the sanctifying power of divine truth upon the heart. Experience is found in scripture, Rom. v. 4, in connexion with patience. In this passage, however, *experience* properly means proof by experiment. Tribulation puts character, and truth, and promise to trial, and so produces experimental evidence of their value; yet it is true that the afflictions of this life call into exercise christian principles; they strengthen confidence in the divine promises, attachment to the truth, and submission under suffering. They thus detach us from the love of this present world, and conform our character to that of Christ. The Holy Spirit sheds abroad the love of God in our hearts, and we know from the effect which the gospel has upon us, that we are disciples of the Redeemer; thus experience contributes to make our calling and election sure to our own minds, and we rejoice in hope of the glory of God

EXPIATION, the act by which satisfaction or atonement is made for the commission of some crime. It is the doing away of guilt, or cancelling the liability to punishment. Expiation among the Jews was effected by the offering of certain sacrifices prescribed for that purpose, Ex. xxx. 12—16; Lev. v. 15, 16; xvi. 30—34. Our sins are expiated by the blood of Christ, John i. 29—36; 2 Cor. v. 21; Eph. v. 2; Heb. i. 3; 1 Pet. iii. 18; Rev. i. 5; vii. 14. To these, and many other similar passages, must be added the argument of the Epistle to the Hebrews, in which the apostle, by proving at length that the sacrifice of Christ was superior in efficacy to those under the law, unequivocally assumes that his death was a sacrifice and sin offering. No martyr's death is compared with these sacrifices, none is spoken of as taking away sin; this is exclusively attributed to the death of Christ, the Lamb slain from the foundation of the world.

EXPIATION, DAY OF, see ATONEMENT.

EYE, the organ of sight. The Hebrews by a bold figure called fountains eyes, Deut. xi. 12; *the eyes of the Lord* mean copious, ever-flowing fountains. By *an evil eye* is meant envy, jealousy, grudging, or parsimony. *To turn the eyes to any one* is to regard him and his interests. *To find grace in any one's eyes or sight*, Ruth ii. 10; Esther ii. 16, is to obtain his favour and good-will, Psa. cxxiii. 2. *As the eyes of servants*, &c., is illustrated by the custom still prevalent among servants in the east The servants in Turkey, Maundrell observes, stand round their master

and his guests in deep silence and perfect order, watching every motion. De la Motraye says that the eastern ladies are waited on even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers.

Women painted their eyes with a black substance, called KOHOL, 2 Kings ix. 30; Jer. iv. 30. Large black eyes were greatly esteemed; to obtain this element of beauty, therefore, the females with an ivory bodkin or probe smeared with kohol, blacked the inside of the eyelids, so that when the eye was open, a narrow black rim would be seen around it. These bodkins are referred to, Isa. iii. 22; Ezek. xxiii. 40.

Criminals sometimes were punished by sealing up their eyes, Isa. xliv. 18, or by stupifying and benumbing all their faculties by the use of opium. Is there an allusion to this practice in Isa. vi. 9, 10? Sometimes the eyes of criminals, especially of chieftains, whom it was desirable not to slay, were put out, Jer. lii. 11. Eyes were much used in the metaphorical language of Scripture. Ascribed to God, they signify his wisdom and knowledge, whereby he observes the actions of all his creatures, and perceives their motives, Psa. xi. 4; Prov. xv. 3. His being *of purer eyes than to behold iniquity*, imports that he cannot think evil good, or good evil, or view sin with indifference, Hab. i. 13. His setting of his *eyes on the temple*, denotes his delight therein, 1 Kings viii. 29. The *setting of his eyes on his people*, imports his delight in, love to, and bestowing blessings on them, Psa. xxxiv. 15; Jer. xxiv. 6. He guides them with his eye set upon them; he directs them in the paths of duty, Psa. xxxii. 8. He has not eyes of flesh, that see outward things only, and may be full of envy and malice, Job x. 4. His *hiding of his eyes*, denotes hatred and abhorrence of wicked works, Isa. i. 15. Christ's eye is a flame of fire, and may denote how pure, penetrating, and terrible to his enemies, his knowledge and wrath are, Rev. i. 14; and *his having seven eyes*, denotes the perfection of his knowledge and wisdom, Rev. v. 6.

Blindness and diseases in the eyes always have been exceedingly common in the east, and still are so; insomuch, indeed, that the astonishment of travellers has always been excited by their frequency. Various causes are assigned for it, such as the suspension of fine dust and saline particles in the atmosphere; the prevalent custom of sleeping on the roofs of houses exposed to the air; injurious winds, bad diet, neglect, &c. A disease of this kind in Egypt is regarded as contagious. Blindness was occasionally a punishment among the Jews of disobedience, Deut. xxviii. 28; Zeph. i. 17; John ix. 2.

EZEKIEL, *God will strengthen* or *prevail*, son of Buzi, a priest, Ezek. i. 1. He was carried captive to Babylon by Nebuchadnezzar. During his captivity he was favoured with many visions, concerning the present and future state of the Jews. He is the third in order of the greater prophets; he foretold the captivity of the Jews, and the destruction of Jerusalem; then the re-establishment of the people and temple, the reign of the

Messiah, and call of the Gentiles. The Jews forbid the reading his visions and comparisons before thirty years of age. The principal scene of his predictions was some place on the river Chebar, which flows into the Euphrates, about two hundred miles north of Babylon; though in vision he was sometimes conveyed to Jerusalem. The principal events of his life, after his call to the prophetic office, are interwoven with the detail which he has given of his predictions. The chief design of his prophecies is to comfort his brethren in captivity, when they lamented their heedlessness of Jeremiah's exhortations to submit to the Chaldees, and his promises in case they did so. He predicts calamities to be soon afterwards inflicted upon Judea and Jerusalem, on account of the idolatry and wickedness of their inhabitants, together with the judgments that would be executed on the false prophets and prophetesses, who deluded the Jews and hardened them in their rebellion against God. He also describes the miseries that were to fall upon the Ammonites, Edomites, and Philistines, for their hatred of the Jews, and for insulting them in their distresses; the destruction of Tyre, the conquest of Egypt, and the future restoration of Judah and Jerusalem from their dispersion, with their happy state under the government of the Messiah, when they shall have received him as their ruler.

In his predictions certain leading divisions or sections may be traced. Thus to ver. 21, of chap. iii., the prophet describes his call to the prophetic office, and his commission, with the instructions and encouragements given to him for executing it. To the end of chap. xxiv., his denunciations of the jewish people are continued. Chap. xxv. —xxxii. contain his prophecies against various nations, foes to the Jews. And from chap. xxxiii. to the end, he conducts a series of exhortations and consolatory promises to the Jews, of future deliverance under Cyrus, but principally of their final restoration and conversion under the kingdom of the Messiah. These predictions are commonly assigned to about the twelfth year of Jehoiachin's captivity. Considerable difference of opinion, however, obtains as to the date of Ezekiel's prophecies. He probably began to prophesy at the commencement of the reign of Nebuchadnezzar's father, which some take to be about the eighteenth year of Josiah. He was cotemporary with the latter part of Jeremiah's predictions, and with the early part of Daniel's. He was eminently qualified as the rebuker of the *people of stubborn front and hard heart*, to whom he was sent. The latter part of his prophecy has always been regarded as exceedingly obscure, probably for the reason which renders almost all unfulfilled predictions obscure. It awaits the light which accomplishment will throw upon it.

EZRA, *help*, son of Seraiah, and evidently of the priesthood, in a direct line from Aaron, Ezra vii. 1. Others think that Ezra was Seraiah's grandson, or great grandson, who, returning from the captivity in the reign of Artaxerxes, had a commission to settle the church and state of the Jews: he was zealous in rectifying all the disorders which had crept into their affairs during

their captivity, Ezra ix. He is said to have restored and published the Holy Scriptures, correcting the errors which had arisen from the negligence of transcribers, collecting them together, adding what was necessary, changing the obsolete names of places for the names then used; and lastly, writing out the whole, as some think, in the Chaldee character, that language having grown wholly into use among the people after the Babylonish captivity. The book of Ezra was written at the latter end of the author's life, and comprehends the transactions of about eighty years, including the history of the Jews, from the edict of Cyrus for their return out of exile in Babylon. The history has been ranged thus: Seven years of the reign of Cyrus are included; seven years and a half nearly of Cambyses; half a year of Smerdis, a usurper, thirty-six years of Darius Hystaspis; twenty-one of Xerxes, and eight of Artaxerxes. Part of the book was written in the Chaldee language, viz., from chap. iv. 8 to chap. viii. 27, and all the rest in Hebrew. The opinion that Malachi and Ezra were the same person, is maintained not only by Jerome, and some of the rabbis, but by some modern commentators. Calmet, in his preface to that prophet, has brought several reasons to support this conjecture. It is certain that Malachi may be taken for an appellative noun, signifying *my angel* or *messenger*. In Ezra's time prophets were frequently called by this appellative, *angels of the Lord*. See Hag. i. 13; and Mal. iii. 1. And the ancient christian writers have often cited Malachi under the name of angel, or one sent from God.

F.

FABLES, fictions, relations destitute of truth. They were much in vogue among the heathen priests and devotees, and usually related to the exploits of gods and heroes. The Jews, in the apostolic age, were not far behind the heathen in the use of fables, having respect, however, to things supposed to be said to Moses, in addition to what his writings contain. To these Jewish fables in all probability Paul refers in 1 Tim. iv. 7; Titus i. 14. Christ calls them *doctrines of men*, Matt. xv. 9. Some fables are also apologues, or instructive tales, commonly known as parables, and by their means important instruction was often conveyed. Jotham's, Judg. ix. 7—15, is the oldest extant.

FACE, the visage or countenance, the index of the heart; whatever affection lies concealed there, is delineated on the visage. By the face one man is distinguished from another. Amidst the variety of faces, there are not two to be found which perfectly agree—a wise appointment of providence, to avoid confusion amongst mankind. The face sometimes

denotes the whole person, Gen. xlviii. 11. *To accept one's face* is to show favour, Gen. xix. 21. *Face*, applied to God, denotes his love and favour, Psa. xxxi. 16; sometimes his anger, Psa. xxxiv. 16; his glory or presence, Exod. xxxiii. 18. *God's speaking face to face*, signifies a clear and distinct manifestation of himself. Face likewise signifies the difference between our present and future knowledge, as the apostle, 1 Cor. xiii. 12, says, *Now we see through a glass darkly, then face to face;* that is, now through some interposing medium, which being removed, we shall see face to face. The Roman glass was not transparent like ours, but dull and clouded, as see the glass vessels taken from Pompeii. When Moses begs of God to let him *see his face*, he evidently expressed his desire that God would in some miraculous way manifest his glory. No man could see the face of God, Gen. xvi. 13; xxxii. 30; Exod. xx. 19; xxxiii. 20; Judg. vi. 22, 23.

FAITH, assent to a proposition, or that act of the mind by which testimony is received as true, as *Jesus rose on the third day.* According to the nature of the thing to which the testimony pertains, the effects produced by faith will vary. If it pertain to a favour, a thing to be desired, and if the testimony offer reason to expect the bestowment of that favour, faith will betoken itself in trust, hope, &c.; if it pertain to loss or suffering, creating the expectation of its infliction, faith will discover itself in painful emotions, such as apprehension, sorrow, &c. Faith *works by love*, producing love, when the testimony it embraces relates to the love of God in giving Christ, and spiritual blessings through him. Hence to them who believe Christ *is precious;* and they who accept him *rejoice with joy unspeakable and full of glory. Devils also believe and tremble.* They receive the testimony respecting divine justice, and the certain punishment of apostacy and crime. The mediatorial work of Christ contemplated no salvation for them, the tidings of mercy are not addressed to them; in the gospel testimony there is no ground for them to expect pardon. They will receive the just reward of their transgressions, and the belief of this must necessarily induce terror and trembling. The faith of which the scripture says so much, includes confidence or reliance. In my sickness, I am told of a physician who can heal me; but though I do not question the statement, I make no application. I do not disbelieve or deny what is told me, but my faith does me no good. In my sin and misery I am told of a Saviour, Jesus Christ; I go to him —place my soul in his hands, rely upon his power and mercy: this is faith, the faith which lays hold of the righteousness of Christ, by which a sinner is justified; it is the faith which *works by love and purifies the heart*, receiving God's promises, and expecting the mercy they describe; it awakens love and gratitude to him, and constrains us to obey his will.

The gospel, in presenting the scheme of man's salvation, declares that he has violated God's holy law, and is therefore under sentence of death. Upon this fact the mind rests, it muses, it is filled with grief, it turns to God with

contrition and earnest entreaty for mercy. This is repentance, and by a mind in such a state Christ is welcomed as having suffered in place of the guilty. He is exhibited as the object of trust, the promise being annexed that *whosoever believeth in him shall not perish, but have everlasting life.* Nothing is required in order to salvation, but this actual trust in Christ, this personal apprehension, or taking hold of Christ's death, as a sacrifice for sin. Such a faith undoubtedly is obligatory on every man to whom the gospel comes; it is attained by all whom God by his Spirit has instructed and made wise unto salvation.

The nature of the testimony believed has led to a distinction in defining the faith which believes it. Faith is called historical, legal, or saving. Historical faith receives the testimony as true, so far as to regard the thing testified as a fact, a truth of historical record. Legal faith receives those matters which pertain to law, such as the authority of the lawgiver, the rewards and punishments of obedience and disobedience. Saving faith, including both these, embraces the testimony concerning Christ and his salvation, and looks to him for pardon and life. There is a false faith, or the faith which receives false statements as if they were true; there is the faith of the hypocrite, or the profession of belief when either the testimony is not understood, or it is not really admitted. This last, however, might more properly be termed unbelief. I tell a man there is danger in the path he is pursuing. A current flows across the path so strong, that he will be inevitably carried away if he ventures into it. He professes to believe my representation, mourns over the evil which threatens him, but does not turn aside to seek a safer way. He did not believe me. He was not the subject of a hypocritical faith, he had no faith at all. The faith of miracles is the persuasion of being able, by the divine power, to effect a miracle on another, Matt. xvii. 20; 1 Cor. xiii. 2; or to become the subject of a miracle from another, Acts xiv. 9. Such a faith obtained only in the times of Christ and the apostles; or in the near times to them, when miracles were performed. Faith, viewed as an act of the mind, is in itself the same, whatever may be the thing it embraces, or the testimony on which it relies. Its efficacy will depend upon the nature of the testimony, and the extent to which the thing testified is understood and embraced. Justifying and saving faith embraces the testimony given concerning the substitutionary character of Christ, his work, obedience, suffering, and death. They who believe this, or trust to it, or, in scripture phrase, *believe on Jesus Christ our Lord*, are said to be *justified*, Acts xiii. 39. *Being justified, they have peace*, &c., Rom. v. 1. The genuineness of such a faith is shown, or it is justified, as a living and not a dead faith, by the effects it produces, which is James's meaning, James ii. 17—24. The unfeigned fruits of faith, or good works, justify the faith, or show it to be genuine. Faith sometimes denotes the faithfulness of God, Rom. iii. 3; it is also a persuasion of the lawfulness of a thing, Rom. xiv. 22, 23; it is the doctrine of the gospel, the object

of faith, Acts xxiv. 24; the profession of the gospel, Rom. i. 8; and it is used for fidelity in performing promises and discharging duties, Gal. v. 22.

FAITHFUL, those possessed of saving faith, or who may be depended upon to execute a trust, 1 Tim. vi. 2; 2 Tim. ii. 2. *A faithful saying* is one that cannot prove false, 1 Tim. i. 15; 2 Tim. ii. 11.

FALL OF MAN, the loss of those perfections and that happiness which man had by creation, through transgressing a positive command, given both for the trial of his obedience, and as a token of his holding everything from God. The account of the fall is given in Gen. iii. with great simplicity and brevity, and has been differently viewed by different expositors of holy writ. Some have denied the literal sense of the relation, some take it to be partly literal and partly allegorical; and others, literally interpreting every part of the history, consider some of the terms employed, and some of the persons introduced, as conveying a meaning more extensive than the letter; they regard them as symbols of spiritual things and beings.

The narrative of Moses is however simple, continuous, didactic prose; if fiction be here, we cannot help asking where is reality? The facts detailed in the account are quoted and reasoned upon in other parts of scripture. See Job xx. 4, 5, "*since man*," (Adam); xxxi. 33. *Eden* and *the garden of the Lord*, may be figures in the prophets, as may be also *the tree of life*, but they can scarcely be so regarded in the history.

Some have cavilled at the supposed disproportion between the sin of Adam and its alleged consequences. We cannot, however, measure the sin. It was but momentary, a slight gratification, the breaking of a positive command, but these things all go, in our view, to augment the wickedness of the act. Much was granted to Adam, could he not have refrained from this forbidden indulgence? The command was positive, and therefore clear, there could be no mistake; and its violation was a direct insult to God. Adam knew what would be the result of transgression, and yet transgressed. Thus was brought death into our world and all our woe. Primeval holiness was lost, communion with God was interrupted, spiritual life was sacrificed, and "*in Adam all die.*" It may, however, be fairly argued from the terms of the covenant with Adam, that his obedience would have involved the obedience and happiness of all his posterity. Men judge of the arrangement from contemplating its disastrous issue only; its possible blessing should be taken into account; and when it is, the whole arrangement is evidently merciful as well as wise; an arrangement in which there is quite as much of love as there is of authority. How much more likely was it that Adam, with his powers, knowledge, motives and character, should obey than that he should disobey! The trial was an easy one, and on that account is full of grace.

FAMINE, a failure of food. We read of several famines or dearths in scripture history, chiefly affecting Palestine and the adjacent lands. Gen. xii. 10, is the earliest record we have of a famine. It is called the first, Gen. xxvi. 1, to distinguish

it from another of which that chapter makes mention. Egypt, fertile a land as it was, did not entirely escape from famine, Gen. xli. 30. In after ages they were somewhat frequent; they were employed by God for purposes of discipline, Ezek. vi. 11; Matt. xxiv. 7. Amos speaks of a worse famine than a failure of food, Amos viii. 11.

FAST, abstinence from food, total, during a certain time, or partial. Fasts were either religious, or the natural result of mourning and affliction. We meet with no examples of fasting prior to Moses, who enjoins no other than that on the day of expiation. After the time of Moses instances of fasting are frequent. The common way of fasting among the Jews was, to take neither meat nor drink from evening till after sunset the day following. The fastings of Moses, Elijah, and our Saviour, were miraculous. Our Saviour did not institute fasting; he left it to the option of his followers, Matt. vi. 16—18. The Jews observed very strictly the fast of the day of atonement, and they were accustomed also to fast when undertaking any arduous work, or when enduring any signal expression of the divine displeasure, Esther iv. 16; Neh. ix. 1, 2; Dan. ix. 3. The Jews have been accustomed from time immemorial to observe fasts, in mournful remembrance of the overthrow of their state and nation, Jer. lii. 6, 7; Zech. viii. 19. Fasts were sometimes enjoined for particular occasions, Jud. xx. 26; 1 Kings xxi. 9. In later times they were exceedingly frequent, Luke xviii. 12. The christian church also seems to have adopted a similar custom, Acts xiii. 2; and doubtless it will continue. Fasting is especially suited to relieve the spirits when oppressed by either an overwhelming conviction of sin, or by indications of God's righteous displeasure; it serves too to fix and entirely engage attention on those extraordinary exertions or sufferings for the sake of Christ and his cause, to which sometimes divine providence especially calls. By some good men, as the late Dr. Payson of America, fasting as a religious exercise may have been carried to an undue extent.

FATHER. Besides the common acceptation for an immediate earthly parent, this word is likewise taken, in scripture, for grandfather, great grandfather, or the author and first father of a family, how remote soever he may be. The Jews called Abraham, Isaac, and Jacob, their fathers. By father is likewise understood the instructor, the master of those who are of a certain profession, Gen. iv. 20, 22. Father is also a term of respect, often used by inferiors to superiors as by servants to their masters. The pupils of the prophets were called sons of the prophets, and Naaman's attendants addressed him, *My father*, 2 Kings ii. 12, v. 13, vi. 21. A man is said to be a father to the orphan and the needy, when he sympathises with and helps them, Job xxix. 16. Thus God is the *father of the fatherless*, Psa. lxviii. 5. When we believe in Christ, God becomes our Father in a new and most endearing sense, John i. 12; Rom. viii. 15, 16. God is the *God and Father of our Lord Jesus Christ*, a relation which we cannot adequately conceive of or explain, Eph. i. 3. *To sleep with fathers*, to go to them, or be gathered to them, to die, and

be buried with our ancestors, Judg. ii. 10; 1 Kings ii. 10.

The authority of the father in patriarchal times was very great. Moses somewhat restricted this authority, Deut. xxi. 18—21. Still the father was the owner of the family estate; the power of judgment in many matters, all civil rights indeed, belonged to him only. This is still common in the East.

FEAR, the uneasiness arising from the prospect of an approaching evil. *Fear of God* is an anxiety to avoid whatever would displease him, or bring on an evil. It is either filial or servile, Jer. xxxii. 40; Acts xxiv. 25. *Fear of man* is, either a reverential awe and regard of them, as of masters and magistrates, Rom. xiii. 7; 1 Pet. ii. 18; or a slavish dread of them, and what they can do, Prov. xxix. 25; or a holy jealousy and care, lest they should be ruined by sin, 2 Cor. xi. 3. Fear likewise denotes the object of fear, viz. God, Gen. xxxi. 42; the law and word of God, Psa. xix. 9. It is used also for the whole worship of God, Psa. xxxiv. 11, and is synonymous with practical godliness, Acts ix. 31.

FEASTS, days of rejoicing, instituted in memory of some happy event. The Sabbath commemorated the creation; the passover, the departure from Egypt; the pentecost, the giving of the law at Sinai. These appointments were designed to retain the Israelites under the influence of the religion which God had given them, to convey spiritual instruction, and especially to keep alive the expectation of the Messiah and of his more perfect dispensation; to secure times of rest and rejoicing; to render the people familiar with the law, which was read and explained in their assemblies; and to facilitate the acquaintance, correspondence, and friendship of their tribes and families, who were directed to assemble from all parts of the land, at their holy city, three times in the year.

The most ancient and sacred festival was *the Sabbath*, Gen. ii. 3. The *passover*, another feast, was instituted in memory of the kindness of God to the Israelites, in sparing them on the night when he slew the first-born of Egypt, Exod. xii. 14. Fifty days after the passover the *pentecost* was celebrated, in commemoration of giving the law at Sinai, fifty days after the departure from Egypt. The Hebrews called it *the feast of weeks*. The *feast of trumpets* ushered in the civil year of the Jews; and the *feasts of the new moons*, connected with these, were held at the first appearance of the new moon, 1 Sam. xx. 5—18. The day of the feast of trumpets was religiously observed; the new moons were not. The feast of expiation or atonement was held on the tenth day of Tisri, the first month of the civil year, Lev. xxiii. 27, 28. The feast of tents or tabernacles was held five days afterwards, and lasted eight days: the first and seventh day of this feast were very solemn. On the other days work might be done, Num. xxix. 12, 13. During this feast the people dwelt in tents of branches, in memory of the similar sojourn of their fathers forty years in the wilderness. At the beginning of the feast, two vessels of silver were solemnly borne to the temple, one filled with water, the other with wine, which on the seventh day were poured out at the foot of the altar of burnt offerings

In this feast thanks were returned to God for the fruits of the earth then gathered in; and in the time of greatest abundance the people were reminded that they were pilgrims dependent on the divine bounty.

Besides these feasts divinely appointed, the Jews of later days observed some others, as the feasts of lots or Purim. And that of the dedication, John x. 22, commemorating, one, the deliverance of the Jews from Haman's cruelty, Esther ix. 20—32; and the other, the purifying of the temple by Judas Maccabeus, after it had been profaned during the captivity.

Love feasts were used in very early ages of the church, as indications of the unity prevailing among Christians, but they have been greatly abused, as were the feasts held in apostolic days, whether under the name of love feasts or under any other name. 1 Cor. xi. 21, 22, 34. The Lord's supper is the only feast enjoined by divine command upon the christian church; though superstition has invented many. Christmas Day, Good Friday, Easter, Whitsuntide, &c., are of this number.

FELIX, a Roman governor of Judea, called CLAUDIUS FELIX, who found means to marry Drusilla, a Jewish lady, who was at the time the wife of Azizus, king of the Emessenians. Paul was placed a prisoner before him; and very unjustly, and with sordid views, he detained the apostle in custody at his command, though his conduct towards him was not without some mixture of lenity, Acts xxiii. 26; xxiv. 1—3, &c. While thus detained, Felix and Drusilla sent for Paul to have the religion of Christ explained to them, but the wicked man trembled at the apostle's discourse. Weary of his extortions and violence, the Jews complained to the emperor against Felix, so that he was recalled, and Festus succeeded to his place.

FESTUS, the governor of Judea who succeeded Felix, A.D. 60. He found Paul a prisoner as Felix had left him, and was entreated by the Jews either to give judgment against him, or to send him up to Jerusalem, that they might assassinate him on the way, as many of them had conspired to do. Festus refused this on the ground of its not being customary with the Romans to condemn any man unheard, at the same time appointing to hear the cause at Cæsarea. When there, Paul appealed to Cæsar, or referred the cause and his defence to the personal hearing of the Roman emperor, which, as a free citizen, he had the right to do. He was thus rescued from the machinations of his adversaries.

FIG-TREE, a very common tree in Palestine. It grows to a large size, and from its numerous and broad leaves it affords an agreeable shade. Hasselquist journeying from Nazareth to Tiberias, rested with his companions under the shade of a fig-tree, where a shepherd and his herd had their rendezvous; there was neither house nor hut. The fruit is too well known to need description. That portion which first ripens is still called *boccore*, its ancient name, Jer. xxiv. 2. It is gathered in June; the fig, properly so called, is rarely ripe before August. The boccore was reckoned a great dainty, dropping from the tree as soon as it was ripe, Nahum iii.

Isa. xxviii. 4. Objection has been taken against the account of our Lord's denunciation, Matt. xxi. 19; Mark xi. 13. 1. How could Christ expect fruit on the tree when the *time of figs was not yet?* The time of fruit, Matt. xxi. 34, plainly signifies the time of gathering in ripe fruits. This was the *time*, the *season* mentioned by Mark and Luke, Mark xii. 2; Luke xx. 10; so that it was natural to expect fruit on trees that were not barren, if that time had not passed over, and it was then that our Lord came to the fig-tree: or if this interpretation of the expression *the time of figs was not yet*, be not received, might there not be some of the boccores on the tree, though the season for figs was not come? 2. What right had Christ to take of the fruit had he found any, and finding none to blast the tree by his curse? The tree was by the wayside in the common road, probably the property of no person in particular, excepting only the timber, which was as good, though the tree were barren, as if it had been productive. No injury was done, therefore, and by the miracle Jesus intended to give an instructive lesson to bystanders. The promising but fruitless fig-tree was a just and



striking emblem of a degenerate nation, whose pretensions were hypocritical and flattering. The judgment denounced on the fig-tree prefigured that which, if they repented not, would come ere long on them. It may be proper to add, that some have supposed this tree to be the *ficus sycamorus*, which is always green, and bears fruit several times in the year, without observing any certain seasons. The fruit, though not so pleasant as that of the common fig-tree, is yet palatable.

FINGER OF GOD signifies his power and operation, Exod. viii. 19; xxxi. 18. Our Saviour says he cast out demons by the finger and Spirit of God, which he intimates was a sign that the kingdom of God was come; or that he was setting up his spiritual and universal reign. To *put out the finger*, is to banter and insult, Isa. lviii. 9.

FIR, an evergreen tree which grows to a great height, and abounds with a gum called resin. Its fruit resembles that of the pine tree, but is not good for food. The wood of the fir tree was formerly used for musical instruments, building, and furniture of houses, and for materials in ship building. The cedar, the pine, the juniper, and the cypress, all common in Palestine, are all of them trees of similar character to each other, and they were put probably to similar uses. Christ is compared to a green fir-tree, Hos. xiv. 8. His saints are likened to fir-trees, for their high towering profession and perseverance in truth, Isa. lv. 13; lx. 13.

FIRE, the symbol of the divine presence, Exod. iii. 2; xix. 18; of the divine approbation, Gen. iv. 4. God's acceptance of Abel's sacrifice was probably testified by fire from heaven descending to consume it. See also Lev. ix. 24; 1 Kings xviii.

38; 2 Chron. vii. 1. Fire is the emblem of the holiness and wrath of God, Deut. iv. 24. Our Saviour is compared to a refiner's fire, to purify his people, Mal. iii. 2. Fire is an emblem of the torments of hell, Mark ix. 44. It denotes persecution, dissension, and division, Luke xii. 49; vain delusive hopes of men's devising, Isa. l. 11; the slanders of ungodly men, Prov. xvi. 27. There was a perpetual fire kept up on the altar of burnt offering, at first kindled by fire sent down from heaven. To use any other fire, called strange fire, was forbidden. This custom of preserving a perpetual fire in the temples of their gods was common among the heathen. Fire, one day, is to consume the world, 2 Pet. iii. 7—12.

We read in several passages of the Old Testament of children being made to *pass through the fire*, which some have interpreted of their being made to pass between two fires without danger to life, and only for purposes of purification. Many passages, however, obviously mean more than this, as Psalm cvi. 38; Jer. vii. 31; Ezek. xvi. 20; xxiii. 37. Perhaps the victims were sometimes slain before they were burned.

FIRMAMENT, Gen. i. 7. God made the firmament to divide between the waters, separating the inferior from the superior. The word signifies expansion, and denotes the atmosphere which encompasses the globe, and separates the waters of the clouds from those of the earth.

FIRST-BORN, the eldest male child. Before the time of Moses, the father might transfer the rights of the first-born by one wife to a younger child by another, but as thus contention was occasioned, Gen. xxv. 31, 32, Moses enacted a law forbidding it, Deut. xxi. 15—17. The privileges of the first-born were, 1. A double portion of the father's estate: 2. The office of priest o. the whole family. In Jacob's family the honour was transferred from Reuben to Levi; and the whole tribe of Levi was taken for the offices of the priesthood instead of the first-born of the other tribes, who were redeemed, Numb. xviii. 15, 16; Luke ii. 22—24: 3. Authority over the younger children in the family, like that of the father, 2 Chron. xxi. 3. This authority in Jacob's family was transferred from Reuben to Judah, Gen. xlix. 8—10. The word first-born sometimes expressed great dignity, sometimes the highest, Exod. iv. 22; Psa. lxxxix. 27; Jer. xxxi. 9; Rom. viii. 29; Heb. xii. 23.

The first-born of the poor, Isa. xiv. 30, signifies the poorest; *the first-born of death*, Job xviii. 13, the most terrible of deaths. The first-born, if male, both of man and beasts, were to be offered to the Lord. The children were presented in the temple, and might afterwards be redeemed; the firstlings of clean beasts were sacrificed; of unclean, either redeemed or killed. What could be more calculated to show the people that they and all they had were not their own, but the Lord's?

FIRST-FRUITS, presents of part of the harvest made by the Israelites to God, to express submission, dependence, and gratitude. The first-fruits of trees were the fruits of the fourth year, before which time whatever fruit might be borne was to be left to fall to the

ground, and not to be used in any way. The fruit of the fourth year was either given to the priests, Numb. xviii. 12, 13, or eaten by the owner *before the Lord in Jerusalem*. The first-fruits of the field were offered at the temple before the crop was gathered, and before any part of the corn was used. There were two such offerings, one at the beginning of the harvest, the other at its end, Lev. xxiii. 10, 17. In Numb. xv. 19, 20, another offering of first-fruits is ordered. The first-fruits and tenths were the chief revenue of priests and Levites.

As the first-fruits were earnests to the Jews of the succeeding harvest, so, 1 Cor. xv. 20, Christ is the first-fruits of the resurrection, or the earnest of a future resurrection; that as he rose, so shall believers also rise to happiness and life.

FIRST-FRUITS OF THE SPIRIT, Rom. viii. 23, signifies the assurance which the Spirit of adoption gives believers of their inheritance in heaven.

FISH, Matt. vii. 10; Luke v. 6; John xxi. 6, 8, 11. The word is of frequent occurrence. Fish was very abundant in Egypt, and some think Numb. xi. 5 denotes the flesh of fish, which was more relishing than either the beef or mutton of those regions, which, except when young, is dry and unpalatable. As fish was the common food of the Egyptians, except the priests, who held fishes sacred, the plague which turned their waters into blood, and destroyed their fish, must have been exceedingly distressing. "Their sacred stream became so polluted as to be unfit for drink, for bathing, and for other uses of water, to which they were superstitiously devoted, and themselves obliged to nauseate what was the usual food of the common people, and held sacred by the priests."

There are but few Hebrew names, if any, for particular fishes. Moses permits the eating of all fish, except only such as may be without fins and scales, Lev. xi. 9—12.

The Greek word for fish is composed of the initials of five words, which signify *Jesus Christ, Son of God, Saviour*. Hence superstition soon sculptured that word upon monuments for the dead, struck it on their medals, and engraved it on their seals, as a kind of symbolical confession of their faith.

FITCHES. There are two Hebrew words so rendered. One in Isa. xxviii. 25—27, is the name of the seed of a plant growing in gardens, about a cubit in height, with small leaves like fennel leaves, a blue flower, with an ovary like that of the poppy, divided into partitions, and enclosing a black pungent seed, used in bakehouses to give a grateful seasoning to bread. It is thought to be the *sesamum* so well known in the east. The other word translated fitches in Ezek. iv. 9, is the word which in Exod. ix. 32, and Isa. xxviii. 25, is translated rye. Some think it was what was formerly called *the spelt*. Dr. Shaw thinks it may signify rice. The Arabic translator uses a word denoting oats, or rye.

FLAG, a kind of rush that grew by the Red Sea, and the river Nile, called Sari; of these probably the ark was made to hold Moses, Exod. ii. 3, 5. Perhaps it was the sedge or long grass growing in the meadows of the Nile, and grateful to cattle, especially in arid regions, where green herbage and grass must have been scarce. The word for

flag is translated a meadow, Gen. xli. 2, 18.



FLAX, a well-known vegetable, of which linen is made. The word is of frequent occurrence. Egypt has always been celebrated for the production and manufacture of flax. Wrought into garments it constituted the principal dress of the inhabitants; the priests never put on any other kind of clothing. The manufacture is still carried on in that country, many writers taking notice of it. It was common also in Palestine, Prov. xxxi. 13. Feeble saints are likened to smoking flax, Isa. xliii. 3. The threads of flax were used for the wicks of lamps, to which, when they were just about to expire, the prophet in all probability alludes.

FLESH, is understood different ways. 1. The whole body considered as animated, Matt. xxvi. 41. 2. A human being, Luke iii. 6. 3. Kindred collectively considered, Rom. xi. 14. 4. What is external and ceremonial, opposed to what is internal and moral, Gal. iii. 3. 5. The sensitive part of our nature; the seat of appetite, 2 Cor. vii. 1. 6. Any principle of vice and moral pravity, Gal. v. 19—21.

FLOCK, see SHEPHERD.

FLOOR, or THRESHING-FLOOR, a place open to the air where corn was threshed, either by passing carriages over it, or treading it out with the feet of cattle made to go round. Sometimes threshing was performed by beating the ears of corn with a staff, in some such manner as is common in our own country. These floors were formed by mixing lees of oil with clay so as to form a kind of paste or mortar, which, when well soaked, was beaten and smoothed; and when it was dry, neither rats, ants, nor water, could penetrate it, nor weeds grow upon it, Gen. l. 10, 11; Judg. vi. 37. Threshing-floors were sometimes near the gates of cities and towns, 2 Chron. xviii. 9. Dr. Lowth, in a note on Isa. xxviii. 27, 28, observes that four methods of threshing are mentioned in the passage,—that by the flail, that by the drag, that by the wain, and that by the treading of cattle. The flail was used for the more tender sorts of grain. The drag was a frame of strong planks made rough at the bottom with hard stones or iron, and drawn by oxen or horses over the sheaves of corn to be threshed. The wain was something like the drag, only furnished with wheels with sharp teeth, or edges like a saw. The last method of threshing is well known; it is referred to by Moses, Deut. xxv. 4.

FLY, an insect abounding in warm moist countries, as Egypt, Chaldea, Palestine, and some parts of Africa. They are exceedin-

troublesome. Seven kinds are mentioned in the Hebrew Scriptures. 1. The *dog-fly*, Exod. viii. 21. 2. The *zebub*, whether a distinct kind, or swarms of all kinds, is doubtful, Eccles. x. 1. 3. The *bee*, Ps. cxviii. 12. 4. The *hornet*, Deut. vii. 20. 5. *Saravim*, Ezek. ii. 6; Hos. iv. 16. 6. The *gnat*, Matt. xxiii. 24. 7. *Lice*, Exod. viii. 16. The Egyptians worshipped several sorts of flies and insects, so that the plagues of these insects were exceedingly painful and determinate. Their gods were dishonoured by Jehovah, the God of the Hebrews. The dog-fly is exceedingly terrible. As soon as its buzzing is heard, the cattle forsake their food and run wildly about the plain, till they die of fright, fatigue, and pain inflicted by these insect monsters; and even the inhabitants of large districts of country are often obliged once, at a certain season in the year, to change their abode till the danger of this fly's coming is past. How intolerable then must have been the judgment referred to, Isa. vii. 18! Many of the heathen had deities whose office it was to defend them against the fly—Baal-zebub, the fly-god of Ekron, to wit. Hercules and Jupiter, among their titles, had those of Expellers of flies.

Solomon, Eccles. x. 1, refers to a well-known fact. In all insects there is an acrid volatile salt, which mixed with sweet or alkaline substances, excites them to a brisk intestine motion, thus inducing fermentation and putrescence. The fact is adduced as an illustration of the concluding statement of the preceding chapter, and it is exceedingly pertinent. 2 Kings xx. [illegible] ointment was regarded as very valuable, and to this a good name is compared, Eccles. vii. 1; Cant. i. 3. A diminutive fly may taint much precious ointment, so one fault, though deemed small, will destroy much excellence.

FOLLY, FOOL, and FOOLISHNESS. These words are sometimes to be taken in their plain literal meaning, but they are often used figuratively, Ps. xxxviii. 5; lxix. 5. In Ps. xiv. 1, by the fool is intended an impious sinner. So also 2 Sam. iii. 33, and 2 Sam. xiii. 13; Prov. xiv. 9. Our Lord employs the word fool in a somewhat unusual sense, as an expression of bitter reproach and contempt, Matt. v. 22. The word in the original is the same as Moses and Aaron use, Numb. xx. 10, when they speak reproachfully of the people, and with manifest and indecent passion. Dr. Campbell translates it *miscreant*.

FOOD. The taking of food and religious services have been connected from a very early period of the world's history, perhaps to remind men of the source whence every blessing comes; perhaps to render more close and endearing the social relations of life. Bread was the most common article of food; dressed or roasted flesh was also used at table from a very early period. Locusts were eaten, Lev. xi. 22; sheep, goats, oxen, doves, and fish, such as had fins and scales, were all used for food. The animals pronounced unclean and unfit for food, were generally those whose flesh, especially in hot countries, would be pronounced unwholesome. The posture at table among orientals has been described. See article BOSOM. None of the

instruments we now use in eating, such as knives, forks, spoons, &c. were used. Flesh was taken with the fingers from a dish in the centre, and bread was dipped in savoury messes, Ruth ii. 14; John xiii. 26.

FOOT, the lower part of the body. The Hebrew priests performed their service barefooted, and Moses and Joshua approached the divine presence with their feet bare, Exod. iii. 5; Josh. v. 15. Feet are often used metaphorically for inclinations or actions, Eccles. v. 1; Psa. xxxvi. 11; cxix. 59. *To be at the feet of any one* is to love, serve, or follow him, 1 Sam. xxv. 27; Deut. xxxiii. 3; Acts xxii. 3; Luke x. 39. *To be under the feet* is to be in a state of great subjection, like a vanquished man to his conqueror, Psa. viii. 6; xviii. 38; cx. 1. It is akin to the expression, *lick the dust of the feet*, Isa. xlix. 23, and is taken from the custom either of prostrations, which were so low that the saluting person might seem to lick the dust, or of the conquered person lying on the ground while the conqueror placed his foot upon his neck.

In Deut. xi. 10, the land of Canaan is said to be not like Egypt, *watered with the foot*. Rains were rare in Egypt, to water the fields and gardens; therefore trenches were cut to receive and distribute the water of the Nile, through the towns, villages, and fields, by means of a wheel turned by treading upon it. The several compartments of a garden would be watered by little rills from the trenches opened and closed at pleasure with the foot.

Nakedness of feet is a sign of mourning, Ezek. xxiv. 17. *Kissing the feet* was a mark of affection and reverence, Luke vii. 38, 45.

FOREHEAD, *a mark on*, Ezek. ix. 4; Rev. vii. 3. The Asiatics anciently marked their servants in the forehead. In India the different religious sects have a distinguishing mark on their foreheads, made either with the slime of the Ganges, with sandal wood, with the ashes of cow-dung, or with turmeric. The mark differs according to the deity worshipped.

FOUNTAIN, a well or spring. Dr. Chandler, in his travels in Asia Minor, says, "The reader, as we proceed, will find frequent mention of fountains. Their number is owing to the nature of the country and the climate. The soil, parched and thirsty, demands moisture to aid vegetation, and a cloudless sun, which inflames the air, requires for the people the verdure, with shade and air, its agreeable attendants. Hence fountains are met with not only in the towns and villages, but in the fields and gardens, and by the sides of the roads, and of the beaten tracts on the mountains. Many of them are the useful donations of humane persons while living, or have been bequeathed as legacies on their decease." The value of fountains would render them apt figures of the choicest spiritual blessings, Psa. xvi. 11; xxxvi. 9; Jer. ii. 13; Joel iii. 13; Zech. xiii. 1; Rev. viii. 17. The most noted wells we read of in Scripture, were Abraham's at Beersheba; Hagar's at Beer-lahai-roi; Isaac's wells at Sitnah, Ezek, and Rehoboth; Laban's at Haran; Jacob's near Shechem; those of Elim, &c. That called Joseph's well in Egypt, is about two hun-

dred and seventy-six feet, or forty-six fathoms deep, and the water is drawn up by a curious engine wrought by oxen.

FOUR, one of the symbolical numbers denoting the universality of the things comprised, Isa. xi. 12; Jer. xlix. 36; Ezek. vii. 2. "Four," Philo says, "is a number of universality in nature." Restitution *four-fold*, *i. e.* complete, Luke xix. 8.

FOX, an animal of the canine species, resembling the common dog. It is a native of most northern countries, and is remarkable for its cunning. By this term in Scripture jackals are most frequently intended, which are a small gregarious animal found in great numbers, especially about Gaza, Judg. xv. 4. Some such an action as that of Samson, and probably the party acting with him, is alluded to by Ovid, Fast. l. iv., v. 681, and by Apthonius, fab. xxxviii. To be *a portion for foxes*, Psa. lxiii. 10, is to have possessions rendered desolate and ruinous, such places being the resort of the jackal. In Cant. ii. 15. the foxes are mentioned as destroying the vines. These animals are fond of grapes, and make great havoc in the vineyards. Theocritus, Idyl. Ecl. v. 112, says—

'I hate those bushtail'd foxes that each night
Spoil Mycon's vineyards with their deadly bite.'

Tyrants and wicked men are likened to foxes, Neh. iv. 3.

FRANKINCENSE, an odoriferous gum, formerly burned in temples, but now principally used in medicine, Exod. xxx. 34; Matt. ii. 11; Rev. xviii. 13. The saints and their religious services are likened to frankincense, Cant. iii. 6; iv. 14.

FRIEND, one whom we chiefly love and esteem, with whom we more freely communicate than with other persons. Thus David and Jonathan were friends. Friends and friendship, with their design, are described, Prov. xvii. 17; xviii. 24; xxvii. 6, 19. The company and conversation of a friend have an effect similar to that of steel upon an edged tool, Prov. xxvii. 17. Abraham was called the *friend of God*, Isa. xli. 8; James ii. 23. God conversed familiarly with him, and revealed to him his secrets, Gen. xviii. 17. Believers are the friends of God, Psa. xxv 14; John xv. 15. *Friend*, however, was a word of ordinary salutation, Matt. xxii. 12; xxvi. 50. It was also used for neighbour, Luke xi. 5. It is a calumny to affirm that the gospel does not recommend a virtuous friendship. Was there ever a greater, a more exalted, a more disinterested instance of friendship, than that of our blessed Saviour?

FROG, a small amphibious animal, having a short body without tail, and four legs. They are



strong breathed; they delight in pools and fens, and are much given

to croaking. When God made use of them to plague the Egyptians, they swarmed in such numbers as to cover the whole land; and when they died, the country stank with their putrid carcases, Exod. viii. Large numbers of these creatures frequented the Nile, and though they were harmless, they were exceedingly loathsome. During the plague they got into the bed-chambers and ovens and kneading troughs of the Egyptians, who did not sleep in upper rooms, as we do, but in recesses on the ground floor; their ovens were holes in the ground, where earthen vessels were placed, on the heated outsides of which their bread or cakes were spread as a thick paste or dough, so as to be baked in a very short time. To find such places full of frogs must have been extremely disgusting.

FRONTLET, a square piece of hard calf's skin, including four pieces of parchment, upon which the Jews wrote four passages of the law, one on each piece, and put them on their foreheads, Exod. xiii. These passages were, Exod. xiii. 1—10; also ver. 11—16; Deut. vi. 4—9; xi. 13—21. The more devout wore these frontlets both at morning and noonday prayer; but the generality of the Jews put them on only at morning prayer. No one, in their opinion, but the chanter of the synagogue is obliged to wear them at noon as well as in the morning. It is a question whether the use of frontlets, and other phylacteries, was ordained by Moses as an observance to which the Jews were obliged, and such as required a literal compliance, and opinions are much divided upon the point. Those who believe the use of them to be rigorously binding, ground their persuasion on the text of Moses, Exod. xiiii. 16. They were commonly used in our Saviour's time, not only in Judea, but also among the Indian Jews, the Persians, and the Babylonians.

FRUIT, whatever is produced from any cause. The fruits of the earth are grass, corn, trees, herbs, and the fruit of animals is their young ones, Deut. xxviii. 4. The Hebrews had three generic terms to denote fruits of various kinds, somewhat like our English expressions, *corn fruit*, *vintage fruit*, and *orchard fruit*. This distinction of terms should be remembered as we read of fruit in the Old Testament. A fourth term is used in Jeremiah, xl. 10, 12, for a species of fruit under the last of the three kinds mentioned above, such as was suited only for immediate consumption.

The fruits of the Spirit are the gracious influences of the Holy Ghost on the minds of men, Gal. v. 22—24. *Fruits meet for repentance* are such as mark the sincerity of that repentance, Matt. iii. 8. Prov. xii. 14 seems to mean that a good man shall receive abundant blessings from God as the reward of the good his pious and profitable discourses have done. Fruit is taken, Rom. xv. 28, for charitable contribution. *Uncircumcised fruit* Lev. xix. 23, is the fruit of a newly-planted tree, deemed unclean, unfit for use, for three years; because till after that time none was produced fit to be offered up to God, which must be done with the fruits of every tree before any was eaten; because it was serviceable to the trees themselves not to have their fruit gathered till they had acquired

their growth; and because till then the fruit was waterish, indigestible, and unwholesome. Men were thus taught to bridle their appetites.

FUEL, food for the fire, as wood, coals, &c., Isa. ix. 19; Ezek. xxi. 32. In eastern countries wood was extremely scarce, so that cowdung and similar substances had to be used for firing. This was not unfrequently laid in heaps in or near the streets to dry. Intolerable therefore was the misery of the Jews, as mentioned in Lam. iv. 5. A dunghill was one of the common retreats of the mendicant. Hence the beauty of Hannah's acknowledgment, 1 Sam. ii. 8. In the absence of more solid fuel, thorns and light twigs were used, which of course were speedily consumed, Psa. lviii. 9; Eccl. vii. 6. The figure of a brand plucked from the burning, Amos iv. 11; Zech. iii. 2, derives great force from the kind of fuel of which these brands were, not battens or large branches, but light vine twigs or other brushwood likely to be consumed in a moment. How seasonable the deliverance described! Again, Isa. vii. 4, the remains of two small twigs burning fiercely at one end, as might be seen from the smoke at the other, how soon are they reduced to ashes, so should Syria and Israel, combining in opposition to Judah, be consumed.

The scarcity of fuel led to the people's using anything to burn that could be obtained. Withered stalks of herbs and flowers, the tendrils of the vine, small branches of myrtle, rosemary, and other plants, in fact herbage generally, were all used in heating their ovens and hamios or baths, Matt. vi. 3[illegible]

FULLER, a name for the conductor of one of the processes in preparing cloth for use, Mal. iii. 2; Mark ix. 3. The process adverted to was probably that of cleansing the cloth that was being manufactured, and thickening its texture. We have, however, no knowledge of these processes as they were conducted by Jewish manufacturers.

FULNESS. The fulness of Christ is the abundant grace with which he was filled, John i. 16. Believers all receive from him. The church is called, Eph. i. 23, *the fulness of Christ;* as Mediator he is not full and complete without his mystical body, as a king is not complete without his subjects. The *fulness of time* when Christ came, Gal. iv. 4, was the time when the prophets had foretold, when the Jews were expecting, and all the faithful were longing for his advent, when moreover every expedient having been tried, it was fully ascertained that there was no other means of recovering man from ignorance the most degrading, and misery the most hopeless.

FURNACE, the fire-place for melting gold and other metals, Prov. xvii. 3. It is used figuratively for the bondage and oppression of the Israelites in Egypt, by which they were tried and purged, Deut. iv. 20; Jer. xi. 4; for afflictions and judgments generally, Ezek. xxii. 18.

Nebuchadnezzar's fiery furnace is not the only thing of the kind with which we are acquainted Chardin says of the punishment of criminals in Persia, "But there is still a particular way of putting to death such as have transgressed in civil affairs, either by causing a dearth, or by selling above the tax

by a false weight, or who have committed themselves in any other manner: they are put upon a spit and roasted over a slow fire, Jer. xxix. 22. Bakers, when they offend, are thrown into a hot oven. During the dearth in 1668, I saw ovens heated in the royal square in Ispahan, to terrify the bakers, and to deter them from deriving advantage from the general distress."

G.

GAAL, *miscarriage, disappointment*, son of Ebed, probably a Canaanite, descended from Hamor, anciently king of Shechem, who raised a revolt in Shechem against Abimelech, son of Gideon, but being defeated by Abimelech, he was compelled to fly, Judg. ix. 26, 40, 41.

GABBATHA, a place in Pilate's palace, where he pronounced sentence of death upon Jesus Christ, John xix. 13; most probably an eminence, terrace, or gallery, with a mosaic or tesselated pavement.

GABRIEL, *the mighty one*, or *hero of God*, one of the principal angels in heaven. He was sent to Daniel to explain his visions, Dan. viii. 16; ix. 21; he also announced the birth of John the Baptist, Luke i. 11; and of Christ, Luke i. 26.

GAD, son of Jacob and Zilpah, Leah's handmaid. At his birth Leah said *a troop cometh*, and therefore named him Gad. He had seven sons, all of whom were the progenitors of numerous families, Gen. xlvi. 16; Numb. xxvi. 15—18. When the Israelites came out of Egypt, this tribe amounted to 45,650, but it decreased 5,150 in the wilderness. Jacob, Gen. xlix. 19, and Moses, Deut. xxxiii. 20, 21, in their respective prophetic blessings on the tribes, both celebrate the prowess of Gad. The tribe of Gad had its allotment beyond the Jordan, between Reuben south, and Manasseh north, with the mountains of Gilead east, and the Jordan west.

GAD is also the name of a prophet, David's friend, who adhered to him during his misfortunes. David, after numbering the people, had the choice of three scourges offered to him, in the name of God, by the ministry of Gad; who, after the ceasing of the plague, advised David to build an altar in the threshing-floor of Ornan, or Araunah, 2 Sam. xxiv. 18. He was author of a life of David, 1 Chron. xxix. 29. There was a valley of Gad, and Gad was the name of a heathen deity, Isa. lxv. 11, translated *a troop*.

GADARA, a city beyond Jordan, about five miles from the junction of the Hieromax or Yermuck with that river. It was built on a steep hill, and became the capital of Peræa, or the country beyond the Jordan. This city gave its name to the country of the Gadarenes. From Gerasa or Gergesa, another considerable city in the neighbourhood, the country was also called that of the Gergesenes. See Matt. viii. 28, and compare with Mark v. 1. Gadara

was of considerable note in the time of Josephus, celebrated for hot baths. Mr. Buckingham says of Gadara, "The accounts given of the habitation of the demoniac from whom the legion of devils was cast out, here struck us very forcibly, while we ourselves were wandering among rugged mountains, and surrounded by tombs still used as dwellings by individuals and whole families."

GALATIA, a province of Asia Minor, bounded on the west by Bithynia and Phrygia, on the east by Pontus and Cappadocia, on the north by Bithynia and Paphlagonia, and on the south by Lycaonia. Its name denotes it to be a region in which Gauls had settled, *Gaul-Asia*, or *Galatia*. They had been called in to assist a king of Bithynia against his enemies, and having expelled them, they seized upon and divided their territories among themselves. Paul preached the gospel, and founded Christianity here, Acts xvi. 6; xviii. 23. Scarcely had he left the country, when some judaizing teachers stirred up the people to despise him, and follow a different course from that which he had taught, whereupon he wrote an epistle to them, the subject of which is like that addressed to the Romans, viz., justification by faith alone. The epistle to the Galatians proves this doctrine against Jews, and to the exclusion of the works of the law of Moses, or ceremonial observances; that to the Romans proves it against both Jews and Gentiles. None could be justified by works of law; that is, works enjoined by any law, whether ceremonial or moral. The epistle to the churches in Galatia, written with great energy, was designed to establish them in the faith of the gospel. Paul shows first the independence and divine original of his mission, next that he had always maintained the doctrine which he now defended. He exhibits the design of God in giving the ceremonial law, from which it follows, since that design had been accomplished, that that law is of no force or obligation. He reprobates yielding to it as a departure from the faith of the gospel: in conclusion he points out how freedom from the law should operate. The Galatians *lived in the Spirit*, they were also to *walk in the Spirit*.

GALBANUM, a sweet unctuous gum, the thickened sap of an umbelliferous plant, called *metopion*, growing in Syria, Persia, and in some parts of Africa. It was used by the Jews as one of the ingredients of their sacred perfumes, Exod. xxx. 34.

GALILEANS, a political sect of the Jews, who sprang up in Judea about the time of our Saviour's birth. Judas, of Galilee, or Gaulonitis, as that district was sometimes called, and some others, maintained, on occasion of the taxing mentioned Luke ii. 1, that the Jews having no king but God, ought not, according to the law of Moses, to pay tribute, except to him or his ministers. Tumults were at first occasioned by this doctrine, Luke xiii. 1, 2, but they were suppressed, Acts v. 37. Still the sect increased, and by degrees swallowed up almost all other sects. They were the occasion of the wars which overthrew the Jewish state. The odium in which Galileans were held by the Romans might be one reason for calling Christ's

followers by that name, Acts ii. 7, though unquestionably the name had respect to the district in which the doctrine that Christ taught was first and chiefly promulgated.

GALILEE, the northern province of Palestine, divided sometimes into three parts, most commonly however into two, the Upper and Lower Galilee; the former was called Galilee of the Gentiles, either because it was chiefly possessed by Gentiles, or because it bordered upon Gentile nations. It was an exceedingly mountainous country Lower Galilee was called the great field—the champaign, Deut. xi. 30. The whole country was fruitful, and well inhabited; bounded on the north by Lebanon and Syria, on the west by Phœnicia, on the south by Samaria, and on the east by the Jordan and the sea of Galilee. In Galilee, Christ and most of his disciples were educated; and here he chiefly preached and wrought his miracles. Here he was transfigured; and afterwards seen of five hundred followers after he had arisen from the dead.



GALILEE, SEA OF. This inland sea or lake has the names also of Tiberias and Gennesaret, from the territory bordering upon it. It was from eleven to twelve geographical miles in length, and from five to six in breadth. "The situation of the lake," says Mr. Buckingham, "lying as it were in a deep basin between the hills which enclose it on all sides, excepting only the narrow inlets and outlets of the Jordan at either end, protects its waters from long-continued tempests; its surface is in general as smooth as that of the Dead Sea. But the same local features render it occasionally subject to whirlwinds, squalls, and sudden gusts from the mountains, of short duration; especially when the strong current formed by the Jordan is opposed by a wind of this description from the south-east,

sweeping from the mountains with the force of a hurricane, it may easily be conceived that a boisterous sea must be instantly raised, which the small vessels of the country would be unable to resist." Such a storm is described, Luke viii. 23, 24.

GALL, an exceedingly bitter herb, or root, supposed to be poisonous. Mingled with vinegar it was given to Christ to drink while on the cross, Psa. lxix. 21, Mark xv. 23: the vinegar or wine is said to have been mingled with myrrh, also a very bitter herb, so that the word rendered gall may intend any bitter herb or plant. See Deut. xxix. 18; xxxii. 32; Jer. viii. 14; Lam. iii. 19; Hos. x. 4; Amos vi. 12; Acts viii. 23.

GALLIO, brother of Seneca the philosopher, and proconsul of Achaia. His original name was Marcus Annæus Novatus, but being adopted by Lucius Junius Gallio, he assumed his name. Paul was dragged by the Jews before Gallio's tribunal, who as proconsul resided at Corinth. They accused him of teaching men to worship God contrary to the law, Acts xviii. 12, 13, but Gallio told them, as the dispute was only concerning their law, *he would be no judge in such matters*. This conduct was right enough; it was a noble refusal to abet a religious persecution; though strangely his name has passed into a reproachful epithet denoting an utter carelessness on religious matters. In suffering Sosthenes, ver. 17, to be beaten by the Jews, he neglected his duty as a magistrate.

GAMALIEL, an eminent doctor of the law, of the sect of Pharisees, at whose feet Paul was brought up, Acts xxii. 3. After Christ's ascension the Jewish councils sought to take away the lives of the apostles, but Gamaliel advised them against this intention, Acts v. 34—40. Would that magistrates calling themselves Christians, had all been as enlightened, sound, and upright, as this Jewish counsellor!

GAMES, the contests and sports instituted in honour of the heathen deities; the most renowned heroes, legislators, and statesmen, readily engaged in them. To carry away the prize was deemed one of the highest attainable honours. That prize, however, was nothing more than a wreath of laurel, wild olive, pine, or parsley, with which the victor was crowned in presence of a large concourse of spectators of the country where the games were celebrated, 1 Cor. ix. 25.

One object of these games was to prepare youth for the profession of arms; to improve their strength, vigour, and activity; to inure them to fatigue, and to render them intrepid in close fight, where formerly, as in the games, muscular force decided the victory. Hence the allusions which Paul frequently makes to them. The games were regulated by the strictest laws. No one could engage in them who had committed any crime himself, or who was nearly related to a criminal. The candidates for honour frequented from their earliest years academies maintained for that purpose, at the public expense, where they were submitted to a hard and severe regimen, fed with a coarse but salubrious fare, denied the use of wine and indulgences of every kind, and inured to all sorts of fatigue. Ten months previously to the celebration of the games for which they desired to prepare, they were obliged to repair to the public

gymnasium, and enter upon a course of prescribed continual exercises. No unfairness was allowed in the contest; certain persons were appointed to take care that every thing was done according to custom, to decide controversies arising among the antagonists, and to adjudge the prize to the victor. To these circumstances the apostle refers, 2 Tim. ii. 5; 1 Cor. ix. 27. The last passage Dr. Doddridge renders, *lest after having served as a herald, I should be disapproved.* The herald proclaimed the laws of the contest, exhibited the prizes, and excited the combatants to courage and resolution. How apt a description of the business of the Christian minister; but if, after doing this, he himself does not contend lawfully, how deeply is he disgraced! *A castaway* is one of whom the judge of the games has disapproved as not having fairly deserved the prize.

The principal of the games was the foot race, and to this accordingly the apostle chiefly makes his allusions. The athletæ, or combatants, disencumbered themselves of every article of clothing likely to incommode them, Heb. xii. 1. The course was of a defined length; its most remarkable parts were the entrance, the middle, and the extremity. Through its whole length, on either side, innumerable spectators were seated on benches raised for that purpose. The Christian course is *compassed about with a great cloud of witnesses*, Heb. xii. 1. The prizes were placed in a conspicuous situation, some say in the middle, others at the end of the course, so that the competitors might have them in sight. Those who held the prizes up to view called the racers by their names, and encouraged them to hold on and exert themselves to the utmost. The effect of this Paul beautifully alludes to, Phil. iii. 12—14. To deviate ever so little from the prescribed course was to lose the prize irrecoverably, 1 Tim. vi. 11—16.

GARDEN, an enclosed highly cultivated place, for the nourishing of herbs, flowers, and fruitful trees; used also for purposes of worship, John i. 48; xviii. 1, 2, which worship, in degenerate times, gave place to idolatrous practices, Isa. lxv. 3; Jer. iii. 6; Ezek. xx. 28. Many gardens are mentioned in Scripture. Gardens were often fenced with the wild pomegranate and other thorny shrubs and bushes, of which they had many in Palestine, Prov. xv. 19; Hos. ii. 6; Micah vii. 4. To have to do with the princes and magistrates of whom the prophet speaks, is to involve one's-self in painful perplexities, just as a man who tries to get through such a fence, 2 Sam. xxiii. 6, 7. Sometimes the gardens were fenced with walls of mud or loose stones, forming a retreat for venomous reptiles, Eccles. x. 8; Prov. xxiv. 30. These fences were insufficient as a protection of the gardens from predatory incursion; hence they were watched by a person stationed on a mount in the centre, with a small hut on the top, than which few situations can be more unpleasant, exposed as the watcher was, for three or four months, to all sorts of weather, Isa. i. 8

GARLICK, a plant mentioned Numb. xi. 5, where it is coupled with leeks and onions, so that we may be tolerably certain what plant is intended. Garlicks were plen-

teous in Egypt, where they were both eaten and worshipped. They grew them in great abundance, as some natural historians assert. Others, however, and Hasselquist among them, say, that garlicks used in Egypt were brought thither from the Archipelago.

GARMENT, see DRESS.

When the church began to be superstitious, persons baptized were clothed immediately afterwards with new white robes. Hence they were called 'candidates,' from the Latin word signifying *white*, 'candidus.'—This arose probably from a stretching of such passages as Gal. iii. 27; Eph. iv. 22—24. Garments of sackcloth were skins of animals not dressed, sacks being made of such materials. Hair garments, 2 Kings i. 8; Heb. xi. 37. Clean garments indicated honour and prosperity, filthy garments the opposite, Rev. xix. 8, 14; Zech. iii. 3. *To bestow garments*, a great honour and mark of favour. The highest mark of favour is to bestow garments from one's own body, 1 Sam. xviii. 4.

GATE, the entrance into a house, court, or city, Judg. xvi. 3. Formerly the courts of justice were held at the gates of cities, because they were the places of most concourse and resort, Gen. xxiii. 10—18; Ruth iv. 1; Deut. xvii. 8. In this manner David sat between the two gates, 2 Sam. xviii. 24, and Absalom, 2 Sam. xv. 2. The Arabians still call the court of justice the gate of judgment. *Gates mourn*, when people do not frequent them, and when judges are destroyed, Isa. xiv. 31; Jer. xiv. 2. The gates of God's house are called *gates of righteousness*, Psa. cxviii. 19. *The gates of hell*, that cannot prevail against Christ's church, are the power and policy of wicked men, Matt. xvi. 18. The *gates of death* are sore troubles, Psa. ix. 13; Isa. xxxviii. 10. The *everlasting doors*, mentioned Psa. xxiv. 7, 9, are the gates of heaven, which angels were invited to open for the reception of our Lord at his return to heaven. This agrees admirably with the ascension of Jesus Christ. *A lofty gate* is the indication of power and royalty. For a private person to *exalt his gate*, was to tempt the lawless cupidity of the wandering robbers, Prov. xvii. 19.

GATH, a city of the Philistines, and one of their five principalities, 1 Sam. vi. 17. Goliath was born in this city. It seems to have stood at one of the extremities of the Philistine territory, as Ekron did at the other, 1 Sam. vii. 14. Several places of this name are mentioned as in different parts of Palestine, as *Gath-hepher*, *Gath-rimmon*.

GAULAN, GAULON, or GOLAN, a city beyond the Jordan, whence the small province Gaulonitis had its name. This place was given to the trans-Jordan Manasseh, Deut. iv. 43. It was a city of refuge, Josh. xxi. 27.

GAZA, a city of the Philistines, made part of the tribe of Judah by Joshua, Jos. xv. 47. It was one of the five principalities to the south-west of Canaan. Samson carried away the gates of this city. Being very advantageously situated, it was frequently contended for and gained by different parties. The Philistines possessed it, then the Hebrews. In the three reigns of Jotham, Ahaz, and Hezekiah, it changed hands. It was a place of great strength, withstanding for two

months the efforts of Alexander the Great to possess himself of it. In this city it was that Samson died, Judg. xvi. 21—30. The house or temple which Samson pulled down was probably a vast quadrangular building round a court within. In this court Samson probably had been made to exhibit for the amusement of the Philistine lords and people, crowding on the flat roof and galleries of the building. Having been thus degraded for a considerable time, he laid hold of two of the principal pillars by which the whole pile was supported, pulling them down as the text relates. Sir Christopher Wren says, on the kind of building thus pulled down, "One pillar would not be sufficient to unite the ends of at least one hundred beams that tended to the centre; therefore there must have been a short architrave resting upon two pillars, upon which all the beams tending to the entire centre might be supported. Now if Samson by his miraculous strength, pressing on one or both of these pillars, moved it from its basis, the whole roof must of necessity fall."

GEHAZI, *vision, valley*, servant of Elisha, who almost continually attended his master, 2 Kings iv. 14, 31, till being overcome by avarice, he went in the prophet's name, and obtained money and raiment of Naaman, which Elisha had refused. This crime he aggravated by another, that of falsehood. He was punished by the infliction of Naaman's leprosy upon himself and his seed for ever, 2 Kings v. 20—27; from that time he quitted Elisha's service. His history teaches among other lessons, these three: 1. One sin leads on to another. 2. No iniquity can be concealed from God. 3. Dishonesty and falsehood efface at once the remembrance of the most diligent and trustworthy services.

GEHINNOM, or GEHENNA, the valley of Hinnom, or of the son of Hinnom, a valley on the north side of Jerusalem, below Mount Zion, through which the southern limits of the tribe of Benjamin passed, Josh. xviii. 16. It is used to represent hell, the region of punishment for the wicked. In the valley of Hinnom a fire was constantly kept burning in honour of Moloch, 'the fierce king,' to whom the Jews often paid divine worship. They sacrificed their children to Moloch by burning them, or making them pass through the fire. To drown the shrieks of these unhappy victims, an instrument called in the Hebrew *tuph*, was constantly played upon, so that from this instrument the place acquired the name of *Tophet*, 2 Kings xxiii. 10; Jer. vii. 32.

GENEALOGY, a list of ancestors. No people were more careful than the Hebrews to preserve their genealogies, because of succession to inheritance and to offices, especially ecclesiastical, Ezra ii. 62. They were the more particular because of the promises of God concerning some future deliverer to arise in the tribe of Judah, and of the family of David. In their sacred writings, genealogies are carried on for above 3500 years, 1 Chron. i., iii., vi. Matthew gives one of 2000 years, from Abraham to Christ; and Luke one of 4004 years, from Adam to Christ. These genealogies somewhat differ from each other; it is, however, a re-

markable fact that neither Jew nor Gentile objected to these genealogies, or their supposed discrepancy with each other, during the first century. Jews were the parties most likely to object, if any just ground of objection could have been taken. Paul's appeal to the genealogy of Jesus, 2 Tim. ii. 8; Heb. vii. 14, was conclusive. It may, however, be remarked, to lessen the difficulty that has been felt, that Matthew, who wrote chiefly for Jews, did not propose to give a full pedigree of our Lord, but to notice only the most remarkable among his ancestors, as appears from his three series of fourteen generations, each of which is deficient. Luke's genealogy was intended for Gentiles as well as for Jews, and was therefore the more particular and full. The genealogies set down by Ezra and Nehemiah vary in some particulars, which Dr. Prideaux thus accounts for: "For the true settling of these genealogies, search was made by Nehemiah for the old registers; and having among them found a register of the genealogies of those who came up at first from Babylon with Zerubbabel and Joshua, he settled this matter according to it, adding such as afterwards came up, and expunging others, whose families were extinguished: and this hath caused the difference that is between the accounts which we have of these genealogies in Ezra and Nehemiah; for, in the second chapter of Ezra, we have the old register made by Zerubbabel; and in the seventh of Nehemiah, from the sixth verse to the end of the chapter, a copy of it, as settled by Nehemiah, with the alterations I have mentioned." Connect. part i. book vi. The genealogies condemned by Paul, Tit. iii. 9, are supposed to be the Sephiroth of the rabbins, or the Æons of the Gnostics. He condemns the affectation of knowing old genealogies when used only for ostentation.

GENERATION, besides its common meaning, is taken in the same sense as genealogy, Gen. v. 1; Matt. i. 1, or for a history of anything, Gen. ii. 4. The Scripture frequently computes by generations, Gen. xv. 16. See in comparison with this passage ver. 13, a little higher, and Exod. xii. 40; Deut. xxiii. 2. Some of the ancients fixed a generation at one hundred years, some at one hundred and ten, and others at thirty-three, thirty, twenty-five, and even at twenty-years; so that there was nothing fixed and determinate in this way of computation, only the farther back we go, the generations are so much the longer. *This generation shall not pass away till all this is fulfilled*, Matt. xxiv. 34, i.e., all those who are at present living would not be dead before the evils foretold by the evangelist should be accomplished. *The men of this generation*, Luke xi. 31, means, the men who are now alive. *O faithless and perverse generation!* Luke ix. 41; and, *Save yourselves from this untoward generation*, Acts ii. 40, from these perverse men. To *generation and generation*, or *to all generations*, denotes future ages, Psa. xxxiii. 11. In Isa. liii. 8, *generation* is used in the sense of *manner of life;* the allusion in the passage is to the practice in judicial courts of a herald's proclaiming in the court before a criminal, ere he is sentenced, the crime alleged, the punishment to be inflicted, with its

place and time, that if any would come forward and vindicate his character, they might then do so. Christ had none when he was condemned to plead for him.

GENESIS, a canonical book of the Old Testament, and the first of the Pentateuch, or five books of Moses; called *Genesis* by the Greeks, because containing the genealogy of mankind, and their history from Adam down to Jacob's grandsons, including the space of 2369 years, or thereabouts. Besides the history of the creation of the world, the book contains an account of the original innocence and fall of man, the propagation of mankind, the rise of religion, the invention of many of the arts, the general defection and corruption of the world, the deluge, the restoration of the world, the division and peopling of the earth, the origin of nations, the history of the first patriarchs down to Joseph, at whose death it ends. The sacred character of this book is established by the internal proofs of its inspiration, by the predictions which it contains which were afterwards accomplished, and by the evidence of the New Testament, where no less than sixty-five passages from it are cited either verbally or according to the sense. Besides which, it was easy for Moses to be satisfied of the truth of what he delivers in this book, because it came down to his time through a very few hands: for from Adam to Noah there was one intervening man, Methuselah, who lived to see them both; in like manner, from Noah to Abraham, Shem conversed with them both; as Isaac also did with Abraham and Joseph, from whom these things might easily be conveyed to Moses by Amram, who was cotemporary with Joseph. Historical writers commonly go back as far as possible. Moses goes to the origin of all things. Without this history the world would not know from whence it came, nor whither it goes. With it a child may learn more in an hour, than philosophy could ever have learned without it.

GENNESARET, see GALILEE, SEA OF.

GENTILES, all who were out of covenant, or unacquainted with the true God; the whole world, excepting only the jewish people, were so called. The apostle Paul generally comprises the Gentiles under the appellation Greeks; and the whole of mankind under the expression, Jews and Greeks, Rom. i. 14, 16; ii. 9, 10; x. 12; 1 Cor. i. 22—24; Gal. iii. 28. Luke also, Acts vi. 1; xi. 20; xviii. 4. Paul is called the apostle of the Gentiles because his mission was chiefly to them. The Jews evidently did not understand those predictions and promises which declared that the Messiah should be a *blessing to all nations, a light to lighten the Gentiles.* Hence their bitterness against such of the apostles especially as ministered to them. Paul was persecuted chiefly on this account, Acts xxii. 22; Eph. iii., and hence also the reluctance of the apostles themselves to go and preach to the Gentiles. A special revelation had to be given to send them forth, Acts x. That Christ was preached unto the Gentiles is said to be a part of the great mystery of godliness, 1 Tim. iii. 16. It was wonderful, whether we consider the former dispensations of divine mercy, the prejudices of the jewish people, or the very deplorable state

to which the Gentiles had been brought, Eph. iv. 17—19. The effects of the gospel among them in particular, illustrate the divine power of the word of truth, and the amazing depths of the mercy of God, Rom. i. 16; Eph. ii.

GEOGRAPHY, the science of the earth and its several parts or divisions. Scripture geography must be studied by all who are anxious to understand and usefully explain many passages of holy writ. The events recorded in scripture invest the places where they occurred with the deepest interest. A knowledge of it will confirm and establish our faith in the divine authority of revelation; and in not a few cases such knowledge is absolutely essential to a clear understanding of what we read. Christ's discourses and parables, for instance, many of them cannot be thoroughly understood without some knowledge of the places where they were delivered; and who can tell anything about Paul's labours without some acquaintance with the countries through which he travelled, preaching the gospel? It may be permitted perhaps in this place, specially to commend, as a compendious and instructive view of scripture geography, a work published a few years ago by Knight, Fleet-street, entitled "Geography of the Holy Land," a thin small folio. Its maps are excellent.

GERIZIM, a mountain near Shechem, in Samaria, whereon the Samaritans, in the time of Sanballat, built a temple, which remained in our Saviour's time. The Samaritans maintained that this was the place where God desired chiefly to be adored, corrupting the original text, which reads Ebal instead of Gerizim, John iv. 20. See Deut. xi. 29; xxvii. 12. They said that Abraham and Jacob erected altars on Gerizim, and that there Abraham prepared to sacrifice his son Isaac, Gen. xii. 6, 7; xiii. 4; xxxiii. 20. For the connexion of this mountain with Ebal, see EBAL.

GETHSEMANE, a garden in the mount of Olives, whither Jesus Christ sometimes retired in the night time, Matt. xxvi. 36. And here his agony was endured, Luke xxii. 44.

GIANTS, persons of an enormous size of body; called in Hebrew, *nephelim*, *invaders*, *freebooters*, Gen. vi. 4. They misapplied their strength to acts of violence and oppression. They are also called *Rephaim*, Gen. xiv. 5, from their striking beholders with terror, and *Emim*, Deut. ii. 10, 11, from some of the ancient inhabitants of Canaan, who were of gigantic stature. The antediluvian Rephaim are said, Job xxvi. 5, *to groan under the waters*, to denote their being swept away by the flood. That there really have been giants cannot well be denied without contradicting history, both sacred and profane; and we have sometimes modern instances of men of an extraordinary size and strength of body. Calmet conjectures that the first men were all of a strength and stature superior to those of mankind at present, since they lived a much longer time. The text, however, does not say this. Several of the ancient christian writers, guided by the apocryphal book of Enoch, have asserted, that giants were the production of a marriage between angels and the daughters

of men. This opinion they founded likewise upon the text of the Septuagint, which in some copies stands thus: *The angels of God saw that the daughters of men were beautiful and fair, and they took them wives of all which they chose*, Gen. vi. 2. But the passage means no more than that the men of Seth's family, which was the family of the righteous, and the sons of God, were corrupted by their affection to the women of Cain's race, who are here described under the name of the daughters of men. The common notion that men have gradually degenerated in size from early times is without foundation. The catacombs of ancient Egypt and Palestine, the supposed cenotaph in the great pyramid, the tomb of Alexander the Great, and what is still more decisive, the mummies brought from Egypt, are all of the ordinary size. Implements and ornaments obtained from the most ancient tombs, from bogs, mosses, and cities overwhelmed by volcanic eruption, sustain a similar remark. And further evidence is furnished by the pieces of ancient armour which have been preserved; many of them being actually too small instead of being too large for men of the present time.

GIBEON, a city on an eminence about five miles north of Jerusalem; it was the capital of the Gibeonites. who deceived Joshua into an alliance with them, Josh. xi. 17. Saul, through a mistaken zeal, destroyed a great number of this people, 2 Sam. xxi. 1—3, but God as a punishment for the cruelties inflicted upon them, sent a famine upon the land of Israel, which continued till the Gibeonites obtained satisfaction by putting to death seven of Saul's sons. From this time, the Gibeonites are not mentioned separately in the sacred history, but they are thought to be the slaves in the temple service mentioned in Ezra ii. 58; viii. 20; Neh. iii. 26; x. 28; xi. 21, and given to the Levites for that purpose by David and Solomon.

GIDEON, son of Joash, of Ophrah in the tribe of Manasseh. After the Hebrews had been oppressed by the Midianites for seven years, they prayed earnestly to the Lord, that he would assist them, and deliver them from the hands of their cruel persecutors. Gideon was accordingly commissioned by God, and miraculously enabled to overthrow the Midianites, Judg. vi., vii., viii. His history is related very circumstantially in the sacred narrative; its latter part furnishing one of the many evidences of the imperfection and weakness of even a good man's character, Judg. viii. 24—27.

GIER EAGLE, the white carrion vulture of Egypt, Lev. xi 13; Deut. xiv 12. It is a bird somewhat larger than a raven, standing much higher than that bird on its legs. From the nature of its food it was especially unclean, 'offensive to the eye and nose. In Egypt it was protected by law, on account of the services it rendered in clearing away putrefying and noxious substances. It extended to Palestine only in the summer season, and then but rarely to the northern part of the land.

GIFT OF TONGUES, an ability miraculously conferred on the apostles and others, to speak fluently in a variety of languages which they had never learned. It was intended: 1. To prepare them

for readiy preaching the gospel wherever they might come; and, 2. As a decisive evidence that they were commissioned by God to declare his will, Acts ii. Some were endowed with this gift to a greater extent than others, 1 Cor. xiv. 18. The gift of tongues, with other gifts, and especially with those of interpretation, was largely conferred on the Corinthian church, 1 Cor. xii. The apostle considers it greatly inferior in value to christian graces, ch. xiii., and even to such gifts as enabled the possessor to speak to the understanding and heart of the assemblies

GIFTS. The practice of making presents is very common in eastern countries. Kings and rulers, perhaps from the weakness and insecurity of their situation, received gifts rather than attempted to levy taxes, 1 Sam. x. 27. Kings and other persons of influence were commonly approached with presents, Prov. xix. 6. They sometimes conferred gifts upon their equals, or their inferiors whom they wished to honour, 1 Kings xv. 19; 2 Kings xvi. 8; xviii. 14; Isa. xxxvi. 16. Prophets anciently received gifts, except from persons against whom they wished to express disapprobation, 2 Kings v. 15; viii. 9; but when false prophets yielded to bribery, the true never received a gift or reward, 1 Sam. ix. 7, 8; Dan. ii. 48; v. 17. Gifts were considered rather an honour to the giver than to the receiver; hence if they were not received, great disrespect was shown, but when kings gave, the recipient was honoured. Garments were often given, Gen. xiv. 22, 23; Esther viii. 15. One of the choicest gifts [illegible]uld bestow, was a robe he had himself worn, 1 Sam. xviii. 4; but the receiver must promptly pay his homage, clothed in this garment, or he ran the hazard of displeasing the monarch, Matt. xxii. 11, 12. Presents were formerly and indeed still are, commonly borne with great pomp on some beast of burden, or by a man supporting it, no matter how small and light they might be, with both his hands, Judg. iii. 18; 2 Kings viii. 9. Such gifts must be distinguished from bribes, always justly reprobated, Exod. xxiii. 8; Psa. xv. 5; Isa. v. 23. Sacrifices, when spontaneous, are sometimes called gifts, Matt. v. 24.

GIHON, the name of one of the four rivers, the head whereof was in Paradise, Gen. ii. 13. Some think this river was the Araxes, which rises in the mountains of Armenia, and falls, after a rapid course, into the Caspian Sea. 2. Gihon was also the name of a fountain to the west of Jerusalem, where Solomon was anointed king, 1 Kings i. 38, 39; 2 Chron. xxxii. 30. It gave its name to a valley, 2 Chron. xxxiii. 14. The waters from this fountain were conveyed into Jerusalem by subterraneous channels, and could be distributed among the reservoirs and artificial fountains of the city, which was thus enabled to hold out for a long time against a siege.

GILEAD, part of that ridge of mountains which runs from Mount Lebanon southwards, on the east of Canaan, giving its name to the whole country lying on the east of the sea of Galilee, and including the mountainous region called Trachonitis in the New Testament. It took its name from the heap of stones raised as a memo-

rial of the covenant entered into by Jacob and Laban, Gen. xxxi. 21, &c. These mountains were covered with a sort of trees abounding with gum, highly commended as the balm of Gilead, Jer. viii. 22; xlvi. 11; li. 8. What this balm was commentators are not agreed, probably it was a very fine sort of turpentine, much used in the cure of wounds and other diseases. The Ishmaelites traded in it, when Joseph was sold to them by his brethren.

The name GILEAD is thought in Hosea vi. 8, to be applied to a city, though the text may describe the whole district so called as like a city polluted as the prophet mentions.

GILGAL, *rolling*, a place lying to the west of Jordan, where the Israelites first encamped and remained some time after their passage over that river, Josh. v., under Joshua, who, by circumcising the people, and *rolling* away their reproach, gave the name to the spot, where a city was afterwards built. Idolatrous worship was probably instituted at this place by Jeroboam and others of the rulers of Israel, Hos. iv. 15; Amos iv. 4; Judg. iii. 19. Instead of *the quarries*, our marginal reading is *the graven images*, the sight of which, it is thought, stirred up Ehud to maintain the cause of the God of Israel. At Gilgal, the kingdom of Israel was confirmed to Saul, and there also he received the sentence of rejection for his disobedience, 1 Sam. xi. 14, 15; xv. 12. There was another GILGAL, Josh. xii. 23.

GIRDLE, a kind of zone or belt, an indispensable part of oriental attire, used for the purpose of tucking or fastening up the long flowing robes that were worn. The Jews wore two, one inner, the other the outer or upper girdle. This last was sometimes made of leather, but usually of worsted, curiously wrought; one end of it was doubled back, and sewn at the edges, so as to serve for a purse, Matt. x. 9; Mark vi. 8. The Turkish secretaries carry their inkhorns suspended to their girdles, Ezek. ix. 2.

To loose the girdle and give it to another was a token of great confidence and affection; sometimes girdles were given as honourable rewards, 1 Sam. xviii. 4; 2 Sam. xviii. 11. To *gird up the loins* is to prepare for a journey, or for vigorous exercise, Luke xii. 35; Eph. vi. 14; 1 Kings xviii. 46; 2 Kings iv. 29; Acts xii. 8; 1 Pet. i. 13.

GLASS. In the Old Testament there are references to glass, though in early ages the art of making it was but little known. Exod. xxxviii. 8; Job xxxvii. 18, refer to the mirrors which, however, some say were not then made of glass, but of polished metal. In the New Testament glass is mentioned, Rev. iv. 6; xv. 2; xxi. 18, 21; as also 1 Cor. xiii. 12; James i. 23. In the last of these passages the apostle undoubtedly refers to the mirrors then in use. In 1 Cor. xiii. 12, the reference is probably to the dull cloudy substance known among the Romans as glass; specimens have been dug up at Pompeii, which forcibly illustrate the apostle's words, *Now we see through a glass darkly*. It has been thought that the *glass* of Scripture was in fact the substance which we now know as talc, and of which an-

cently windows were sometimes made.

GLORIFY, to make glorious or honourable, or to cause to appear so. God glorifies his house, Isa. lx. 7; his people, Jer. xxx. 19; and Jesus Christ, John xvii. 5, in his resurrection and ascension, John vii. 39; xii. 16. He will glorify his saints at their resurrection and ascension to heaven. Saints glorify God in praising him, Psa. l. 15; Rom. xv. 6; in their subjection to his authority, 1 Cor. vi. 20; in their submission, &c.

GLORY OF GOD, denotes the manifestation of the divine perfections, which is God's supreme end in all his works, either of nature or grace, Psa. xix. 1; 2 Cor. i. 20. The Shechinah or bright cloud, which was the symbol of his presence on the tabernacle and temple, is often called the *glory of the Lord*, Exod. xxiv. 9, 10, 16, 17; xvi. 7—10. The ark is called the *glory of Israel*, and the *glory of God*, 1 Sam. iv. 21, 22; Psa. xxvi. 8. Upon it the Shechinah rested. GLORY is often used for lustre, Exod. xxviii. 2, 40; Matt. vi. 29. The *glory of the Lord* is sometimes the knowledge of God which shall fill the earth. The Hebrews, when they required an oath, said, *Give glory to God.* Acknowledge that he is intimately acquainted with everything in your heart, Josh. vii. 19; John ix. 24.

GNOSTICS. Though this name is not to be met with in scripture, yet the characters of those who were afterwards known by the appellation of Gnostics are given, 1 Tim. i. 3, 4, and vi. 20, 21; 2 Tim. iii. 2, 3, &c.; 2 Pet. ii. 10, &c.; 2 John 7; Jude 10, &c. They derived their name from the Greek word *gnōsis*, knowledge, mixing as they did with the simple truths of the gospel, the ancient doctrine of the orientals concerning man, the world, and the origin of evil, both that in the world in general, and in man in particular, and the genealogy of the Creator, who, according to them, was not the supreme God. Matter they regarded as intrinsically evil. God therefore could not have produced it. According to them he dwelt alone from all eternity in a *pleroma*, or fulness of inaccessible light, till by an operation purely mental, or upon himself, he produced two other beings of different sexes, from whom several pairs proceeded, called *æons* or *emanations*. These are said to have dwelt for countless ages with their first father in his *pleroma*, beyond which existed matter inert and powerless, though co-eternal with God. At length one of the *æons* passed the limits of the *pleroma*, and meeting with matter created the world according to a form and model existing in the mind of the Supreme Deity. The names of several of these *æons* were said to be found in the gospel, as *Logos*, the word; *Monogenes*, the only begotten; *Zoë*, life; *Ecclesia*, the church. Christ and the Holy Ghost are considered as two of the last *æons* that were put forth. Christ, they say, was sent into the world to remedy the evil produced by the creating *æon* or *Demiurgus*, by emancipating men from the tyranny of matter, and by revealing to them the true God, hitherto unknown; to him therefore they contended a material body did not belong; or granting that there was a man called Jesus, the son of human parents, they say that the *æon*

Christ quitted the *pleroma*, and descended upon him at his baptism.

The God of the jewish economy, the Gnostics maintained, was not the Supreme God, but a being of vengeance and cruelty. The prophets were inspired by the creative *æon*; and the apostles, since they teach the doctrine of a final resurrection and judgment, were worthy of but little credit. They could not conceive how matter in any form could enter into heaven. The morals of the Gnostics were such as the doctrines they taught might be expected to produce. Profligacy was not unlawful, it was the necessary result of the incarceration of mind in matter, yet it were best to keep the body in subjection by self-denial and virtue. Knowledge, or *science falsely so called*, was with them everything; the moral law, given not by the Supreme God, but by an inferior *æon*, or a principle of evil who had allied himself to matter, was nothing. If they were depraved, it was on principle; if virtuous, it was for interest.

This monstrous, contradictory, and absurd system, seems to have taken something from every form of error, jewish and heathen, that preceded it. Its disciples were not so much a sect, as the *illuminati* of all sects. Forsaking the simplicity of divine truth, they sought to be wise above what was written, explained the sacred volume by the dogmas of philosophers, and derived from it mysteries which it never contained. The best and fullest account of Gnosticism is to be found in Professor Burton's Bampton lectures.

GOAT, a well-known quadruped about the size of a sheep, having a long beard. Under the ceremonial law, goats were esteemed clean, and were often sacrificed instead of lambs, Numb. vii. 29. The goat is mentioned also, Job xxxix. 1; 1 Sam. xxiv. 2; Psa. civ. 18; and Bochart thinks the *ibex* or *rock goat* is intended, the word signifying to ascend. The rock goat is remarkable for climbing and leaping on craggy places. The horns of this animal, which were valuable articles of traffic, are said to be referred to, Ezek. xxvii. 15. There were several kinds of goats known in Palestine, such as the domestic Syrian goat, with long pendulous ears, with horns small and variously bent, with long hair often black; the Angora or Annadoli breed of Asia Minor, with long hair more or less fine; the Egyptian goat with small spiral horns, long brown hair, and very long ears; and another Egyptian breed, without horns, with elevated and almost sharp nose, with lower jaw protruding the incisors or front teeth.



There were probably others, since the species are very numerous.

SCAPE-GOAT, the goat which was set at liberty upon the day of solemn expiation, bearing the sins of the people, Lev. xvi. 8. This text speaks of one of the two goats as for Jehovah, the other for Azazel. Qu.? Was the latter name intended for a personal being, as the former was? So many have

thought, understanding by Azazel the evil spirit, who was supposed to reside in the desert. Both goats were first offered to Jehovah, to indicate their both belonging to him, and being in fact a sacrifice to him. Ver. 21 mentions the sins of the people as laid upon the head of this goat, ere he was sent away into the wilderness. The whole proceeding was a beautiful type of the remission of sins, after the sacrifice has been made, even that of Christ, who *takes away the sin of the world.*

GOD, the Creator of all things. The name is Saxon, signifying good, and is very properly appropriated to him who is the only perfect Being, holy, and just, and good. The word has however by some, Mr. Hallenberg for instance, been thought to flow from the Hebrew word for unity.

In Gen. i., and the Old Testament Scripture generally, the name of God is written in the plural number, and, says Bishop Horsley, "Whoever will suppose that this plural appellation of God thus constantly used in the language of the law, which of all languages should be the most precise and accurate, used too in laws asserting and upholding the single deity of the God of the Israelites, [as in Exod. xx. 2, 5, 7; Deut. vi. 4; v. 6,] has no reference to the plurality of persons in the Godhead, should be able to demonstrate some other plurality in the Godhead to which the expression may refer." Ancient and modern heathenism, both retaining fragments of traditional divine revelation, recognize a trinity in unity in the chief God of every nation.

The principal names of the Supreme Being used in scripture, are *Elohim*, translated God, and *Jehovah*, translated Lord. The former name is the abstract expression for absolute Deity. It is a philosophical rather than a devotional name; the latter name indicates the perfections of the Deity, and points him out as the object of trust, affection, worship, &c. *Elohim* is sometimes applied to angels, magistrates, and even idols. It marks the relation of God to man as Sovereign, Lord, and Judge. Jehovah is expressive of the eternity and the independence of God. It is his name considered as he is in himself, and without respect to creatures. It is formed from a Hebrew verb signifying to be, and partakes, in its formation, of the present tense, the past, and the future. Other names of God are employed in the divine word, indicative of the perfections of his nature, by which he describes himself when he would reveal his name, Exod. xxxiv. 6, 7.

In the Bible, no attempt is made to prove the existence of God, perhaps chiefly on two accounts: 1. That proof was written so abundantly and so legibly on all the works of his hands, that further evidence was unnecessary; and, 2. Men erred, not in denying the being of a God, but in admitting too many gods. One great object of the scriptures is to demonstrate that there is but one God. They do this, however, not by metaphysical arguments, but by the facts recorded in the history of the Jews, and by the principles involved in prophetic remonstrance and exhortation. The names, actions, and attributes of God are described; and probably this is all that is to

be expected from teachers sent from God, and enabled by undeniable facts to substantiate and enforce their instructions.

God is a Spirit, John iv. 24; from everlasting to everlasting, Psa. xc. 2; cii. 12; incomprehensible, Job xxxvii. 23; xi. 7; Isa. xl. 28; unchanging, omnipresent, and omniscient, James i. 17; Psalm cxxxix. 7—12; Heb. iv. 13. To him all things belong, and by him they are governed. He is of infinite purity and holiness; he is perfectly just, of unsearchable wisdom, and of boundless goodness and mercy, Isa. lxvi. 1; Psa. lxxxix. 11; cxv. 16; xxiv. 1; l. 12; Dan. iv. 34, 35; 2 Chron. xix. 7; Psa. xcvii. 2; cxlv. 9; Rom. xi. 33; Eph. ii. 4, 5; 2 Cor. v. 19; 1 John v. 11.

The names, the perfections, and the works of God are without hesitancy or explanation given to Jesus Christ throughout the New Testament, so that there ought to be no question as to his true and proper deity, especially when it is remembered, that this volume was written for the instruction of common people, and in an age when the tendency to idolatry was strong. Christ is called God, 1 John v. 20; John i. 1—14; Rom. ix. 5; Heb. i. 8; 2 Pet. i. 1; Titus ii. 13. He is called by the name that is equivalent to Jehovah, Luke i. 16, 17; Heb. i. 10; Matt. xxii. 41—46. He is described as eternal, the I AM, of Moses, John viii. 24, 28, 58. As almighty, Rev. i. 8. See also Isa. ix. 6. As omnipresent, Matt. xviii. 20; xxviii. 20; John iii. 13. As omniscient, Rev. ii. 23, especially as compared with 1 Kings viii. 39; Jer. xvii. 10; John ii. 24, 25; xxi. 17. Christ is the Creator of all things, John i. 1—3; Col. i. 16, 17 Heb. i. 10, 11. He governs the universe, Matt. xxviii. 18; Acts x. 36; Rom. xiv. 9; Eph. i. 20—22; and he will judge the world, Rom. xiv. 10; 2 Cor. v. 10; Acts xvii. 31; John v. 22, 23, 27; Acts x. 42; 2 Tim. iv. 1; Matt. xxv. 31—46. We cannot wonder therefore that worship should be addressed to Christ, Rom. x. 11—13; 1 Thes. iii. 11—13; 2 Thes. ii. 16, 17; 2 Cor. xii. 8, 9; Eph. vi. 23; 2 Cor. xiii. 14; 2 John 3; Acts vii. 59, 60; Rev. vii. 9—14.

A similar observation might be made and sustained by abundant proof, as to the Holy Ghost. He is God, in evidence of which see Acts v. 3, 4; 1 Cor. iii. 16; 2 Cor. vi. 16; 1 Cor. ii. 9—11; xii. 11; Heb. ix. 14; Rom. xv. 18, 19; Acts i. 8; Matt. xii. 28; 1 Pet. iii. 18—20; Rom. viii. 11; Rev. i. 4, 5; Matt. xxviii. 19.

Still we do not plead for three Gods; but one, who has been pleased to reveal himself under the characters of Father, Son, and Holy Spirit. These divine Persons are distinguished from one another; by their names, by their order of subsistence, by their different order of operation; the Father acts from himself, through the Son and by the Spirit; the Son acts from the Father and by the Spirit; and the Spirit acts from both Father and Son. They are further distinguished by the stations which they have voluntarily assumed, in the work of our redemption, the Father as devising the plan of that redemption, the Son as achieving it, and the Holy Ghost as applying and rendering effectual in each particular instance the redemption thus effected: and by their per-

sonal properties; the Father, first in order, begets the Son, and hath the Holy Ghost proceeding from him; the Son is begotten by the Father, and hath the Holy Ghost proceeding from him, so that the Holy Ghost proceeds from the Father and the Son, John xv. 26. These distinctions are not exclusively connected with the scheme of redemption, as some contend; they belong essentially to the divine Persons of whom they are affirmed; how they exist, while yet there is but one God, we may not be able to understand, but there are many other things manifestly and palpably true which also, as to their mode of being, surpass our comprehension. The Bible reveals the fact, not the manner of it; and when this book is silent, we ought to be silent too.

GODS, the heathen, were probably at first the sun, the moon, the stars—then perhaps fire as the emblem of these luminaries. In process of time, and by degrees, gods were multiplied almost to infinity, and there was scarce anything animate or inanimate which the weakness or caprice of some devotee did not elevate into the rank of deity. The elements, meteors, minerals, forest trees, and plants; four-footed beasts, fishes, birds, and insects. Whatever excited either fear or desire; devils, men, the very passions and vices, as well as the virtues, of human beings; labour, rest, sleep, youth, age, laughter, silence, death, everything, has been deified, as if in melancholy illustration of the apostle's language, *there are gods many and lords many—the world by wisdom knew not God.*

GOEL, the avenger of blood. One whose business it was to take the life of the person who had slain another. The orientals conceive it to be a solemn duty to avenge the death of a relative upon his murderer. Frequently this was done by the nearest of kin to the person slain; sometimes by a hired avenger. Moses enacted that no asylum should screen the intentional murderer from punishment, Exod. xxi. 14; but if death had been accidentally occasioned, he who had been the cause of it was directed to flee to the nearest of six cities of refuge appointed for that purpose. The roads to these cities were to be kept in a perfect state, Deut. xix. 3. In this city the homicide was to remain without molestation, till the death of the high priest; but if the avenger of blood should overtake him in his way to the city, or without its walls, he might put him to death and be guiltless, Numb. xxxv. 26, 27. When the man whose it was to avenge the blood of a slain relative, the natural avenger, so to speak, neglected to perform his office, it was undertaken by the magistrate, 1 Kings ii. 5. There is a beautiful allusion to the blood avenger in Heb. vi. 17, 18.

GOG and MAGOG, mentioned Ezek. xxxviii. and xxxix., and Rev. xx., are by most interpreters taken in an allegorical sense for such princes and people as were enemies to the church and saints. They are thought to denote the heathen nations of Asia, more particularly the Scythians, of whom, at this time, the Jews of Palestine had obtained some vague notion. Gog was prince of Magog, according to Ezekiel, and Magog the country or people; Magog is said to be second

son of Japheth, Gen. x. 2. Gog is not mentioned in the history. Rev. xvi. 14—16; xx. 7—10, revive the prophecy of Ezekiel respecting these allegorical beings; their hosts invade the beloved city, but perish with an immense slaughter at Armageddon.

GOLD, the most perfect and valuable of the metals, Gen. xxiv. 22, and many other passages in the Old Testament, Matt. xxiii. 16, 17, and several places in the New. In Job xxviii. 15—19, gold is mentioned five times under four different names, which may signify gold in the ore, standard or stamped gold, wrought or highly polished gold, and probably gold in plate or vessels. It has been remarked that the Scriptures distinguish this metal, as, 1. Gold in general; 2. Good gold, Gen. ii. 12; 3. Gold of Ophir, 1 Kings ix. 28; 4. The best gold, solid, pure, or wrought gold, 1 Kings x. 18; 5. Beaten gold, 2 Chron. ix. 15; 6. Gold shut up, or in bullion, or fine gold, 2 Chron. iv. 20, 21; 7. Gold of Pharvaim, 2 Chron. iii. 6. Arabia formerly produced gold, Psa. lxxii. 15. Sheba was the ancient name of Arabia Felix. The gold of Ophir also was procured in Arabia on the coast of the Red Sea. Job speaks of the ancient trade of the Phœnicians in this metal, xxii. 24.

GOLGOTHA, see CALVARY.

GOMER, eldest son of Japheth, Gen. x. 2, ancestor of the people of Galatia, according to Josephus; of Phrygia, according to Bochart, because the word in Greek signifies the same thing, namely, *a coal*. Calmet derives the ancient Cimbri, or Cimmerians, from Gomer, and thinks they peopled Gaul and Germany.

GOPHER WOOD, the wood of which Noah's ark was built, Gen. vi. 14. The word *gopher* has been considered however not to mark any particular kind of tree, but to describe the timber used in the construction of that vessel as squared, pitched, or planed. Some take gopher to mark the pine tree; others the cedar, and some the cypress. A tree of the pine tribe probably was used, but whether the word gopher describes it may be questioned.

GOSHEN, a canton of Egypt, which Joseph procured for his father and brethren, when they came to dwell in Egypt, Gen. xlvii. 6, and where they resided above 200 years. It was *the best of the land*, lying eastward of the most easterly branch of the Nile, between that and the gulf of Hieropolis. It is identified in Gen. xlvi. 28, by the Septuagint translators, with Rameses or the district of Pithom. It was more favourable as the settlement of a nomadic people like the descendants of Jacob than the narrow valley of the Nile would have been. A city of Judah was called Goshen, probably because standing in an exceedingly fertile part of the country, Josh. x. 41.

GOSPEL, the history of the life, actions, death, resurrection, ascension, and doctrine of Jesus Christ. The word is Saxon, and signifies a *good saying*, or *good news*, the history of our blessed Saviour being the best news ever published to mankind. This history is contained in the writings of Matthew, Mark, Luke, and John, who are thence styled the Evangelists. The christian church never acknowledged any more than these four gospels as canonical; but there were se-

ral apocryphal gospels which have been handed down to us, and others are entirely lost. It must be remembered that no one of the Evangelists has undertaken to give a perfect account of the history of Christ, containing all the miracles which he performed, or all the instructions which he delivered. Their narratives are concise, intended to prove that Jesus was the promised Messiah; dwelling therefore on the circumstances most likely to exhibit that proof to the respective parties at first addressed. An account of each gospel is given under the name of its author. It is a considerable advantage, says Michaelis, "that a history of such importance as that of Jesus Christ, has been recorded by the pens of separate and independent writers, who from the variations that are visible in their accounts, have incontestably proved that they did not write with a view of imposing a fabulous narrative on mankind." Compare Matthew and Luke generally, or on particular facts, and it will be evident that they had not read each other's gospel. Mark also had never read Luke's, and though he is thought to have done little more than abridge Matthew's, a close comparison of the two histories will overturn this idea. John writes to supply what other evangelists had omitted, pointing out those facts in the history of Christ, and giving those discussions between him and the Jews as well as those discourses which were most likely to convince the Gentiles that he was the promised Saviour. "Thus," says the author above mentioned, "we have four distinct and independent writers of and the same history; and though there are trifling variations in their narratives, yet these admit of easy solutions; and in all matters of consequence, whether doctrinal or historical, there is such a manifest agreement between them as is to be found in no other writings whatever." The gospels were not written till after christianity had made considerable impression; and let it always be borne in mind, as an argument for its truth, they were written and read in the very scene when the facts they relate would have been disproved, if they had not been true.

GOSPEL also signifies, in religious phraseology, the whole christian doctrine. To preach the gospel is to inculcate this doctrine. The gospel is called the *gospel of the grace of God*, Acts xx. 24, because it emanates from God's free love and goodness, and is accompanied by the gracious power of his Holy Spirit. It is the *gospel of the kingdom*, Matt. xxiv. 14, because it treats of the kingdom of God, in this world, and points out the way to his eternal kingdom in heaven. It is the *gospel of Christ*, Rom. i. 16, as he is its author and subject; of *peace and salvation*, as it confers peace now, and everlasting salvation hereafter. It is the *glorious gospel*, 1 Tim. i. 11, as it displays God's glory, and the glory of Christ, and as it assures believers of eternal glory. And it is the *everlasting gospel*, Rev. xiv. 6, as developing the grace of God given us in Christ before the world began, and as producing happy results, which are to last for ever. Beautiful summaries of the gospel are given, Acts xiii. 16—49; John iii. 14—16; 1 Cor. xv. 1—5; 2 Cor. v. 19—21; 1 Tim. i. 15.

GOURD. Ancient and modern authors say that there is in Egypt, and in the East, a plant of rapid growth, called by a name, *kiki*, resembling the Hebrew name for the gourd of Jonah, *kikion*, which it is said the people of the east plant before their shops for the sake of the shade it affords. From a plant called among orientals by this name, according to Dioscorides, an oil is procured, unfit indeed for food, but useful for lamps and in medicine, intending probably what is now known as castor oil. The plant spoken of as growing in Egypt rises with a strong stem to the height of ten or twelve feet, and is furnished with very large leaves. In five months, Niebuhr says, one that he saw at Basra had risen to eight feet in height, bearing at once flowers and fruit, ripe and unripe. He gathered some of the leaves and flowers, which withered in a few minutes, as do those of all plants of so rapid a growth. By the residents about Nineveh, however, Jonah's gourd is said to be a different plant from that which Niebuhr describes, which has very large leaves, very large fruit, and lasts but about four months. The language employed as to this plant, Jonah iv. 10, does not necessarily imply that it was the growth of a single night, but only that it was exceedingly rapid in rising to such a height as to afford shade to the prophet. See similar language used of a longer period, Ex. xiii. 4; Deut. ix. 1; Rev. xviii. 8. If however the expression do mean that the plant grew in a night, and withered in a night, we have an adequate cause assigned for what was so remarkable: *The Lord prepared a gourd*, and *God prepared a worm*, &c. Of the *wild gourd*, 2 Kings iv 39, we have no certain knowledge what it was. Some say it was the *colocynth*, a plant with large leaves, and fruit somewhat like our gourds, of the size of a large apple, yellow, pleasant, and inviting in its appearance, but to the taste intolerably bitter, and a drastic purgative. The fruit was a model for some of the carved work of the temple, 1 Kings vi. 18; vii. 24.

GOVERNOR, a superintendent of a province. Judea having been reduced to a province by the Romans, they sent governors thither, who were subject not only to the emperors, but also to the governors of Syria, Judea being subordinate to that larger government. For the several governors of this country, of whom there is any notice taken in scripture, see their respective names.

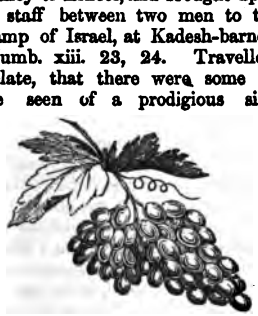
GRACE. This term is used in several acceptations: 1. For the free and eternal love and favour of God, which is the spring and source of all the benefits we receive from him, Rom. xi. 6; 2 Tim. i. 9. This free and unmerited love of God is the original spring of our salvation, and hath no cause above it, to excite or draw it forth. It was this mercy or love of God that devised the plan of redemption for mankind, John iii. 16. 2. Grace is taken for the free imputation of Christ's righteousness, by which we become righteous in the sight of God, Rom. v. 20. 3. For the work of the Spirit, renewing the soul after the image of God, and continually guiding and strengthening the believer to obey his will, to resist and mortify sin, and overcome it, Rom. vi. 14; 2 Cor. xii. 9

4. For that excellent and blessed state of reconciliation, friendship, and favour with God, which he graciously bestows on his people, Rom. v. 2. 5. For the free love, favour, and bounty of Christ, 2 Cor. viii. 9. 6. For the doctrine of the gospel, which proceeds from the grace of God, and wherein his grace is offered and bestowed upon all penitent believers, 1 Pet. v. 12. 7. For a liberal and charitable disposition wrought in the heart, by the grace of God, 2 Cor. viii. 7. 8. For spiritual instruction and edification, Eph. iv. 29. 9. For the office of apostleship, which was given of grace, together with ability, and other qualifications necessary for the faithful discharge of that office, Rom. xv. 15; Eph. iii. 8. 10. For the love and fear of God dwelling in the heart, or for the assistance of divine grace, 2 Cor. i. 12. 11. For faith, patience, and other graces, that enable us to bear and support under sufferings, Phil. i. 7. 12. For eternal life and final salvation, which God will graciously bestow on his people, at the appearance of Christ, 1 Pet. i. 13. 13. For something acceptable, beautiful, and graceful, Prov. iv. 9. 14. For favour or friendship with men, Gen. xxx. 27.

From the scripture account of the grace of God, it will be found that, 1. It is sovereign. It is nothing that we can claim, nothing due to us on account of any feature or circumstance of our moral condition. It is spontaneous love, bestowed when and where and how God pleases, Eph. i. 11; Rom. ix. 15, 16; Matt. xi. 25, 26. 2. It is free. It is opposed to all works or merit in its objects, Rom. xi. 6; v. 6, 10. Whatever men may exhibit of moral or spiritual excellence is the effect, not the cause, of the favour God bestows on them, Rom. ix. 23, 24; Eph. i. 3; 2 Thess. ii. 13: 2 Tim. i. 9; 1 Peter i. 2. This favour is bestowed through the death of Christ, but the death of Christ was not the cause of God's bestowing it, for the very sending of him into the world was itself an act of most surprising grace, John iii. 16; 1 John iii. 16; iv. 9, 10; Rom. v. 8. His death did but provide that divine mercy might pour forth of its blessings without infringement on the holiness or justice of God, Rom. iii. 26; 1 Pet. iii. 18. 3. It is distinguishing. It is not extended to the whole human race indiscriminately, but it is conferred on some only. Some contend that because we can do nothing spiritually good without the grace of God strengthening and enabling us, that therefore it must be bestowed on all, or those on whom it is not bestowed are under no obligation to do what is good. We question here both the premises and the inference; the premises, because however fallen and sinful man is, he can do what is right and good, though he will not: the inference, because it represents a gift in the light of a debt due to the recipient, so changing its very nature. The gospel is the grace of God, and this comes to every man. Rational powers are given by God's grace, and they are universally bestowed; but we speak of the grace which makes a man repent and believe the gospel of Christ, so as to attain everlasting life. This is distinguishing. See Rom. ix. throughout; Phil. ii. 13; and, 4. It is effectual. It never fails of its end;

it issues in the salvation of all who receive it. See Rom. viii. 29—39; John x. 27—29; vi. 37—40. We read indeed of resistance offered to the Spirit of God, and that with but too melancholy a result; but this resistance is offered not to the inward workings of God's Spirit on the heart, but to the messages sent again and again by that heavenly Agent, Acts vii. 51; Heb. x. 29. We read also of *falling from grace*, Gal. v. 4; but here grace is used for the gospel, the gracious method of justification which it developes. *If ye seek justification with God through the medium of ceremonial observances, ye renounce or fall from the gospel which I preach.*

GRAPE, the fruit of the vine. There were abundance of fine vineyards and excellent grapes in Palestine. How large the clusters of this fruit often were in that country, may be judged by the bunch of grapes which was cut in the valley of Eshcol, and brought upon a staff between two men to the camp of Israel, at Kadesh-barnea, Numb. xiii. 23, 24. Travellers relate, that there were some to be seen of a prodigious size.



Daubdan assures us, that in the valley of Eshcol there were bunches of grapes to be found still, of ten and twelve pounds weight. Moses commanded, that when the Israelites gathered their grapes, they should not be careful to pick up those which fell, nor be so exact as to leave none upon the vines. What fell, and was left behind, he ordered should be for the poor, Deut. xxiv. 21. The same legislator permitted people who were passing, to go into a vineyard, and eat what grapes they would; but did not allow them to carry any away, Deut. xxiii. 24. Some learned men are of opinion, that the prohibition delivered by Moses against gleaning grapes after the vintage, Lev. xix. 10; Deut. xxiv. 21, signifies the whole of the second vintage, which was never so good nor so plentiful as the former. God requires that this second vintage should be left to the poor, as well as the grapes of the first which had escaped the gatherers. Scripture frequently uses the similitude of the vine stripped in such a manner, that there was not a bunch of grapes left for those who came to glean, to represent complete and total destruction, Isa. xxiv. 13; Jer. vi. 9; xlix. 9; Obad. 5. The *blood of the grape*, signifies wine. *He shall wash his clothes in the blood of grapes*, i.e. his habitation shall be in a country where there are vineyards, Deut. xxxii. 14. The vineyards of Sodom produced none but bitter grapes, ver. 32, probably because of the nitre and sulphur every where impregnating the soil. *The fathers have eaten sour grapes, and the children's teeth are set on edge*, Jer. xxxi. 29; Ezek. xviii. 2, is a proverbial way of speaking, meaning, that the fathers have sinned, and the children have borne the punishment of their crimes. In Isa. v. 2, 4, God complains of his people, whom he had planted as a choice vine, and an excellent plant

says that he expected it should bear good fruit, but it had brought forth only wild grapes; in the Hebrew, *fruit of a bad smell and a bad taste*, like the grapes of Sodom. See also Jer. ii. 21.

GRASS, a well-known vegetable, upon which flocks, herds, &c. feed, and which decks our meadows and refreshes our sight with its green colour, Psa. civ. 14. The Hebrew word translated grass, means *green herbage* in general. Men are compared to grass, they being quickly withered by affliction and sorrow, or cut down by calamity and death, 2 Kings xix. 26; Isa. xl. 6, 8; 1 Pet. i. 24. *The glory of man*, his strength, vigour, beauty, is *like the flower of grass*, declining and perishing soonest. Youth and vigour often fall while age and decrepitude retain their standing. See also Psa. xc. 6. Wicked men are like *grass on house-tops;* they make flourishing appearances for a short time, and yet when calamity comes, their condition is wretched, Psa. cxxix. 6. The Greek term for grass in Matt. vi. 30, is the term used in the Septuagint for herbage generally.

GRASSHOPPER, an insect of the locust kind, but small. Multitudes of them destroy the fruits of the earth, Amos vii. 1. Grasshoppers under the law were clean, and might be eaten, Lev. xi. 22.



The grasshopper is a burden to the old; smallest annoyance is unbearable, Eccles. xii. 5. The grandeur of God, and of everything reputed great in this world, are beautifully contrasted, by a reference to this insect, Isa. xl. 22. "What atoms and inanities are they all before Him who sitteth on the circle of the immense heavens, and views the potentates of the earth in the light of grasshoppers wandering over the barren heath for sustenance, spending the day in insignificant chirpings, and taking up their contemptible lodging at night on a blade of grass."

GREECE. This word is of very extensive signification in Scripture, and comprehends all the countries inhabited by the descendants of Javan, as well in Greece as in Ionia and other parts of Asia Minor, Isa. lxvi. 19. The Greece of the New Testament was only a part of this country, not including Macedonia, Thessaly, and the Epirus. It includes Hellas or Greece proper, and the Peloponnesus, or the Morea, which are sometimes called Achaia. The term *Greek*, however, was not confined to the inhabitants of those countries, but is of similar import to *Gentile*.

To Greece there are but few references till the time of Alexander, whose conquests raised the country into importance. Some intercourse with Greece was maintained by Jerusalem, as appears from 1 Kings xv. 2—17. This intercourse was generally unfriendly, Zech. ix. 13. Greece was symbolized by the prophet under the single horned goat, Dan. vii. A part of the country inhabited by Greeks, perhaps chiefly the island of Cyprus, was known to the Hebrews under the name Chittim, Jer. ii. 10.

GRIND, to bruise or reduce to

powder, as corn in a mill. Anciently only hand-mills for grinding meal were used: women and slaves were usually the grinders, Matt. xxiv. 41; Judg. xvi. 21; Lam. v. 13; Isa. xlvii. 2. Hand-mills are still used in many places of the east. See MILL.

GROVE, a plot of growing trees. Abraham planted a grove in Beersheba around his altar, that he might worship God with more privacy; a practice which heathenism adopted, and appropriated to idolatry. Hence the precept, Deut. xii. 2, 3; xvi. 21. In their repeated relapses into idolatry, the Israelites worshipped their idols in groves, Judg. iii. 7; vi. 25; 1 Kings xiv., xv. Why groves and high places, which seem to be pretty nearly the same, were selected as places of worship, does not appear; perhaps it was on account of their agreeable shade; perhaps because they invited the presence of the gods, Hos. iv. 13; perhaps because their dark concealment suited best the lewd mysteries of idolatrous worship; perhaps it might be in deference to some traditionary remembrances of Eden. Burial-places were sometimes under trees or in woods, Gen. xxxv. 8; 1 Sam. xxxi. 13. A notion prevailing among the heathen, that the souls of the deceased hover about their graves, or at least delight to visit their dead bodies, the idolaters who paid divine honours to the souls of their departed heroes, erected images and altars for their worship, in the same groves where they were buried; and from thence it grew into a custom to plant groves and build temples and altars with groves and trees; and hence too a grove and an idol would become convertible terms, 2 Kings xxiii. 6, 15, 16. It is probable that there was a grove within the precincts of the temple at Jerusalem. Psa. xcii. 13—15, is thought to compare a good man strengthened by divine ordinances to the trees growing in such a grove.

H.

HABAKKUK, one of the twelve minor prophets, the eighth in order in the English Bible. He prophesied, it is probable, at the same time with Jeremiah, in the reign of Jehoiakim, and foretold the captivity and restoration of the Jews. His prophecy is divided into three chapters, in which he complains of the disorders he observed in Judah, and predicts that she would be punished by the Chaldeans, ch. i. He afterwards foretells the conquests of Nebuchadnezzar, his metamorphosis, and death, together with what would happen to the Chaldeans after his death. He confirms the promise of the Messiah, ii. 2—4; asserts the overruling providence of God, and concludes by a prayer or hymn, chap. iii., which recounts what God had done for his people, and expresses the most perfect confidence in the fulfilment of all his promises. His style is highly poetical, and the hymn in chap. iii

is perhaps unrivalled for sublimity, simplicity, and power.

HADAD. There were three kings of this name, which perhaps, like Pharaoh, was a patronymic used by monarchs of Edom, and perhaps Syria. One was king of Edom, Gen. xxxvi. 35. One was the king of Syria, whose defeat is mentioned with that of Hadadezer, 2 Sam. viii. 5; though his name does not occur in the sacred text, Josephus mentions it. The third Hadad was a prince of Edom, who was carried into Egypt by his father's servants while yet a child, at the time when Joab, David's general, extirpated all the males of Edom. He was well received in the court of Egypt, and married the sister of the queen. When informed of the death of David and Joab, he returned to his own country, and somewhat disturbed the reign of Solomon. 1 Kings xi. The Syrian kings were called Benhadad, or *son of Hadad*.

HAGAR, *a stranger*, an Egyptian woman, servant to Sarah. Abraham took her to wife, and she became mother to Ishmael. On Ishmael's mocking or ill treating Isaac, see Gal. iv. 29; Gen. xxi. 9—11, Sarah required that both mother and son should be expelled from Abraham's family, which, though grievous to the patriarch, was done under divine direction. God declared that of Ishmael he would make a mighty nation. When Hagar was dismissed, Abraham gave her and her son a small portion of bread, and a bottle of water, perhaps intending to send more provision after her. In going towards Egypt she lost her way in the wilderness of Beersheba. Her water failed, and her son became faint. Unwilling to see him breathe out his last, she left him under a tree as she thought to die, while she herself withdrew to the distance of a bow-shot, and sat down and wept. The Lord called to her from heaven, comforted her, and showed her a well of water for their refreshment. After they had drank to satisfaction, she filled her bottle, and they went on, till they took up their residence in the desert of Paran, where she procured one of her countrywomen for a wife to her son, Gen. xvi. God's promise to make the descendants of Ishmael great, has been remarkably fulfilled, even down to the present day, in the history of the Arabians. Part of Hagar's descendants were called Hagarenes; they were also called Ishmaelites and Saracens; and more latterly, by the general name of Arabs. It is likely that a particular tribe of the Arabs or Ishmaelites bore the name of Hagarenes, Psa. lxxxiii. 6; and Hagarites, 1 Chron. v. 19.

HAGGAI, one of the minor prophets, who after the return of the people from their exile in Babylon, prophesied for about two years, exhorting the Jews to finish the rebuilding of the temple, which had been interrupted for some fourteen years, by the influence of neighbouring governors, Ezra v. 1. His exhortations were successful, and the work was soon completed. His prophecy contains a remarkable prediction as to the Messiah, ii. 3—9; which is fulfilled, Luke xix. 47; xx. 1; xxi. 38; John xviii. 20.

HAGIOGRAPHA, *sacred writings*, a word not occurring in the Bible, but used as one of the divisions of the Old Testament. The

books comprised in the division so called varied at different times. Jerome says that in his time the Jews divided the Old Testament into—1. The law, or the five books of Moses. 2. Prophets, or the eight books; Joshua, Judges, and Ruth, one book, Samuel, Kings, each the two books as one, Isaiah, Jeremiah, and Lamentations, one book, Ezekiel and the twelve minor prophets as one book. 3. The Hagiographa, Job, David, in five parts, Solomon, in three parts, Ecclesiastes, Canticles, Daniel, Chronicles, the two books as one, Esdras or Ezra and Nehemiah as one book, and Esther. 'Some, however,' he adds, 'place Ruth and Lamentations among the Hagiographa, rather than among the prophetical books.'

HAIL, is evidently no other than drops of rain congealed into ice. Terrible hail was one of the Egyptian plagues, Exod. ix. 24, and by terrible hailstones did God discomfit the allied army of the Canaanitish kings, Josh. x. 11. Hail, though uncommon, is not entirely unknown in Egypt. Volney mentions a storm of hail which he saw when crossing from mount Sinai into that country. God's judgments on nations are likened to a hail-storm, Isa. xxviii. 2; Rev. viii. 7; xi. 19; xvi. 21.

HAIR, the natural covering of some parts of the body. The law forbids any razor to come upon the head of a Nazarite, during his separation, Numb. vi. 5—9. The eastern females wear their hair very long, and divided into a great number of tresses, 1 Cor. xi. 14. The men among the Hebrews did not, as among other orientals, shave off their hair; they wore it, but not of great length, and anciently cherished and beautified it with fragrant ointments, Exod. xxx. 30—33; Psa. xxiii. 5; Eccles. ix. 8. Ladies, after plaiting and perfuming their hair, gathered it into an ornament covered with plates of gold or silver, perforated and engraven like lace, which plates may be the *moonlike ornaments* mentioned in Isa. iii. 18. *Cutting off the hair* was a sign of mourning, Jer. vii. 29; suffering it to grow long was also a similar sign. In ordinary sorrows they neglected their hair, in paroxysms of grief they plucked it off with their hands. A coarse camlet was made of camel's hair, and with this John Baptist was clothed, Matt. iii. 4.

HAM, Noah's youngest son, Gen. ix. 24; who, for his indecency to his father, obtained his curse rather than his blessing. Dr. Hales says the name signifies burnt or black. The family of Ham peopled the hot southern regions of Asia, Palestine and Syria, as well as Egypt and Libya, in Africa, from a great part of which countries they were driven out by the descendants of Shem and Japheth, Gen. ix. 24—27. The Ham mentioned in Gen. xiv. 5, is entirely unknown now. Egypt is poetically called the land of Ham, Psa. lxxviii. 51 and in other passages.

HAMAN, son of Hammedatha an Amalekite, of the posterity of Agag, Esther iii. 1, 2, favourite of Ahasuerus, king of Persia. Angry at the slight put upon him by Mordecai, he obtained an order to have all the Jews put to death in one day, which was providentially prevented, and he himself was afterwards hanged on the gallows he designed for Mordecai. This is

supposed to have happened about A.M. 3496. His ten sons were likewise executed. Summary orders like that of the Persian monarch may be met with in more recent oriental history; the Greeks, the Druses, and the Maronites are among the most recent examples.

HAMATH, one of the smaller kingdoms of Syria, lying south of Rehob beyond Hermon. It nearly corresponded with what was afterwards denominated Cœle-Syria. The capital of this small kingdom, the city of Hamath, lay upon the Orontes, Josh. xiii. 5. It was assigned to Naphtali, Josh. xix. 35. When the kingdom of Israel declined, the kings of Assyria transplanted the inhabitants of Hamath into Samaria, 2 Kings xvii. 24; xviii. 34.

HAND, in Scripture sometimes signifies the vengeance of God, 1 Sam. v. 6, 7. *To kiss one's hand* is an act of adoration, Job xxxi. 27. *To fill one's hand* is to take possession of the priesthood, Judg. xvii. 5, 12; 1 Kings xiii. 33. *To lean upon any one's hand* is a mark of familiarity, 2 Kings vii. 17. *To lift up the hand* is a form of making oath, Gen. xiv. 22; likewise a posture of prayer, Lev. ix. 22; also a mark of rebellion. 2 Sam. xx. 21. *To give one's hand* is a token of peace or friendship, 2 Kings x. 15. *The right hand* denotes power, strength, Exod. xv. 16; and thus *sitting at the right hand*, is the posture of authority, Mark xvi. 19. *To stretch out one's hand* signifies to chastise, to punish, Ezek. xxv. 7; though sometimes it denotes mercy, Isa. lxv. 2. Sometimes it is taken for the power and impression of the Holy Spirit felt by some prophet, 1 Kings xviii. 46. *The laying on of hands* signifies the ordination or consecration of priests and ministers, Numb. viii. 10; Acts vi. 6; xiii. 3; 1 Tim. iv. 14; sometimes it was used on the establishment of magistrates and judges, Numb. xxvii. 18. As the face of the Hebrews in their own land was towards the east, the *right hand* would be the south. *The south of Jeshimon*, 1 Sam. xxiii. 19, is in Hebrew *the right hand of Jeshimon*. The accuser in a court commonly stood on the right hand of the accused, Psa. cix. 6; Zech. iii. 1. Sometimes to be *at the right hand* signifies to defend, support, protect, Psa. xvi. 8. The priest *stretched out his hands* when he recited the form of blessing, Lev. ix. 22. The Israelites, when presenting sin offerings, *placed their hands upon* the victim, Lev. i. 4, as an acknowledgment that they deserved death, and that they transferred this desert to the victim, Deut. xiii. 9; xvii. 7.

"My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin."

For *laying hands* on any one, see IMPOSITION OF HANDS.

HARAN, eldest son of Terah and father of Lot. He died before his father Terah, Gen. xi. 28. HARAN, or CHARRAN, a city of Mesopotamia, whither Abraham retired after leaving Ur, Gen. xi. 31, 32; and where his father Terah died and was buried. The place retains its ancient name, and as it has a plentiful supply of good water, a few families of wandering Arabs dwell in it.

HARLOT, a term often used in

scripture, not always, however, denoting what we mean by it now. There were harlots in the common sense of the term, as Gen. xxxviii. 15, 24, some of whom were devotees, consecrated to some heathen deity, Hos. iv. 14. They were generally foreigners, or *strange women*, among the Jews. Rahab, Josh. ii. 1, and Jephthah's mother, Judges xi. 2, possibly were not harlots in a bad sense of the term, but only women of foreign extraction. The word and kindred terms are used figuratively for forsaking God, and worshipping idols.

HARP, a musical instrument much used among the ancient Jews. We are not, however, precisely acquainted with its form. It was invented by Jubal, Gen. iv. 21. The Hebrew name signifies any stringed instrument. The harp was used both in religious services and at entertainments, &c.

HART, Deut. xii. 15; xiv. 5; Psa. xlii. 1; Isa. xxxv. 6; the stag, or male deer. Under the name stag, the fallow-deer, and the roe, are included. These animals are held in high estimation in the east, for the beauty of their eyes, their elegance, and agility, 2 Sam. ii. 18; Lam. i. 6; Hab. iii. 19.

HARVEST, the time of reaping corn and other fruits, Gen. viii. 22. Barley was harvested in May. The wheat harvest was a month afterwards. The corn was sometimes reaped with a sickle, but on light soils it was plucked up by the roots, the straw being needed for supporting the cattle. In Egypt, and probably in some parts of Palestine also, the reaping with sickle was only the cutting off of the ears of the corn from the straw while it was yet standing. The reapers went to their work early in the morning, carrying provisions and leathern bottles, or dried bottle-gourds filled with water, and returned from the field early in the afternoon. They were accompanied by their children, or others, who gleaned after them, Ruth ii. The women rendered their help in reaping. The Mosaic law contained a very merciful provision for the poor who gleaned, Lev. xix. 9. Harvest is used for a people whose sins are ripe for judgment, Joel iii. 13. In the parable of the sower, our Saviour calls the end of the world, or the day of judgment, harvest, Matt. xiii. 39. *The harvest is past, &c.*, Jerem. viii. 20, means that the season for the marching of armies was entirely gone by, and yet no deliverance was wrought for the complaining parties by their allies. Some take *harvest* in Hosea vi. 11, for a time of judgment, others for a time of mercy. Mede thus defines the harvest or the time included in it. It includes three things, the reaping, the gathering in, and the grinding; from whence it generally has a twofold meaning in parabolic writings, that of slaughter and destruction, equivalent to reaping and grinding; that of restoration and safety under the image of gathering in. See Jer. li. 33.

HAURAN, a district north-east of the Holy Land, Ezek. xlvii. 16; probably the same with the Ituræa of Luke iii. 1. Hauran anciently was a district of limited extent. The Romans enlarged it so as to make it include what is called Trachonitis, and the neighbouring mountainous and rocky districts.

HAVILAH, son of Cush, Gen. x. 7. There were several of the name. A part of the numerous and wide-spread posterity of Cush. The name designates a part of Arabia Felix, the eastern boundary of the Israelites, Gen. xxv. 18. Some understand by it, *Shen*, *Pelusium*, or *Sin*. The name is also taken to mark another land bordering on the Caspian Sea.

HAWK, a remarkably quick-sighted bird, very ravenous and



courageous. It was declared unclean by the law, Lev. xi. 16; under this name the falcon was included. Dr. J. Mason Good translates Job xxxix. 26,

"Is it by thy skill that the falcon taketh flight,
That she stretcheth her wings towards the south?"

HAY. In Judea hay was not made, and it will be clear to an attentive reader of Prov. xxvii. 25, and Isa. xv. 6, but especially the former passage, that hay was not intended, but the first shoots, the rising budding spires of grass. The word translated hay seems to have been employed for vegetables used for food, pretty much as we use the word *greens*. In 1 Cor. iii. 12, hay and stubble denote the improper characters sometimes introduced into the church.

HAZAEL, *vision of God*, prime minister and successor of Benhadad, king of Syria, 2 Kings viii. 13. He caused trouble to Israel, and died A.M. 3165. His elevation, with the violence and crimes of which he would be guilty, were foretold by Elisha; but though at that time he thought himself incapable of the cruelty described, his conduct soon verified each of the prophet's predictions.

HEAD, the uppermost and chief part of man. Sometimes it is taken for the whole man, Prov. x. 6. It signifies also life, Dan. i. 10. In Isa. vii. 8, it is put for the capital city. In Isa. ix. 14, 15, for the principal member of any society. *Bruising the serpent's head*, Gen. iii. 15, is an expression alluding to the conqueror's trampling upon the neck of the vanquished, and means the overthrowing the works of the devil by Christ. The river of paradise was divided into four *heads* or *springs*, Gen. ii. 10. *To shake the head* is a gesture of contempt and insult, Psa. xxii. 7. Head is taken for one that has rule. God is the head of Christ, who as Mediator, is subject to the Father. Christ is the head of the church, and the husband is the head of the wife, 1 Cor. xi. 3. The corner-stone, or the head of the corner, was the first stone in the angle, placed either at the top to bind the building together, and to adorn it, or at the bottom to support it. Christ is the beauty and strength of the church.

HEART, according to the Hebrews, the source of wisdom, understanding, love, courage, grief, and pleasure. Hence many forms of expression in the scriptures, as

Luke viii. 15; a heart studious of holiness being prepared by the Holy Ghost, to receive properly the word of God, Mal. iv. 6; *the heart of the fathers turned to the children*, denotes perfect reconciliation and oneness of mind. *To want heart* denotes to want understanding, Hos. vii. 11. The heart dilates with joy, contracts with sadness, breaks with sorrow, grows fat and hardens in prosperity. It resists truth; God opens it; prepares and turns it as he pleases. By the heart likewise the middle of anything is meant. See Ezek. xxvii. 4; Psa. xlvi. 2; *in the midst*, Hebrew, *in the heart*.

HEAT, Matt. xiii. 21; a time of tribulation, persecution, Luke viii. 6—13. The hot or burning wind, was the hot blast common in eastern countries, Isa. xlix. 10; Rev. vii. 16. Thevenot mentions such a wind, by the blast of which 20,000 men were suffocated in one night; such a blast referred to, Psa. xci. 5—7.

HEAVEN, according to the Hebrews, denoted three things, namely, the air, Job xxxv. 11; the firmament, Gen. i. 17; and the abode of God and the blessed, Deut. x. 14; 2 Cor. xii. 2. Authors are divided as to the reality of a local heaven; some consider it rather as a state than a place, in which, from the knowledge of God which obtains, and from the perfect love arising from that knowledge, the blessed will enjoy full communion with God. There seems, however, some unnecessary refinement in denying the locality of heaven. Where it is, may be an unimportant inquiry; still that it is a place, is very plainly indicated by its being the abode of Christ's glorified body, and of theirs also who are to be glorified with him, John xiv. 1—3; Heb. vi. 19, 20. *Heaven*, and *heavens*, are put for God who reigneth there, Dan. iv. 26; Luke xv. 21; also for the angels in heaven, Job xv. 15. Heaven also denotes the visible church, Rev. xii. 7, 9. Heaven by a hyperbole is used for a great height, Deut. i. 28. It is taken for great glory and majesty, Isa. xiv. 12. *Kingdom of heaven* is understood in a variety of senses, for which see KINGDOM.

The expression HEAVEN and EARTH denotes, in Gen. i. 1, the whole of created nature. In some passages it means the political condition of persons of different ranks in this life. Hag. ii. 6—22; Heb. xii. 26. In 2 Pet. iii. 13, new heaven may mean a new order of things in the present world.

HEBER, or EBER, *other side*, father of Peleg, son of Salah, who was grandson of Shem, Gen. xi. 14, born A.M. 1723. It is the opinion of many, that Abraham and his descendants were called Hebrews from this their progenitor. Others think, however, that they acquired this name from their having come from beyond the river Euphrates, Hebrew signifying much as foreigner signifies with us. There is a second Heber, who was a Kenite, husband of Jael, who killed Sisera, Jabin's general, by driving a nail into his temple while asleep, A.M. 2719, Judg. iv. 17—22.

HEBREWS, descendants from Heber, or the children of the foreigners, Abraham, Isaac, and Jacob. They are often called Israelites, from their progenitor

Jacob, whose name was changed to Israel, Genesis xxxii. 28. A part of them, the tribes who retained allegiance to the family of David, were called Jews, from the name of the chief of them Judah. See Jews.

HEBREW of the HEBREWS, a Hebrew both by nation and language, which many of Abraham's descendants were not. Some take the expression to mean a Hebrew by both parents; that however was more common than would justify the apostle's satisfaction in being able so to denominate himself. He, Paul, was one who worshipped in the Hebrew tongue, a circumstance adapted to greatly enhance him in the esteem of his countrymen, above those Jews born out of Judea, who used the Greek.

HEBREWS, Epistle, a canonical book of the New Testament, thought by many of the best critics to be written by Paul to the believing Jews of Palestine, though writers of sound judgment and learning have questioned both these statements. We must be content with referring to the controversy which, with the writers and principal arguments on both sides, may be found in Professor Stuart's Commentary on the Hebrews. The genuineness of the epistle has been called into question, but as in other cases, the discussion of this question has only contributed to add weight to the book, as most certainly a book written under divine inspiration. This book should be read in connexion with the books of Exodus, Leviticus, and Numbers, exhibiting as it does the fulfilment of the types contained in the Mosaic law in Jesus Christ their great antitype. Its object was to prove to Jews, from their own scriptures, the divinity, humanity, atonement, and intercession of Christ, particularly his pre-eminence over Moses and angels, to demonstrate the superiority of the gospel to the law, and to explain the real design of the Mosaic institutions. Paul wished to fortify the minds of the Hebrew converts against apostasy under persecution, and to engage them to a deportment worthy of their christian profession. Hence his reasonings are interspersed with solemn and affectionate warnings and exhortations. Hence he dwells on the nature, efficacy, and triumph of faith; and hence, in chap. xii. especially, he describes in glowing language the privileges and dignity to which the disciples of Christ are introduced.

HEBRON, one of the most ancient cities in the world, in the tribe of Judah, about twenty miles south from Jerusalem. It is called Arba, Josh. xxi. 11, after the name of the father of Anak, from whom the Anakim, a powerful people of Canaan, descended. Hebron was first taken by Joshua, x. 36, 37, and afterwards by Caleb and Othniel. It was a city in which priests dwelt, a city of refuge. Near it Abraham, Sarah, and Isaac, were buried, Gen. xxiii. 2—9. Here Absalom's rebellion was commenced, 2 Sam. xv. 10. As the Edomites during the captivity invaded the south of Judah, and took Hebron, Josephus sometimes speaks of it as a part of Edom.

HEIFER, a young cow. As the words ox and bull figuratively signify the rich and powerful, who live

in affluence, who forget God, and contemn the poor; so by heifers are sometimes meant women who, living in the same style of affluence and ease, become voluptuous. A red heifer, entire, without blemish, was to be sacrificed when the people made atonement for their own sins, as distinguished from the priest's, Numb. xix.; perhaps because in Egypt such heifers were held in abomination, the appointment would tend to alienate the minds of the Israelites from Egypt; perhaps because the red heifer was most rare, and deemed most beautiful.

HELL, the region where the wicked will be punished with *everlasting destruction from the presence of God and from the glory of his power;* but the word is often used in scripture for the grave or the invisible world. It is a Saxon word signifying a place of concealment, and is still so used in some parts of this country. Such is the meaning of the word in Psa. xvi. 10; Acts ii. 27—31; Psa. cxxxix. 8; and other passages. The punishment of the wicked in hell will continue for ever, Matt. xxv. 46; as they carry with them into the other world the evil inclinations to which they were enslaved in this. A perverse, malignant, unholy disposition necessarily involves misery as its punishment. A man of such a disposition, even if he could get to heaven, could have no pleasure there, because he will be without the dispositions suitable to its blessedness. There will be degrees of punishment proportionable to the degrees of guilt, as appears from the declaration of our Saviour, Matt. x. 15; xi. 22—24; xxiii. 14.

HELLENISTS were Jews born in Greece, and using the Greek language in their worship, as the Hebrew of the Hebrews used in their worship their mother tongue, or the Hebrew.

Hellenist and Hebrew are opposed in Acts vi. 1. The New Testament is said to be written in Hellenistic Greek, or in such Greek as the Jews usually spoke, which was interspersed with many Hebrew phrases and idioms.

HELPS, 1 Corinth. xii. 28. The word so translated means aids or assistances, and is generally supposed to denote officers in the apostolic church who rendered aid in promoting the spread of the gospel; but in what particular department they aided does not appear. Some think they were persons to whom was imparted a gift of a lower sort of prophecy; Mark, Tychicus, and Onesimus being cited as examples. Others take them to be functionaries superintending the care of the poor, the sick and strangers, and others speak of them as accompanying the apostles to baptize converts, and to go and preach where apostles would not go, taking Timothy and Titus as examples. Doddridge says, with regard to all the terms of which HELPS is one, "We can only guess at the meaning of the word in question, having no principles on which to proceed in fixing it absolutely."

HERESY, a word now commonly used with some odious signification. When forms of faith are established by civil law, the questioning or denying any part of these forms, becomes a crime to be punished by the judge. In scripture heresy denotes a sect or party good or bad, Acts xv. 5; xxiv. 5,

xxviii. 22. If in the epistles the word rendered heresy be different in meaning from the heresy of the historical parts of the New Testament, it is only because in them the apostles write to christian churches, whom they censure for forming sects or heresies, to the prejudice of mutual charity, to the production of much evil within their community, and as a stumbling-block to the unconverted world, 1 Cor. xi. 19; 2 Pet. ii. 1; Titus iii. 10, 11. *A man that is a heretic*, the founder of a sect, or as we should say, a factious man.

HERMON, a lofty mountain, the northern boundary of Palestine. *Dew of Hermon*, Psa. cxxxiii. 3, signifies a plentiful dew. Mr. Maundrell says that he and his companions in travel were sufficiently instructed by experience, what the holy Psalmist means by the dew of Hermon; their tents were as wet with it as if it had rained all night. Tabor and Hermon were both in his view, at six or seven hours' distance eastward of Nazareth. There is a shapeless, barren, uninteresting mass of hills, north of the valley of Jezreel, opposite Mount Gilboa, to which the name of the Little Hermon is sometimes applied. This range of mountains is not however mentioned in scripture.

HEROD, a name common to several jewish princes of the time of Christ and immediately afterwards. There are five mentioned in the New Testament; the first was surnamed the Great, the son of Antipater, the Idumæan, born in Ascalon, A.M. 3932. He soon obtained the government of Galilee, but having by his own authority suppressed a band of robbers, and executed their leader without trial, he was summoned before the sanhedrim; but the strength of his friends, and their zeal, saved him from censure. He espoused the party of Brutus and Cassius, but after their death declared for Antony, into whose favour he found means to ingratiate himself, and was made tetrarch and afterwards governor of Judea, and at last king of the Jews, forty years before Christ. Herod married Mariamne, daughter of Alexander, son of Aristobulus, of whom he was so doatingly fond as to exact from a favourite, Joseph, a promise to put her to death in case he should not return from Rome, whither he had been summoned to answer to certain charges against his extortion and cruelty. Joseph revealed his engagement to Mariamne, who thenceforward irreconcileably hated her husband. Herod slew Joseph for this breach of his confidence, and some time afterwards Mariamne also, for which deed his remorse was so great that he never afterwards had a tranquil hour. His remorse drove him into scenes of dissipation, in order to remove or lessen it. Sometimes he retired from the sight of men, and at others he became more brutal than before, sparing in his fits of frenzy neither friends nor foes. At length he recovered in some measure his self-possession, and in a time of pestilence he gave some proofs of humanity, by selling his plate, in order to relieve the poor. He repaired the temple nineteen years before Christ; and erected also a theatre and amphitheatre for exhibiting combats in honour of Augustus, who was so taken with this action, that he

gave him the sovereignty of three new provinces, which prompted Herod to push his adulation to the highest degree of impiety, by erecting a temple to that prince. Hyrcanus, surviving heir of the family lately reigning in Judea, fell a victim to Herod's jealousy and ferocious cruelty; and some time after his adulation of Augustus he put to death three of his own sons; on which occasion, Augustus said, it were better to be Herod's hog than his son. Jesus Christ was born during his reign, Matt. ii. 1; and when the tyrant was informed of this circumstance, he ordered all the males, not exceeding two years old, to be put to death in Bethlehem, the canton in which Christ was born. He was prompted to this act in the hope of destroying one whom all seemed ready to receive as king of the Jews. Herod had often been conspired against, and was extremely jealous of rivals. At length, eaten up by worms, he died at the age of seventy-one.

2. HEROD PHILIP, son of Herod the Great by Mariamne, a second wife, daughter of Simon, the high priest. Herod Philip married Herodias, grand-daughter to Herod the Great, by whom he had Salome, mentioned in the gospel as a graceful dancer. Herodias afterwards quitted Philip, and married Herod Antipas, Philip's brother, upon his divorcing the daughter of King Aretas. John the Baptist, inveighing against this incestuous marriage, Matt. xiv. 3; Mark vi. 17, was beheaded.

3. HEROD ANTIPAS, another son of Herod the Great, to whom by will his father assigned the government of Galilee and Perœa, subject to the approval of Augustus. Antipas appealed to the Roman emperor against this limited bequest, but with little success. This is the Herod mentioned Luke xxiii. 7—11. He died in exile.

4. HEROD AGRIPPA, grandson of Herod the Great, and son of Aristobulus, whom his father cruelly murdered. He lived during the early part of his days in great luxury at Rome, afterwards obtaining the government of Galilee, Perœa, Judea, and Samaria: we read of his doings, Acts xii. 1—3, and subsequently, in the same chapter, of his miserable death.

5. HEROD AGRIPPA II., son of the last-mentioned Herod. He first governed the small principality of Chalcis, but was not long after created sovereign of the tetrarchies of Philip and Lysanias, obtaining also a considerable portion of Perœa subsequently. It was before this Herod that Paul pleaded, Acts xxvi.

HERODIANS, one of the sects among the Jews in our Saviour's time, spoken of in several places, Matt. xxii. 16; Mark iii. 6; xii. 13. It is a matter of dispute whether they were a religious or a political sect: from Mark viii. 15, the former is probable. Dr. Prideaux is of opinion that they derived their name from Herod the Great, and were distinguished from the Pharisees and other Jews by their falling in with Herod's scheme of subjecting himself and his dominions to the Romans, and likewise by complying with many of their heathen usages and customs. In their zeal for the Roman authority they were diametrically opposite to the Pharisees, who esteemed it unlawful to submit, or pay taxes, to

the Roman emperor, an opinion grounded on their being forbidden by the law to set a stranger over them as their king. The conjunction of the Herodians, therefore, with the Pharisees against Christ is a memorable proof of the keenness of their resentment and malice against him; especially when we consider that they united together in proposing to him an ensnaring question, on a subject which was the ground of their mutual dissension; namely, whether it was lawful to pay tribute to Cæsar? If he answered in the negative, the Herodians would accuse him of treason against the state; and if in the affirmative, the Pharisees were as ready to excite the people against him, as an enemy to their civil liberties and privileges. It is probable the Herodians were distinguished, likewise, by their compliance with some heathen idolatrous usages which Herod had introduced; who, as Josephus says, built a temple to Cæsar near the head of the river Jordan; erected a magnificent theatre at Jerusalem; instituted Pagan games; and placed a golden eagle over the gate of the temple of Jehovah; and, as the historian elsewhere intimates, furnished the temples which he reared in several places out of Judea, with images for idolatrous worship, in order to ingratiate himself with the emperor and the people of Rome; though to the Jews he pretended that he did it against his will, and in obedience to the imperial command. Perhaps this symbolizing with idolatry upon views of interest and worldly policy, was the leaven of Herod, which our Saviour cautioned his disciples against. It is farther probable, that the Herodians were chiefly of the sect of the Sadducees, who were nearer to infidelity than any others of the Jews.

HERON, Lev. xi. 19. Bochart thinks it the mountain falcon, called anopia by the Greeks. It was unclean



HESHBON, a celebrated city beyond the Jordan, given to the tribe of Reuben, Josh. xiii. 17. It was probably made over to Gad, who gave it to the Levites, Josh. xxi. 39. Moab took possession of this city after the ten tribes were sent into captivity; hence it is mentioned in predictions against the Moabites, Isa. xv. 4; Jer. xlviii. 2, 34, 45.

HEZEKIAH, king of Judah, was the son of Ahaz and Abi. He was a wise and pious prince, who endeavoured to extirpate idolatry, and to restore the worship of the true God throughout Judea, in which laudable work he had great success. He was not exempt, however, from pride and other imperfections. The disease wherewith Hezekiah was afflicted has been the subject of controversy; but it seems to have been a fever, terminating in an abscess. This is probable from the mode of cure adopted. For his pride and pompous exhibition of his treasures to the messengers of the king of

Babylon, Isaiah is sent to assure him that ere long these treasures should be removed to Babylon, and that his own sons should serve in the palace of the king of that land. His submission and piety procured him a tranquil occupancy of his kingdom during the latter years of his reign.

HIGH PLACES, the tops of mountains and hills, often selected as places for the sacrifices and worship of ancient times. At first the selection of these spots was consistent with legitimate worship. Noah built his altar upon the mountain, Gen. viii. 20. In like manner Abraham chose a mountain between Bethel and Hai for a similar purpose, Gen. xii. 7, 8. Soon, however, idolatry delighted in these places, and therefore Jehovah rejected them, Deut. xii. 2.

HIGH PRIEST, see PRIEST.

HIN, a liquid measure of the Hebrews, containing the sixth part of an ephah, or a little more than ten English pints.

HIND, a female stag, a lovely creature of an elegant shape, noted for swiftness and sure-footedness, Psa. xviii. 33. Its attachment to its mate is strong, Prov. v. 19. The allusion in Gen. xlix. 21, is probably to the antlers of this beautiful animal, designed to set forth the fertility of Naphtali's possession. In Psa. xxix. 9, as Bishop Lowth shows, the reference is to a kind of oak struck with lightning.

HINNOM, VALLEY OF, see GEHINNOM or GEHENNA.

HIPPOPOTAMUS. This word is not in the text of the Old Testament. Several commentators, among whom is Bochart, imagine it to be the same as the Behemoth of Job xl. 15—24. The hippopotamus is a river horse, found principally in the rivers Nile and Indus. The feet of it are said to be forked like those of an ox. Its back, mane, and tail, resemble those of a horse. It has teeth like a boar, but not so sharp; and its hide, when dry, resists even a musket-ball.

HIRAM. Two of this name are mentioned, both of them kings of Tyre; one in David's reign, 2 Sam. v. 11; 1 Chron. xiv. 1; and another, grandson of the first, who made a league with Solomon which was beneficial to both parties. Hiram furnished Solomon with timber, stone, and workmen, to erect his famous structure, and lent him one hundred and twenty talents of gold, or £1,657,000 sterling. Another Hiram is mentioned, who, as a subject of the king of Tyre, was sent by him, on account of his great skill in the arts, to assist in the erection of the temple.

HIRELING, one hired to do any kind of labour. The wages of a hireling should not be withheld, Lev. xix. 13. A hireling's days or year is a kind of proverb for a whole year, without abatement, Job vii. 1; xiv. 6. Morier, a traveller in Persia, observes,—"The most conspicuous building in Hamadan is the Meajid, a large mosque now falling into decay, and before it a maidan or square, which serves as a market-place. Here we observed every morning before the sun rose, that a numerous band of peasants were collected, with spades in their hands, waiting, as they informed us, to be hired for the day, to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck me as a most happy illustration of our Saviour's parable

of the labourers in the vineyard, Matt. xx., particularly when passing by the same place late in the day, we still found others standing idle, and remembered his words, *Why stand ye here all the day idle*, as most applicable to their situation; for in putting the same question to them, they answered us, *Because no man hath hired us.* The hireling is set in opposition to the true shepherd, John x. 12, 13; the first neglects the sheep, the second loves and guides them carefully.

HITTITES, descendants of Heth, Gen. xv. 20. They lived in and about Hebron before the Israelites took possession of the country. They were able to retain a considerable part of the land where they had been, and we frequently meet with them in the course of Jewish history. Uriah was a Hittite, 2 Sam. xi. Solomon subjected them to his dominion, 1 Kings ix. 20. Not till after Ezra and Nehemiah's time did they lose their national identity by intermixture with neighbouring tribes.

HIVITES, a people descended from Canaan, who dwelt at first in the country, afterwards possessed by the Caphtorim, or Philistines, who drove them out, Deut. ii. 23. There were Hivites also at Shechem and Gibeon, consequently in the centre of Canaan, Josh. xi. 19. And there were some beyond the Jordan, at the foot of mount Hermon, Josh. xi. 3.

HOBAB, prince of Midian, and nearly related to Moses; but whether he was father-in-law, or son-in-law, or brother-in-law has been disputed, on a comparison of the passages which relate to him, Exod. iii. 1; xviii. Perhaps, as forty years had elapsed since the connexion of Moses with the family of the Midianite commenced, Jethro was dead, and it was Hobab son of Jethro who visited him at the foot of Sinai.

HOLY, HOLINESS. By these words is sometimes meant outward purity, and sometimes they are taken in the sense of internal righteousness. God is holy in a transcendant and infinitely perfect manner. He is the fountain of holiness, purity, and innocency. He makes his saints, his people, his priests, holy. The prophets call Jehovah *the Holy One of Israel*, Isa. i. 4. The Messiah is likewise called *the Holy One of Israel*, Isa. xli. 14. The Israelites are generally called holy in the scriptures because they are the Lord's, who sanctified them, or set them apart for himself, Exod. xix. 6. But Christians are more particularly declared holy, as being called to, and designed for, a holy profession, having received the earnest of the Spirit. Luke in the Acts, and Paul in his Epistles, generally describe Christians by the appellation of *saints* or *holy ones*.

HOLY GHOST. The third Person in the ever-blessed Trinity, who is said, John xv. 26, to have proceeded from the Father. Hence he is called the *Spirit of the Father*, Matt. x. 20. He is also called the *Spirit of Christ*, Phil. i. 19; and the *Spirit of the Son*, Gal. iv. 6. He was sent by the Father and also by the Son, to the apostles, to fit them for their work, John xiv. 26; xv. 26. The perfect equality betwen the Father and the Son, and the relation of the Spirit to both, is thus taught.

In support of the deity and personality of the Holy Ghost, may

be urged the frequent association in scripture of a person under that appellation with the Father and the Son, and the ascription to each or to the three in union, of the same acts, titles, and authority, together with worship of the same kind and of an equal degree, Gen. i. 2; Psa. xxxiii. 6. The expression *the breath of his mouth*, is in the Hebrew *the spirit of his mouth*, Psa. civ. 27—30. Compare, in reference to the inspiration of the prophets, Heb. i. 1; 1 Pet. i. 11; 2 Pet. i. 21. In Isa. vi. the prophet describes a vision which he had of Jehovah of hosts; John xii. 37—41, shows that he whom the prophet saw was Jesus Christ; and in Acts xxviii. 25, the speaker in the vision, *Jehovah of hosts*, is said to be the Holy Ghost. The association between the several persons of the Trinity is thus clearly marked, as also in the apostolic benediction, 2 Cor. xiii. 14; while the personality of the three is kept distinct. The same remark applies to Rev. i. 4, 5; both of which last passages are solemn prayers for the highest spiritual blessings, addressed to the Son and to the Holy Ghost, as well as to the Father. The form of baptism also, together with several other passages of scripture, becomes utterly unintelligible, if the Holy Ghost be not a person, and if he be not divine. See John xvi. 13, 14; Acts viii. 29; Rom. xv. 13, 16; 1 Cor. ii. 4. Besides these arguments, another for the personality of the Spirit arises out of the use with reference to Him, in the Greek of the New Testament, of masculine pronouns, personal and relative: the word for spirit is neuter, and but for the personality of the Holy Spirit would require, as other neuter substantives, that the pronouns relating to Him should be neuter also. Personal acts are ascribed to him, as *coming, going, being sent, teaching, guiding, comforting, making intercession, bearing witness, giving gifts, dividing to every man severally as he will, being vexed, grieved*, and *quenched*. These are not the acts of an attribute, nor of the mere fiction of a person.

That the Holy Ghost is divine is also to be proved, 1. From his being the subject of blasphemy, Matt. xii. 31. Were he not a person, he would not be the object against whom such a crime could be committed; were he not divine, that crime would not have malignancy such as is never to be forgiven. 2. He is sinned against, Acts v. 3, 4; and the detection of the sin shows his omniscience. 3. He is called by the divine name, 2 Cor. iii. 17. 4. He is eternal, Heb. ix. 14. 5. He is omnipresent, Rom. viii. 14; 1 Cor. vi. 19. It may be remarked in passing, that a temple supposes a deity. Believers are the temples of the Holy Ghost. 6. He is omniscient, 1 Cor. ii. 10. 7. To sin against him, to do him despite, is always represented as a most heinous offence, Eph. iv. 30.

In the work of redemption, the Holy Ghost performs various important offices. He quickens the soul to spiritual life. By him we are born again, and made new creatures, John iii. 5; Eph. ii. 1. He is the living root of all christian graces, which are therefore called fruits of the Spirit, Gal. v. 22, 23. He strengthens our weakness, Eph. iii. 16. He teaches us to pray Rom. viii. 26; and he bears witness with our spirit that we are the children of God, Rom. viii. 16; i. e.

he performs his gracious work in our hearts; he shines upon it, and brings out the evidence that it is in reality performed; he assists and guides us in our self-investigation, enabling us to compare our character with the requirements of the divine word, and thus leads us to the cheering conclusion that we have been adopted into the family of God. He himself supports the conclusion by his own testimony, and he sanctifies our character, and makes it meet for heaven. Thus does he concur and co-operate with the Father and the Son in the most merciful work which God performs.

HOMER, a dry measure of capacity among the Jews, containing nearly six pints, or the tenth part of an ephah, Exod. xvi. 36.

HONEY, an exceedingly sweet liquid produced by bees. Honey was not offered to God in sacrifice, Lev. ii. 11. The first fruits, and such kind of oblations, were designed for the support and sustenance of priests, and were not offered upon the altar. John the Baptist fed upon honey, Matt. iii. 4. Children were fed with milk, cream, and honey, Isa. vii. 15. There are three terms in the Hebrew Bible, all rendered honey. One in 1 Sam. xiv. 27; Cant. v. 1, improperly rendered honeycomb, was the honey of bees, and that only. A second term used in Psa. xix. 10, denotes the honey that drops, bee honey also. The third term is used in Judg. xiv. 8, for bee honey, but in some other passages it describes a vegetable honey, distilled from certain trees, and now known in chemists' shops as manna. Butter and honey are still dainties among the Arabs. The *wild honey* and *honey out of the rock*, Psa. lxxxi. 16; Deut. xxxii. 13, denote probably that honey which bees had laid up in those places, by no means an unfrequent thing in Palestine.

HOPHRA, one of the Pharaohs, of whom ten or twelve are mentioned in scripture. Hophra reigned in Egypt in the time of Zedekiah of Judah, and Nebuchadnezzar of Babylon, Jer. xxxvii. 5; xliv. 30.

HOR, a mountain of Arabia Petræa, on the confines of Idumæa, Numb. xx. 22. It is the Hebrew word for hills in general, but was used for a particular summit. Aaron died there.

HOREB, a mountain of Arabia Petræa, near mount Sinai; in fact, Sinai and Horeb are only two summits belonging to the same mountain. At Horeb, God appeared to Moses in the burning bush, Exod. iii. It was from the rock of Horeb that Moses drew water, Exod. xvii. 6, 7; and hither Elijah retired to escape the persecution of Jezebel.

HORN, the hard pointed body which grows on the head of some graminivorous quadrupeds, both their ornament and their defence. Horn is mentioned in scripture as the emblem of strength, Psa. cxxxii. 17; of honour, Psa. lxxv. 5, 6; of kingdoms, Dan. viii. 3, 5, 6. Horns were often used to hold liquors, so that vessels containing oil and liquid perfumes were often called horns, whether made of that substance or not.

HORNET, a species of the vespa or wasp, whose sting is attended with great pain and inflammation, and sometimes with danger. From Deut. vii. 20, we learn that Jehovah drove the Canaanites from their

habitations by means of this insect. The hornet of the east is a very strong insect, about an inch long, exceedingly voracious. How distressing and destructive a flight of these creatures would be it is not difficult to conjecture. A few thousands of them would be sufficient to overthrow the best disciplined army, and put it to confusion and rout See FLIES.



HORNS OF THE ALTAR, were the projections at the corners of the altar, which were symbols of divine protection; the altar was an asylum or sanctuary. Amos iii. 14, may therefore mean, the altar shall no longer afford protection, or atonements shall no more be made upon the altar.

HORSE, an animal well known with us, but very rare among the Hebrews till Solomon's time. Before that time we find no horsemen mentioned in the armies of Israel; but Solomon had forty thousand stalls of horses for chariots, and twelve thousand horsemen distributed among fortified places, 1 Kings x. 26. He procured horses from Egypt. Going to Egypt for horses is forbidden, Deut. xvii. 16; probably 1. lest intercourse with that land might lead the Israelites to idolatry; probably, 2. lest they should depend more on well-appointed cavalry than on Jehovah for success in their wars; and probably, 3. lest, by means of cavalry, they should attempt to extend their dominion, and so become mixed with surrounding idolaters. God's instruments of accomplishing his purpose, and displaying his greatness and might, are represented as his horses, or chariots, Jer. li. 21; Zech. x. 5; xii. 4. *A white horse* denotes the gospel, whereby Christ shows his glory, conquers, and comes to his people, and whereby they are supported, borne forward in their heavenly journey, and enabled to conquer their foes; or it may be an emblem of warriors' victory, and of great joy and gladness. *Red horses* represent persecution, and bloody wars. *Pale horses* denote famine followed with death, spiritual or temporal, and with hell.

HORSE-LEECH, a sort of worm, or naked insect, that lives in the water, of a black or brown colour, which fastens upon the flesh, and does not leave it until it is full of blood. Solomon, Prov. xxx. 15, says, that the horse-leech hath two daughters, crying, *Give, give;* an apt emblem of rapacity and avarice. Plautus and Cicero both use this metaphor.

HOSANNA, *Save now;* or, *Be now propitious,* a form of blessing or wishing well among the Hebrews. Thus, at our Saviour's entrance into Jerusalem, the people cried, *Hosanna to the Son of David:* their meaning was, Lord, preserve this son of David, heap favours and blessings upon his head. See Matt. xxi. 9, 15; Mark xi. 9; John xii. 13. *Hosanna* was a customary form of acclamation at the feast of tabernacles.

HOSEA, son of Beeri, and first of the minor prophets, in the order of our English Bible. He prophesied contemporaneously with

Isaiah, only a little longer, continuing for sixty years in his office. Chap. i. 1—5, seems to refer to the death of Zachariah, king of Israel, the fourth lineal descendant from Jehu, 2 Kings xv. 10. From the sixth verse of the first chapter to the third chapter, is a prediction of the captivity of Israel. The prophet reflects with severity upon the irregularities which reigned in Israel and Judah; and makes a noble stand against those who worshipped idols at Gilgal, iv. 15. He speaks of Sennacherib's invading the territories of Judah, viii. 14. His style is obscure, his expressions are often dubious and perplexed, and the things whereof he speaks farther contribute to this obscurity, by reason of their distance, and our ignorance of them. Though he is placed first of the twelve minor prophets in our bibles, he was probably the fourth in order, Joel, Jonah and Amos all preceding him. It has been considerably disputed whether the transactions adverted to Hosea i. 2; iii. 1, were real transactions, or only dramatic representations intended to instruct the people. However this question may be determined, unquestionably the actions were typical.

HOSEA, or HOSHEA, the last king of Israel, and son of Elah, who having conspired against Pekah, king of Israel, slew him, A.M. 3265, and made himself master of his dominions. In this king's reign, Salmaneser, king of Assyria, laid siege to Samaria, took it, and reduced it to a heap of ruins; removed all the Israelites of the ten tribes remaining in the country, beyond the Euphrates, and sent Cuthæans in their room, who were thenceforth known by the name of Samaritans. Thus was terminated the kingdom of the ten tribes.

HOSPITALITY, the practice of entertaining strangers was much used by the patriarchs, and was recommended by the apostles, Heb. xiii. 2; 1 Pet. iv. 9. Hospitality is still very much practised in the east. All travellers speak of it. A person of any consideration passing through a village of the province of Guzerat, is presented with fruit, milk, butter, firewood, and earthen pots for cookery; the women and children offer him wreaths of flowers. There are particular villages where the inhabitants present to all travellers one day's provisions, nor must the travellers refuse the offered bounty.

HOUR. The ancient Hebrews divided the day into four parts; morning, noon, the first evening, and the second evening; they divided the night into three parts; night, midnight, and the morning watch. But under the Romans, they adopted the Roman method of dividing time: thus, the night was divided into four parts, called watches, consisting each of three hours, Matt. xiv. 25. In New Testament times the day was divided into twelve equal hours. Hour in scripture is sometimes used for the time of particular events, Luke xxii. 53; John v. 25; xiii. 1.

HOUSE. The eastern houses were usually constructed around a quadrangle, into which the windows of the several apartments opened for air and light, and in which the master entertained guests. This quadrangle was *the midst* of the house, where the palsied man was let down before Jesus, Luke v. 19. Christ was probably instructing the people who had assembled there

A gallery level with the upper story surrounded the quadrangle, in some such manner as in some of the inns in London. This gallery was defended by a balustrade of lattice or carved work; when a part of this balustrade had been removed, the sick man's couch was easily let down. The windows of a house, looking towards the street, or on any side not looking into the quadrangle, were high and narrow, and defended by lattice work, Isa. lx. 8. All windows of houses were not, however, so narrow, 2 Kings ix. 32, 33. The lower part of the walls of the houses of the rich were adorned with costly hangings, Esth. i. 6; the upper part with ingenious wreathings and devices in stucco and fretwork, painted sometimes in magnificent style, Jer. xxii. 14. The floors were beautifully paved or inlaid with marble, and covered with carpets of the richest materials; and on them were placed, along the sides of the wall, or in niches, a range of narrow beds or mattresses somewhat like our sofas, luxuriously furnished with velvet or damask bolsters, Ezek. xiii. 18. Beds for sleeping on were placed on a raised floor or kind of terrace at the end of these rooms, Gen. xlix. 4; 2 Kings i. 4, 16; Psa. cxxxii. 3. Hezekiah on his bed turned to the wall, and wept and prayed, 2 Kings xx. 2.

The roofs of the houses were flat, surrounded by a wall or battlement, breast high, Deut. xxii. 8: upon them many offices of the family and business of no little importance were transacted, Josh. ii. 6· 1 Sam. ix. 25; Acts x. 9.

"Thieves," says Mr. Ward, writing of the houses in Bengal, "very frequently dig through the mud walls, and under the clay floors of houses, and entering unperceived, plunder them while the inhabitants are asleep," Job xxiv. 16; Matt. vi. 19, 20. Mr. Ward, and also the late M. Belzoni, have illustrated the parable of the man who built his house upon the sand, Matt. vii. 26. 27, by a reference to houses of fishermen and others in Bengal and in Egypt so built. The latter gentleman was witness to a catastrophe of the kind described in the parable. The Nile rose much higher than usual, and "the cottages of the people, built of earth, could not stand an instant against the current; no sooner did the water reach them than it levelled them with the ground; men, children, cattle, corn, everything was washed away, and the place of the village was left without anything to indicate that there had ever been a house on the spot." HOUSE in Scripture is also taken for family, Gen. xii. 17; Luke ii. 4; and for kindred generally, 1 Tim. v. 8. Parents are especially intended in the last passage.

HUSBANDRY, as well as keeping flocks, was anciently a chief employment, Gen. iii. 17—19; iv. 2. Babylon and Egypt both rose to opulence and power, greatly through their attention to husbandry. Moses made it the basis of his state, constituting every man a landowner. Husbandry was held in such honour that the richest and noblest engaged in it, 1 Sam. xi. 7; 1 Kings xix. 19; 2 Chron. xxvi. 10

HUSKS, the shells of leguminous plants. The prodigal son, oppressed with want and hunger, desired to feed on the husks that were provided for the hogs, Luke xv

16. Probably these were the pods of the carob tree, a tree very common in the Levant.

HYMN, a song of praise. or a religious song or poem. Paul requires Christians to edify one another *with psalms and hymns, and spiritual songs*, Eph. v. 19; Col. iii. 16. Christ and his disciples having supped, Matt. xxvi. 30, *sang a hymn;* they recited probably the hymns or psalms which the Jews commonly used after their passover, the *halal*, or the hallelujah psalms.

HYSSOP, a plant commonly used in purifications instead of a sprinkler, Exod. xii. 22; Lev. xiv. 4, 6, 49, 51, 52. A great variety of low bushy plants are mentioned by naturalists, to one or other of which, or probably to more than one, the scripture is supposed to refer under the name of Hyssop. It was commonly used fastened in a bunch on the top of a cedar stick or rod. Probably it was some such a stick that was employed by the soldier in order to give drink to Jesus as he hung upon the cross, Matt. xxvii. 48; Mark xv. 36. Some,



however, think the *caper* plant of the east to be the hyssop of scripture, which grows upon rocks and walls, is supposed to have a cleansing property, and is long enough and stout enough to yield the stem or stick used by the soldier.

I.

IBIS. Lev xi. 17; Deut. xiv. 16; Eng. Vers. *The little owl.* An unclean bird, common in Egypt, in shape not unlike a stork. It was held in the utmost veneration by the Egyptians, because of its services to their country in devouring serpents. To kill an ibis was regarded among them as a capital crime.



ICHABOD, *Where is the glory?* The name given by the wife of Phinehas, as she was dying, to her son just born, as an expression of her feeling when the fatal news reached her that Eli, her father-in-law, and Phinehas, his son, were

dead, and that the ark of God was taken by the Philistines, 1 Sam. iv. 19—22.

ICONIUM, a chief city of Lycaonia, where, as in many heathen cities, was a synagogue of the Jews, visited by Paul and Barnabas, who preached and wrought miracles in the town, and converted some of its inhabitants to the christian faith, Acts xiv. 1—3. The place is now called Cogni or Konieh, but it has dwindled into insignificance, and exhibits a mournful scene of desolation and decay.

IDDO, *lovely*, a prophet of Judah, of whom but little is known, except that he wrote annals of Rehoboam and Abijah's reigns; and also probably some predictions against Jeroboam, the son of Nebat, in which some reference was made to the reign of Solomon, 2 Chron. xii. 15; ix. 29. There were several persons of the name.

IDLE. In Matt. xii. 36, a very serious view is given of idle words and the consequence of them, which has sometimes perplexed readers of scripture, and to relieve this perplexity the kind of words referred to has been interpreted to be wicked and injurious words. Such interpretation, however, is not in accordance with either what precedes, ver. 34, 35, or what follows, ver. 37. The words intended are those which under an appearance of sincerity and candour conceal a malignant purpose. "Believe me," the interpretation of a celebrated German commentator is, "he who uses false and insincere language shall suffer grievous punishment: your words, if uttered with sincerity and ingenuousness, shall be approved; but if they be words of dissimulation though bearing a strong appearance of sincerity, they shall be condemned."

IDOLATRY, is the ascribing to things and persons properties which are peculiar to God, and, therefore, worshipping them. Its principal sources seem to have been the indelible idea which all men have that there is a God; the notion of dependence mixed up with the pride and vanity of the human mind, which is not satisfied with simple truth; the confused ideas left on men's minds by traditionary knowledge, as distinguished from that communicated by revelation; the figurative language of oriental writers, who personified everything; the imagination of painters and sculptors; the smattering of physical knowledge which obtained among barbarous or semi-barbarous tribes; the pride of certain men who affected to pass for gods; and the gratitude of the vulgar to their great men and benefactors; the imperfect understanding of the events recorded in the scriptures; and the superstitions or terrors of men burdened with a consciousness of guilt. The scripture says, Men *did not like to retain God in their knowledge*, and so they became idolaters. The first objects of idolatrous worship were the sun, moon, and stars, or perhaps angels. Vossius, however, says that men first adored the two principles of good and evil. Authors are divided as to the origin of idolatry. Some trace it to a period earlier than the flood. Others say it originated with Nimrod. Some charge it upon Ham and others on Canaan; with whomsoever it commenced, it soon became general. Terah, father of Abraham was an idolater, Josh.

xxiv. 2. Jacob's people fell into the same practice, Gen. xxxv. 2—4; and the scriptures, which abundantly show the general prevalence of idol worship, bear ample evidence to the tendency of God's own people, the Jews, to the practice. The debasement of mind and the alienation of heart from God, which idolatry discovers, as well as the gross immoralities and licentiousness with which it has everywhere been accompanied, will sufficiently account for the severe denunciations against it in every part of the Bible. It must, however, be borne in mind that as God claimed to be the king and governor of his ancient people, for them to become idolaters was in effect to rebel against his government, and to treasonably set aside his dominion. Hence the sentence pronounced upon it.

The history of idolatry as prevailing among the Israelites, discovers, on the one hand, the depravity of the human mind, and shows, on the other, the holiness and justice of God. Idolatry forgets him. He never suffers it to go unpunished. During Samuel and David's government, there was little or no idolatry among the people. Solomon, at the instigation of his strange or foreign wives, first introduced temples and sacrifices to idols. Jeroboam, the son of Nebat, is branded with infamy as instigating Israel to this crime. During the reign of Ahab, idolatry was at its height, and at length the ten tribes for this crime were removed beyond the Euphrates, from whence they never returned. The two tribes forming the kingdom of Judah were almost equally corrupt, and were punished in a similar manner, though less severely: till at length their long captivity in Babylon wrought such a change, that ever since they have been distinguished for their zeal against idolatry.

Covetousness is called idolatry in the New Testament, Col. iii. 5, because it gives to the wealth of this world that place in the heart which is due only to God.

IDUMÆA, or EDOM, a province of Arabia, which derives its name from Edom, or Esau, who fixed his habitation there. He settled at first in the mountains of Seir, belonging to the Horites, to the south-east of the Dead Sea. During the Babylonish captivity, the Edomites fell upon the territories which lay to the south of Judah, and advanced as far as Hebron; hence this tract of land retained the name of Idumæa in our Saviour's time. The Idumæans, the posterity of Esau, had kings long before the Jews had, Gen. xxxvi. 31. Their first governors are called dukes in our English version; it, should, however, be remembered that that word is but a corruption of the Latin word *Dux*, and expresses nothing more than leadership, without specifying the kind of leadership. The Edomites continued independent till the time of David, when in fulfilment of the prophecy to Jacob they were conquered, Gen. xxvii. 29; 2 Sam. viii. 14. They afterwards regained power, and as we learn from many expressions in the prophets, they employed that recovered power in the enlargement of their territories in every direction. They united with the Chaldeans under Nebuchadnezzar against the Jews. This nation

so powerful has entirely passed

LYRICUM, a province north
ıorth-west of Macedonia, along
eastern coast of the gulf of
ce. Paul preached the gospel
d about from Jerusalem to
province, Rom. xv. 19. Dal-
ı was the southern part of
icum.

IMORTALITY, the impossi-
of dying. It is applied to
1 Tim. i. 17, who is absolutely
ɔrtal, because absolutely ne-
ry. It is also applied to the
ın soul, which is only immortal
lower sense. God, who at
gave it being, can, if he pleases,
ive it of existence. To com-
the notion of the immortality
e soul, it is requisite that three
ɡs be considered, viz., 1. Its
ınuance after the death of the
; 2. A state of distinct per-
on; and, 3. A state of per-
lity, or of consciousness or
ıory of a past life: all three
exemplified, Luke xvi. 23—
and all three are necessary to
ure state of rewards and pun-
ıents.

MPOSITION OF HANDS, a
mony used by the Jews in ap-
ting persons to an office; as
ɜts, judges, and magistrates,
ab. xxvii. 18, 23. It was used
in giving a blessing, Gen. xlviii.
and when a sin-offering was
ented, the priest laid his hands
ı it, to show that the guilt of
person was transferred to the
ifice, Lev. i. 4; xvi. 21. The
ɜtles *laid hands* on those on
ɔm they conferred extraordi-
ɾ gifts, Acts viii. 18; ix. 17.
apostles and the whole
rch *laid hands* on those of their
ı number whom they sent forth
to any specific work, Acts xiii. —
4. In working miracles, also, hands were sometimes laid upon the persons to be healed, Mark xvi. 18; and in ordaining ministers and others to their respective offices in the church, the imposition of hands was employed, Acts vi. 6; 1 Tim. v. 22. It admits of question whether this ceremony was designed to be retained in the church.

IMPUTATION, is the charging, reckoning, or placing to the account of persons or things, that which properly belongs to them, Lev. xvii. 4; 2 Sam. xix. 19; or that which does not belong to them, and dealing with them as though it did, Numb. xviii. 27· Job xiii. 24; Rom. ii. 26; Phile. 18. This last is the sense in which in scripture Adam's transgression is imputed to his posterity. So also the sin of man is imputed to Jesus Christ, so that he suffers for it, Isa. liii. 6; 2 Cor. v. 21; 1 Pet. iii. 18; and the righteousness of Christ, or the satisfaction he made to the broken law, is imputed to all those who believe in him, Rom. v. 18, 19. They are dealt with by God as if they had obeyed and rendered the required satisfaction.

INCENSE, a rich perfume used in the tabernacle and temple service. It was a composition of sweet spices, Exod. xxxvii. 29. Offering it was peculiar to the priests, Exod. xxx. 8, morning and evening; and on the day of expiation, Lev. xvi. 13. Where so many animals were killed in sacrifice and burned, it was essential to have some perfume to counteract the disagreeable smells that must have arisen; and perhaps the smoke occasioned by burning the incense might be designed to

prevent the priest's looking with too much curiosity on the ark and the mercy seat. In a figurative sense, incense denotes the merits of Christ's death, Rev. viii. 3, of which incense was a type.

INCHANTMENT, magic, or divination; to which, in former times, there was almost general credit given; it is still believed in by some credulous people. It was forbidden by Moses, Deut. xviii. 10. The inchantments of Pharaoh's magicians, in imitation of the miracles wrought by Moses, some suppose to have been influenced by evil spirits, Exod. viii. 18, 19; but this admits of doubt. Perhaps they were mere illusions deceiving the spectators. Several terms are used in scripture for inchantments. One denotes muttering or speaking in a low or feigned voice, or ventriloquism, Psa. lviii. 5. Another denotes jugglery, legerdemain, deluding the eyes and the senses of people, 2 Chron. xxxiii. 6; a third term for inchantments denotes hidden or secret arts, generally from a word signifying to veil, or cover from view; and a fourth designates the art of charming serpents, so as to tame and render them gentle and sociable. The third of these terms is that which is applied to the doings of Pharaoh's magicians.

INK, INK-HORN. The ink of the ancients was less liquid than ours. Dr. Shaw informs us that down to this day, in the east, writers, or secretaries, suspend their ink-horns, or instruments containing the material used in writing, in their girdles, Ezek. ix. 3.

INSPIRATION, conveying extraordinary and supernatural notices or thoughts into the mind, moving, directing, or controlling the minds of men so that they reveal the will of God to others. Prophets, evangelists, and apostles, were all inspired, *i.e.* God communicated to them by his Spirit, the knowledge which they communicated to others, and moved, directed, and controlled them in communicating that knowledge, so that so much as was needed was given, and no more; and no mistake of any kind was permitted to mingle with it. They were instruments by whom God spoke to men.

This will be evident if we consider, 1. That the things they made known required to be communicated to them by God. They could not otherwise have been understood. They were matters on which men could of themselves find out nothing. The histories of the Bible must be true and perfect records; and as many of them were not written till long after the events they detail had occurred, these events must be presented to the minds of the writers in a manner in which unaided memory could never have presented them. And how could they without divine inspiration have revealed what God is, and how sinful man may be accepted of him? These were points into which the wisest men had inquired in vain. *The world by wisdom knew not God.* 2. That the writers of both the Old and New Testaments claim divine inspiration. The prophets come forth with their *Thus saith Jehovah*, among a people who had been accustomed to visible proofs of Jehovah's power and government. They never feared nor met contradiction. All acknowledged their high au-

thority. The apostles and evangelists write as men conscious that the Lord spoke by them, nor were they ever confronted by any who were concerned for the honour of God as impiously or wickedly assuming authority from him. They sustained their claim by miracles, obvious and undoubted—they acknowledged each other—all were constrained to acknowledge them as the messengers of the Most High. 3. That the writings, both of the Old and New Testaments, though so numerous, though written at such different times, and by men so greatly varying from each other as to character, station in life, and acquirements, are, in all matters of fact and doctrine, perfectly harmonious and correspondent with each other. Sixteen hundred years elapsed during the writing of the scriptures; their several parts, or books, were originally detached and independent tracts composed by princes, priests, shepherds, and sermen; they contain laws, history, prophecy, odes, devotional exercises, proverbs, parables, doctrines, and controversy; each writer in his department, yet all agree in their exhibition of the character, affections, works, truths, and will of God; all state the same truths the nature, condition, and obligations of man; all describe sin salvation, this world and the in perfectly harmonious ; the writers are evidently of judgment; they establish the principles, urge the same and all contribute to one and blessed result. It is multiply such arguments. instance, we might reason the honesty of men, who, it is own, renounced all considerations of worldly honour or profit for themselves and their friends, nay, who incurred the bitterest persecution, rather than not testify the things which God had shown them;—from the astonishing, and it may be said, miraculous preservation of the scriptures, from being either lost or corrupted, while innumerable volumes of philosophy, literature, and religion, have perished;—from the strict and literal fulfilment of a thousand prophecies, which no human sagacity could have invented, no human power or skill could have accomplished;—from the extraordinary success which has in every age attended the doctrine of the scripture, in converting souls to God; as well as from the conviction that every one feels, whose heart has been enlightened by the Spirit of God, that in receiving the scriptures as the word of God, he is not following a cunningly devised fable. *He that believeth hath the witness in himself.*

Every part of scripture, however, is not in the same sense and to the same degree inspired. In some parts there is more of God than in others. In some cases inspiration only produced correctness and accuracy in relating past occurrences, or in reciting the words of others; in other cases it communicated ideas not only new and unknown before but infinitely beyond the reach o. unassisted human intellect; and sometimes inspired prophets delivered predictions for the use of future ages, which they did not themselves comprehend, and which cannot be fully understood till they are accomplished. See 1 Cor xi. 9, 10, 13; Gal. i. 12; Eph. iii. 3, 5; 2 Tim. iii. 16; 2 Pet. i. 16—21· Rev. i. 1

INTERCESSION, the act of an agent or advocate in a cause for any one; or the help which one renders to another by pleading his cause. The Spirit intercedes with unutterable groanings in the saints, exciting strong desires for the blessings they ask for, and helping them when pleading their cause with God. Saints intercede for one another, or for the world, when they plead with God on their behalf. Christ intercedes for his people before the throne of God, efficaciously pleading their cause, and by his worth procuring for them all good, Isa. liii. 12; Heb. vii. 25. The intercession of the high priest among the Israelites, when he went into the most holy place on the day of atonement, and made expiation for the sins of the people, prefigured this part of the Saviour's work. See Jer. vii. 16; 1 John ii. 1; Rom. viii. 26—34; 1 Tim. ii. 1.

IRON, a metal common in almost all parts of the world. The knowledge of working this metal was very ancient, as appears from Gen. iv. 22; Lev. xxvi. 19; Deut. iii. 11; iv. 20; viii. 9; xxviii. 23, 48. It was used for swords, axes, and tools for cutting stone, Numb. xxxv. 16; Deut. xix. 5; xxvii. 5; but none was employed in either the tabernacle or the temple. By *northern iron*, Jer. xv. 12, steel is in all probability intended, the art of tempering steel having been discovered by a people bordering on the Euxine Sea, north therefore of Judea. *Iron* is used metaphorically for strength, Isa. xlviii. 4; for sharp afflictions, 1 Kings viii. 51, and for various other objects which it fitly represents. Prov. xxvii. 17, *Iron sharpeneth iron, so a man sharpeneth the countenance of his friend*, or by the presence of a friend stability is given to a man's appearance and aspect.

ISAAC, *laughter*, son of Abraham and Sarah, and father of Jacob, Gen. xviii., was born A.M. 2108. His name was given because, when the angel promised Sarah that she should become a mother, she laughed through unbelief. But when the child was born, her laughter was that of joy. This child she nursed, causing Ishmael and his mother to be expelled from the house of Abraham. When Isaac was grown up, God commanded his father to offer him in sacrifice, as a trial of his faith and obedience; but the painful requirement was superseded, when Abraham was found obedient. When Isaac was forty years of age, Abraham sent Eliezer, his confidential servant, into Mesopotamia to procure a wife for him, not willing that he should marry a Canaanitish woman. Eliezer succeeded, and brought with him Rebekah, Gen. xxiv., who for a long time was barren,—a severe trial of Isaac's faith, since God had promised him a numerous posterity. At his prayer, God at length granted her desire, and she was delivered of twins, Esau and Jacob; the former the favourite of Isaac, the latter of Rebekah. To her, if not to him, God had declared that the elder of these sons should serve the younger, which circumstance will explain, though it does not justify, the stratagem of Rebekah to obtain the blessing for Jacob, which Isaac thought to bestow upon Esau, Gen. xxvii. It has been deemed difficult to account for the conduct of Isaac, knowing as he must have done th

determination, in connexion his blessing; but it may be ɔd, 1. There is no evidence aac thought to frustrate the intention. It is by no means , that when he sent Esau ıe thought of the divine pur- or of bestowing a prophetical g at all. This blessing, for we can tell, he was subse- y led to pronounce by the of prophecy, over which he › control. 2. Among a law- nd turbulent people, with Isaac was compelled to so- and among whom his peace- d retired temper and habits ɔd him to many trials, the ınd aspiring conduct of Esau, ful in his protection, might t to lay him under especial ıs for attachment to him than to Jacob, who seems to been of a quiet and retired ition like himself. 3. Esau he elder son, and, without specific direction than he ap- to have received, Isaac could ring his mind to deprive him rights of the first-born. ac, like his father Abraham, ı stranger in a land which ɛedly refused him support. wells were taken from him, ; length his prosperity became ɛason for his being requested move, Gen. xxvi. He was painfully in his family. Esau Jacob and sought to slay ıo that he had to flee for pro- n to a distant territory, where ɔde far from his father's house, ıany years. Isaac was also and infirm long before his , perhaps fifty years. Still ıd the happiness of knowing Jacob and Esau were recon- to each other, and that both were greatly prosperous. One of them unquestionably was pious, and blessed of God; perhaps the other also; at all events, Esau was somewhat remarkable for his filial affection. He never left Canaan while his father lived, and must have been a great comfort to him after the loss of Rebekah.

It is almost unnecessary to say, that the character of Isaac had its faults—whose character has ever been without them? But whether we regard his devotedness to God, as appears when he was to be sacrificed, his faith in the divine promise during his sojourn, notwithstanding every discouragement, his cheerful and complete submission to the will of God, in the matter of the blessings on his sons, or his frequent devotion, it will be evident that he was a man of habitual piety.

ISAIAH, *the salvation of the Lord*, son of Amoz, first in the order of the English Bible of the four greater prophets; it is said that he was of the royal family. He prophesied during a considerable part of four reigns, the whole duration of which was about a century. The most moderate computation of the length of his prophecy makes it not less than about fifty years, or from one to four years in Uzziah's reign; sixteen in Jotham's reign; sixteen in that of Ahaz; and fourteen in that of Hezekiah. The scope of the writings of Isaiah is threefold. 1. To detect, reprove, and condemn the sins of the Jewish people especially, not overlooking however those of the ten tribes, and the abominations of many Gentile nations and countries, on all of whom he denounces the severest judgments. 2. To invite persons

of every rank and nation to repentance by numerous promises of mercy and pardon, with one remarkable exception; no such invitation mingles with the denunciations against Babylon. 3. To comfort all who looked for the *consolation of Israel*, or the Messiah, with promises of his coming, in which the prophet so clearly anticipates the evangelical history, and foreshows so exactly the character, works, and sufferings of Jesus Christ, as to have been denominated, with singular propriety, the evangelical prophet. So explicit and determinate are his predictions, as well as so numerous, that he seems to speak rather of past than of future things. He is almost the evangelist rather than the prophet. His style is elegant, sublime, forcible, and ornamented; his imagery dignified, rich, and various; and though the subjects on which he speaks are frequently obscure, his language is surprisingly clear and simple. The names of his two sons, Shear-jashub and Hash-baz, are prophetic. It is said that Isaiah was put to death by Manasseh, but of this we are by no means certain. His predictions have been thus assigned to periods: chap. i.—vi. belong to Uzziah's reign. From chap. vii. to x. 4, the prophecies belong to the time of Ahaz; x. 5—xii., is a first portion appertaining to the time of Hezekiah. The predictions against foreign nations which follow are assigned to Hezekiah's reign. The picture in chaps. xxiv.—xxvii., belongs to the same reign, as also do chaps. xxviii.—xxxiii. The next two chapters have been supposed to belong to about the same time. From chap. xxxvi.—xxxix. Isaiah his own predictions by historical record. And from the commencement of chap. xl. to the end of the book the prophet probably addressed himself, in a kind of last words, to a small body of the people whom he regarded as, strictly speaking, faithful and devoted to the service of Jehovah. This part of the book is somewhat like the last speeches of Moses in the plains of Moab.

ISHMAEL, son of Abraham and Hagar. After the birth of Isaac, Hagar and her son Ishmael were driven from Abraham's house, at Sarah's request, and under divine direction. They dwelt in the wilderness of Paran. Ishmael married an Egyptian woman and became the father of a numerous posterity, Gen. xxv. From Ishmael's twelve sons the twelve Arabian tribes are derived. It is imagined that these tribes are still distinguishable among Arabs; all, however, have the character of their progenitor, who was of a roving disposition, wandering with his flocks and herds from place to place in search of pasture. Ishmael lived a hundred and thirty-seven years, and died A.M. 2231, *in the presence of all his brethren*, agreeably to divine promise, Gen. xvi. 12; xxv. 18. The present condition of the descendants of Ishmael may be reckoned among the arguments for the divine origin of the Pentateuch. Gen. xvi. 12, is literally accomplished. They have never been entirely subdued; they dwell in the wilderness, pitching their tents, and feeding their flocks, wherever they please; they are wandering, lawless freebooters.

There was another ISHMAEL, a prince of the royal line of Judah, Jer. xli. 1, who found refuge among the Ammonites from the

which overtook his family and
ountry. He returned as soon
could with any hope of safety,
et up the standard of rebellion
st the Chaldean rule; but his
ns were frustrated, and he had
ape for his life.

RAEL, the name given by the
to Jacob, when he wrestled
him all night at Penuel, Gen.
. 24. The name sometimes
nates the patriarch Jacob—
times the posterity of that
arch—sometimes, frequently
d in prophecy, the ten tribes,
listinguished from the two
ing the kingdom of Judah—
sometimes the called of God
very age. It is occasionally
nymous with church.

RAEL, the name by which
iently in the prophets the king-
of the ten tribes, as distin-
ied from that of the two, is
vn. Jeroboam set up this
dom in the days of Solomon's
and successor, who, like his
r and grandfather, was mon-
over all the tribes previously
ie revolt under Jeroboam. In-
ing Jeroboam the first, and
hea the last king of Israel,
e were nineteen kings; by far
larger portion of whom were
aters, and perhaps for political
ons they encouraged idolatry
ng their subjects. It would
have been convenient for them
o up and worship at Jerusalem
loses directed. There are great
culties in the chronology of the
gdom of Israel. It probably
tinued about 250 years. Its captivity under the Assyrian power preceded that of Judah, and was far more ruinous, politically speaking. Israel never again became a nation; though probably some from the families of the ten tribes, mixed up with the two, found their way back again with their brethren to their own land.

ISSACHAR, *reward* or *recompense*, fifth son of Jacob and Leah, Gen. xxx. 18. He had four sons, viz., Tola, Puah, Job, and Shimron, Gen. xlvi. 13. The tribe of Issachar had its portion in one of the best parts of the land of Canaan.

ITUREA, a district on the north-east of Palestine, beyond Jordan, where Philip, one of Herod's sons, was tetrarch when John the Baptist entered on his ministry, Luke iii. 1. Its name is supposed to have been derived from Jetur, one of Ishmael's sons.

IVORY, a hard, solid, firm substance, of a whitish hue, and capable of a good polish. It is the tusk of the elephant; it is probable, however, that in Egypt the tooth of the river horse or hippopotamus, which was more accessible in that land than the tusk of the elephant, was used as ivory. Solomon, 1 Kings x. 22, had ivory brought from Ophir. Amos iii. 15, and 1 Kings xxii. 39, mention houses of ivory built in Samaria: they were perhaps elegantly adorned with ivory; the ivory palaces, Psa. xlv. 8, perhaps were scent-boxes made of that substance. In metaphoric language, ivory represents what is comely, pure, strong, and durable.

J.

JABBOK, a brook falling into the Jordan below the sea of Tiberias, near which Jacob wrestled with the angel, Gen. xxxii. 22. Its banks, according to Mr. Buckingham, are well wooded, and therefore suited for the exercises of retired devotion, on which account probably Jacob chose the spot for prayer.

JABESH, or JABESH-GILEAD, a city in the half tribe of Manasseh, beyond Jordan, 1 Sam. xi. The inhabitants were friendly to Saul and his family, 1 Sam. xxxi. 11, 12.

JABIN, king of Hazor, in the north part of Canaan, whom Joshua defeated and killed, taking his city, Joshua xi. Another, perhaps a descendant of the former, also king of Hazor, who, after having oppressed the Israelites twenty years, was delivered into the hands of Deborah the prophetess, Judges iv. and v. This is the Jabin whose name occurs Psalm lxxxiii. 9.

JACHIN, the name of the right-hand pillar of the two brazen pillars of the temple, called Jachin and Boaz, 1 Kings vii. 21. Jachin was also the name of the fifth son of Simeon, Numb. xxvi. 12; the twenty-first of the families of the priests was known by this name, 1 Chron. xxiv. 17.

JACOB, *supplanter*, son of Isaac and Rebekah, and father of the twelve patriarchs, younger twin-brother of Esau, born A.M. 2168. At his birth he held his brother's heel, which was the reason of his name, xxv. 26; Hos. xii. 3. Jacob, like his father Isaac, was born in answer to the prayer of his parents, after their faith in the divine promise had very long been exercised; and though he was the younger son, God gave to him, as he had before given to Isaac, the privileges of the elder, Gen. xxv. 21—23. While the brothers Esau and Jacob were together in their father's house, the latter purchased the birthright of the former for a trifling consideration, a proof of the impiety of Esau, but permitted perhaps that he might have no just cause of complaint at his brother's pre-eminence. The quiet, domestic, and kindly disposition of Jacob gained for him an especial share of Rebekah's maternal regard, who probably in her scheme to obtain Isaac's blessing for him was influenced also by the divine declaration which had been made to her concerning his future superiority to Esau. In this stratagem, with all its deceit and falsehood, Jacob unhappily concurred. We cannot but reprobate his conduct in the whole affair as false, unbelieving, and sanctimoniously hypocritical, Gen. xxvii. 18—29; still, perhaps, we may trace in it a punishment upon Isaac's ill-placed partiality towards Esau. The scheme succeeded, but neither Rebekah nor Jacob was suffered to go unpunished. Esau thenceforth became his brother's foe, and the mother had the discomfort of witnessing this enmity and dreading its consequences. To avoid these consequences, Jacob was sent down to his uncle Laban, by whom he was

repeatedly deceived, and treated harshly. Nevertheless the divine purpose proceeded towards accomplishment. As Jacob was journeying to Mesopotamia, he was favoured with a vision at Bethel, in which God repeated to him the promise that had been again and again made to his fathers, Abraham and Isaac, and encouraged him to pursue his journey; repeatedly also, during his abode with Laban, was he favoured with tokens of God's mindfulness of him. He married both his cousins, Leah and Rachel, by the former of whom he had six sons and one daughter; but for a long time the latter, his favourite wife, bore him no child. Hence the peace of his family was disturbed, and, as appears from Rachel's appeal to him, and his own reply, they were both to an unhappy degree the subjects of passions alike dishonourable to themselves, and displeasing to God.

Her impatience induced her to dopt an expedient to secure a mily, which however we should ow censure it, appears not to ve excited particular attention in ose early times. She gave to r husband Bilhah, her maid, as oncubine, by whom he had two ns. Her sister imitated her exple, and thus Dan, Naphtali, d, and Asher, never very inential tribes, were added to Ja-'s family. The ends of the ers respectively were answered, as may always be expected n contrivances in which the of God is not ascertained, nor blessing sought, this success but increase trouble. Every ition to Jacob's family, while hel had no child, only served ritate and provoke her jealousy, and therefore to afflict more deeply the mind of her husband. At length Rachel gave birth to a son, whom she named Joseph. Jacob continued to prosper, but perceiving the envy of Laban's sons, and the rapacity and unkindness of the old man, he was anxious to remove, and not knowing how to determine, he sought direction from God. God said to him, *Return unto the land of thy fathers, and to thy kindred, and I will be with thee;* on which Jacob addressed himself to his journey, which however partook of the character of a flight. For three days Laban knew nothing of it, but as soon as he was informed, he gathered together a considerable body of his relations, and pursued after the fugitive. God, who watched over his servant, warned Laban against attempting injury to Jacob, and after some altercation, in which the younger man appears to the greater advantage, they mutually entered into a covenant, offered sacrifices, set up their memorial, and partook together of a feast of peace and amity. Laban returned to his own country, and Jacob, full of joy and gratitude, hastened towards Canaan, Gen. xxxi. 1—55. Immediately afterwards he was favoured with a visit of heavenly messengers to assure him of divine protection; a visit so much the more necessary and encouraging, from the near approach of another danger. Esau was coming to meet him with four hundred men, and as may be supposed, Jacob's fears for the worst were excited. Still we cannot help admiring his prudence, forethought, and piety. He divided his train into two companies, that

at least one of them might escape: he preceded the foremost by a magnificent present, by which to appease his brother's wrath, and then addressed his prayer to God, modestly urging the promise in the strength of which he had hitherto been enabled to encounter so many perils, Gen. xxxii. 9—12. The night was approaching, the patriarch sent on his family over the brook Jabbok, while he himself remained behind alone, most probably to urge his entreaty with the Lord, not without serious apprehensions that some great disaster was about to befall him.

At this juncture an emblematic event occurred to assure him of safety. A stranger, who he was Jacob knew not, certainly he had no idea that he was any other than a man like himself, approached and seemed desirous of entering into conflict with him. Accordingly they strove or wrestled together. Long and severe was the struggle, the issue hung in doubt, till at length summoning all his strength and skill, Jacob began to prevail. The day broke upon the combatants, the stranger was anxious to withdraw, but the patriarch, who owed him no ill-will, and wished to avoid all occasion of exciting ill-will, peremptorily refused his request, unless they could part friends; *I will not let thee go except thou bless me;* or *Thou shalt not go from me till thou assure me that every unkindly feeling is subdued.* The reply of the stranger to this spirited resolution of the patriarch, revealed at once his supernatural character, and though it excited the fears of Jacob, Gen. xxxii. 24—32, and kept him humble and modestly dependant upon God, it must have sent him forth to meet his brother with confidence. The *shield of Abraham* was his sure defence, Hos. xii. 3

On that day the brothers met, but how differently from the intentions of the one and the apprehensions of the other! The fears of Jacob were dispersed, and the anger of Esau was subdued. Mutual civilities passed between them, and after some little time they separated, Esau returning to mount Seir, and Jacob still journeying towards Canaan. Here, in the vicinity of Shechem, Jacob dwelt for some time, but domestic troubles awaited him. Dinah, his only daughter, was sought in marriage by Shechem, the prince of the country, who with his people readily submitted to the condition imposed upon them, in order to obtain his desire. Two of Jacob's sons, in violation of all that was sacred in engagement, and honourable in religion, committed against them the most atrocious offences, plundered their city, and carried off their sister, to the grief and fear of their father. Upon this outrage Jacob was obliged, with his family and flocks, to remove. God directed him to Bethel, but before he came there, as remnants of idolatry had been picked up in their intercourse with the heathen, Jacob collected them together, broke them to pieces, and hid them under an oak near Shechem. He was resolved at all events to serve the Lord. At Bethel, a memorable place to the patriarch, God renewed his covenant with his servant, but afflictive events befell him there; Rachel died in giving birth to Benjamin; still Jacob was comforted by assurances of divine

ercy. As yet he did not appear to ve arrived at his father's house. ıac was living, and how great ıst have been the joy of the good l man, when at length Jacob did nd before him! He had been ent many years, the period had en chequered by a variety of ils and deliverances, troubles, l blessings, but now he had re-ned increased in riches, with a in of sons; and to render the eting more delightful, Esau was longer his enemy. Still, as if show that sin brings with it ıp and long-continued sorrow, ıob did not yet find a quiet rest-ı-place; the vicissitudes through ich he had passed, had not ıght him to avoid all occasions domestic trouble. His foolish dness for Joseph excited the lousy of his other sons, and m thence flowed some of the erest trials he was ever called endure.

God mingled mercy with the ils of Jacob. Not long after seph's being sold as a captive o Egypt, a famine occurred in naan and the adjacent coun-es, so severe and of so long con-uance, that means of support himself and family utterly led the patriarch. Joseph had en raised in the mean time to ı place of supreme authority in ypt, where he had the oppor-ıity of securing ample support his beloved parent and all his others. They went accordingly his invitation to sojourn in that ıd, where Jacob spent seventeen ars, the remainder of his days, roured with the society of his loved son. the longest and ap-rently the happiest calm he en-red during his whole life. Per-ceiving at length that his dissolu-tion was near, he bound Joseph under a solemn promise to bury him in the land of Canaan, thus expressing his entire confidence in the promise which God had re-peatedly given of that land as ultimately the possession of his family. He afterwards still further exhibited his faith in the prophetic blessings bestowed upon his several sons, dwelling with evident delight on that grand Personage who had been the contemplation of his fathers, even the illustrious De-liverer who should arise in after ages to redeem his people, and bring salvation to the human race, Gen. xlix. 10. His prediction was completely verified by the subse-quent facts. Judah, the tribe pos-sessing sovereign authority, re-tained this dignity till the time of Christ. Subsequently to that time the Jews have had neither priesthood nor dominion, John xviii. 13. When Jacob had finished blessing his sons, and repeated to them his former directions to Joseph as to his burial, *he gathered up his feet into the bed, and yielded up the ghost.* Joseph closed his eyes, wept over him, and ordered him to be embalmed. A solemn mourning of seventy days was performed for him in Egypt; Jo-seph obtained Pharaoh's permis-sion to go up with his brethren, accompanied by the chief men of Egypt, to bury the corpse in the cave of Machpelah. At the thresh-ing-floor of Atad, the cavalcade stopped, and the people mourned again seven days, whereupon the Canaanites called the place Abel-Mizraim, *the mourning of the Egyp-tians.*

JACOB'S WELL, a fountain

near Shechem, where Jacob dwelt before the slaughter of the Shechemites, by his sons Simeon and Levi; and where our Saviour conversed with the woman of Samaria, John iv. 16. Perhaps no christian scholar ever read this chapter attentively without being struck with its numerous marks of truth. The journey of our Lord from Judea to Galilee, with its cause; his passage through the territory of Samaria; his approach to the metropolis of the country; its name; his arrival at the Amorite field, which terminates the narrow valley of Shechem; his halting at the well; the female drawing water; the disciples gone to purchase food, by which its situation, as out of the town, is so obviously implied; the woman's reference to the prejudices between Jews and Samaritans; the depth of the well; the oriental allusion of *living water;* the history of the well and the customs illustrated by it; the worship on mount Gerizim; all these occur within the space of twenty verses, and are so perfectly correspondent with all that can be gathered from Josephus, and with circumstances remaining in indelible character down to this day, as most signally to confirm its truth.

JAEL, *wild goat*, wife of Heber, the Kenite, who killed Sisera, commander of the Canaanitish army, Judg. iv. 17, as he rested in fancied security in her tent. Some have thought that Deborah's commendation of Jael's act reflects dishonour upon her, and renders the whole story unworthy of a divinely inspired book. But, 1. Sisera would certainly have been put to death if he had been taken alive. 2. The act was one of those with which war abounds, and which war is supposed to justify. 3. Jael's tribe being in alliance with Jabin, she probably expected that if Sisera, Jabin's captain, had been discovered in her house by the pursuing Israelites, both herself and her tribe would have suffered severely, now that Israel was triumphant. 4. To die by a woman's hand was deemed so degrading to a soldier, that Sisera's death by Jael's hand rendered Deborah's triumph over him and his forces so much the more jubilant. Her song specially commemorates this feature in the victory won.

JAIR, *enlightener*, judge of Israel twenty-two years, Judg. x. 3. He had thirty sons, who rode on as many asses, and were governors of thirty towns, called Havoth-jair. He was succeeded by Jephthah. There were others of the name, Esther ii. 5; Mark v. 22.

JAMES. Three of this name are mentioned in the New Testament. 1. James the son of Zebedee, and brother to John the Evangelist, Matt. iv. 21; a faithful disciple and follower of our Saviour, after whose death he suffered martyrdom, by order of Herod Agrippa, who caused him to be seized and executed at Jerusalem, in the year 44. He was one of the disciples whom our Lord especially honoured by taking them with him on occasions when other disciples were not present. 2. James the son of Alphæus, one of the twelve apostles, sometimes called James *the less*, or *the little*, perhaps because he was of low stature, Mark xvi. 1; Luke xxiv. 10. 3. James *the brother of the Lord*, Gal. i. 19. He has often been considered identical with the immediately preceding James. Others have enumerated five of the name in

the New Testament. James *the brother of the Lord*, was surnamed the Just, for the holiness and purity of his life. He is said to have been originally a priest and a Nazarite from his birth. Christ appeared to him after his resurrection, 1 Cor. xv. 7. He was of account in the church at Jerusalem, when Paul went there after his conversion, Gal. i. 19. See also Acts xv. 13. Josephus acknowledges him to have been a man of great moral worth, attributing the overthrow of the city and temple to the anger of God, excited by the murder of James.

To this apostle the epistle bearing the name of James is generally ascribed; its object was to animate the Jewish Christians to bear with fortitude the sufferings to which their faith exposed them, and to enforce the genuine doctrine and practice of the gospel, in opposition to the errors and vices that were then prevalent among them. Among these errors was an abuse of the great doctrine of justification by faith; they understood by faith a bare assent to the truth of the gospel, without that living, fruitful, evangelical principle which, working by love, purifies the heart. James cautioned them against covetousness, sensuality, distrusting the divine goodness, neglecting prayer, or praying with improper views, and the want of a due sense their constant and immediate dependence upon God. Thus often against particular errors, epistle should not be expected be so replete with the peculiar trines of christianity as were er epistles, but it is an admirasummary of the practical duties umbent on all believers, which are enforced with equal elegance and affection.

JANNES and JAMBRES magicians who resisted Moses in Egypt, 2 Tim. iii. 8. It is supposed that Pliny refers to these two persons under the names of Jamne and Jotape, and that they are also referred to by some Jewish writers under the names of Johanne and Mamre, or Jonas and Jombros. There are various traditional accounts of these persons, entitled of course to but little credit.

JAPHETH, *extension* or *beauty*, son of Noah, Gen. v. 32, and x. 21, born A.M. 1556. His descendants peopled Europe, and the isles in the Mediterranean Sea; he is well known in profane authors by the name of Japetus. Noah's blessing upon Japheth was accomplished, when the Greeks, and after them the Romans, carried their conquests into Asia and Africa, the dwelling and dominions of Canaan.

JAR, or JIAR, a Hebrew month answering to our April; the eighth of the civil year, and second of the sacred year. It consisted of twenty-nine days.

JASHER, BOOK OF, mentioned Josh. x. 13; 2 Sam. i. 18. From each of these quotations it appears that this book, whatever its origin or authority, was a poetical book, and that among the Israelites it was well known. Josephus speaks of it, Antiq. v. 1, 17, as one of the books laid up in the temple. He must, however, refer to a book extant at a period long after the date of the later of the quotations adverted to. It may have been the same book, extant for many ages in the temple, or it may have been a forgery pretending to the autho-

rity of the original production. Bishop Lowth supposes the book quoted in Joshua and Samuel to have been a collection of national songs, perhaps somewhat like the productions of the ancient Welsh bards, deriving its name *Jashar* from a Hebrew word, probably its initial word, signifying *He sang*. Some think it a writing on the military and martial affairs of the time of David. Modern books have taken the title, and have been translated and published, both in this country and America, as discoveries of the original book of Jasher, which, however, are impudent fabrications.

JASPER, Exod. xxviii. 20; xxxix. 13; Ezek. xxviii. 13; Rev. iv. 3; xxi. 11, 18, 19. It was the third stone in the fourth row of precious stones in the high priest's breast-plate. The Hebrew, Greek, Latin, and English names of this gem are the same, so that what it is may be easily ascertained. It is a hard stone of a bright beautiful green colour, sometimes clouded with white and spotted with red and yellow.

JAVAN, fourth son of Japheth, the supposed father of the Greeks, or Ionians, as they were called in the east. The descendants of Javan were invaded and subjugated at a very early age by the Pelasgi, or Cuthite race, from the east; and by colonies of Egyptians and Phœnicians from the south; so that the Greeks, famous in history, were a compound of all these people. Javan is the name commonly used in the Old Testament for the Greeks, Isa. lxvi. 19. In the New Testament, and in classic authors, they are called Ellenes, from the Chaldaic name of Javan's son Elisha, Ellas.

JEBUS, son of Canaan, Gen. x. 16, and father of the Jebusites, who were a warlike people, and dwelt in Jerusalem till the time of David, Josh. xv. 63; 2 Sam. v. 6, &c. Jebus was the founder of Jerusalem, which he called by his own name, 1 Chron. xi. 4.

JEDUTHUN, *praise-giver*, a Levite of Merari's family, and one of the principal musicians of the temple, 1 Chron. xvi. 38—42. Several of the psalms, as xxxix., lxii., lxxvii., bear his name, either because after David had composed them, they were given to Jeduthun and his company to sing; or more probably, as they seem to have been composed during or after the captivity, because they were composed by some one of his descendants who bore his name.

JEHOAHAZ, *God sustained*, son of Jehu, king of Israel, who succeeded his father A.M. 3145. He reigned seventeen years, and did evil in the sight of the Lord, 2 Kings xiii. following the bad example of Jeroboam, son of Nebat, wherefore God gave Israel up to Hazael and Benhadad his son, kings of Syria. But Jehoahaz humbling himself before God, he and his people were delivered by his son Joash. JEHOAHAZ, called also SHALLUM, is the name of the younger of two sons of Josiah, king of Judah, 1 Chron. iii. 15; both of whom occupied the throne. Jehoahaz seems to have seized on the kingdom at his father's death, but he reigned only three months, being taken and carried to Egypt by Pharaoh Necho, A.M. 3395, 2 Kings xxiii. 30—32.

JEHOIACHIN, *God appointed*, and by contraction CONIAH, Jer. xxii. 24; and JECONIAH, 1 Chron. iii. 17, son of Jehoiakim, king of

Judah, where he also reigned, but only three months and ten days, when Nebuchadnezzar, king of Babylon, having taken Jerusalem, carried him, with Nehushta his mother, his wives, princes, servants, &c., to Babylon. After he had been imprisoned thirty-seven years, he was liberated and raised to considerable dignity by Evil-Merodach, 2 Kings xxv. 27—30; Jer. lii. 31—34. Jehoiachin had reigned ten years, in conjunction with his father; thus it has been attempted to reconcile 2 Kings xxiv. 8 with 2 Chron. xxxvi. 9. Others have thought, and with greater probability, that the *eight* in Chron. is a mistake of the transcriber for *eighteen*.

JEHOIADA, *God known*, high priest after Azariah, who, with his wife Jehosheba, preserved Joash from Athaliah's violence, 2 Kings xi.

JEHOIAKIM, *God established*, originally ELIAKIM, brother and successor of Jehoahaz, king of Judah, and the elder of the two reigning sons of Josiah. He was raised to the throne by Pharaoh Necho king of Egypt, A.M. 3395, who changed his name from Eliakim to Jehoiakim, and laid him under a heavy tribute. According to the prophet Jeremiah, chap. xxii. 13, he was a most unjust and wicked prince. In the fourth year of his reign, a copy of Jeremiah's predictions was brought to him, but as his scribe was reading it, Jehoiakim cut the roll with a penknife, and cast it into the fire, and sent to apprehend Jeremiah and Baruch; but the Lord knowing his murderous intentions, kept the prophet and his scribe out of his hands. This drew down new evils on his head. Nebuchadnezzar having routed the army of Pharaoh at Carchemish, pursued his victory, and rendered himself master of Canaan and part of Phœnicia. Jehoiakim was taken prisoner in Jerusalem, and put in chains, to be carried to Babylon; but on his submission to the conqueror's terms, he was restored to his kingdom. After he had continued three years a peaceful tributary, he thought to shake off the yoke; but, being taken prisoner by Nebuchadnezzar, he was put to death, and his body cast into a common sewer, Jer. xxii. 18, 19.

JEHOSHAPHAT, *God judged*, son and successor of Asa, king of Judah. He ascended the throne, A.M. 3090, and reigned twenty-five years. He was a pious prince, but he did not exert his influence in the extirpation of idolatry, 2 Chron. xix. 2. In the third year of his reign, he sent some of the officers of his court, together with some priests and Levites, to all the cantons of Judah, with the book of the law, to instruct the people in their duty. He is reproached for his alliance with Ahab, king of Israel, 1 Kings xxii. 32, 33; 2 Chron. xviii.; and he well nigh lost his life as the consequence of this alliance. Afterwards he was favoured, in answer to his fervent prayer, and in reward of his faith, with a miraculous deliverance from a very large force of Moabites, Ammonites, and others, collected against him, 2 Chron. xx.

JEHOSHAPHAT, VALLEY OF, called also the valley of Kidron, because the brook Kidron runs through it. This valley lies east of Jerusalem, between the city and Mount Olivet. *The valley of Jehoshaphat*, in the prophet Joel, chap iii. 2, is an appellative, not a proper name denoting *God's judgment*.

From this passage, many, both Jews and Christians, have thought that the last judgment will take place in this valley. Others have supposed that this valley beneath the walls of the holy city will be the scene of the final overthrow of the enemies of religion, immediately previous to the millennial glory.

JEHOVAH, the incommunicable name of the self-existent Being; called the *Tetragrammaton*, or name with four letters. The Jews, after the captivity of Babylon, out of superstition, forbore to pronounce it, substituting for it *Adonai*, or *Elohim*, thus avoiding, as they thought, a breach of the third commandment. Many useless things have been said of this name; it may, however, be observed, 1. That its grammatical form is a compound of the past, the present, and the future. 2. It never becomes plural. It is the name of the one living God. 3. It does not admit of an article before it. We never meet with the expression, a Jehovah, or the Jehovah. We do meet with *the God*, or *the Lord*, the article being used in Hebrew as well as in English, but in these cases, the name employed is *Elohim* or *Adonai*. 4. It is never modified on account of its construction with other words. Other names, divine and human, are modified. 5. It is unquestionably used as a name of Jesus Christ. See Jer. xxiii. 6; xxxiii. 15, 16.

JEHU, *God is*, son of a Jehoshaphat of Israel, a different man from the king of Judah of that name. He was anointed king of Israel, A.M. 3120, to revenge the sins committed by the house of Ahab, 2 Kings ix. He executed this commission in a sanguinary and cruel manner, but in what he did may be traced some remarkable and exceedingly literal fulfilments of prophecy. His children were to occupy the throne of Israel for four generations. Accordingly he was succeeded by Jehoahaz, Joash, Jeroboam, and Zachariah, his descendants. Zealous as he was against the house of Ahab, on account of their idolatry and other crimes, he himself did not escape similar crimes, 2 Kings x. 29, 30, 31. There was another Jehu, a prophet, 1 Kings xvi. 1—7; 2 Chron. xix. 2.

JEPHTHAH, judge of Israel, and successor to Jair in the government of the people. He was the son of Gilead, by one of his concubines, Judg. xi. 1, 2. Expelled from his father's house as the son of a stranger, in some such manner as Ishmael had been expelled from Abraham's house, Jephthah became the chief of a marauding party who lived by plunder. Here he acquired the reputation of great intrepidity and skill, and on this account he was sought by the Gileadites to be their leader against the Ammonites. In this capacity he was successful, and according to their promise, he was invested, as the reward of his valour, with the supreme authority over them. Some opposition raised by the Ephraimites against this arrangement was suppressed, and Jephthah governed Israel six years, Judg. xii. 1—7.

His name is memorable on account of a vow which he made on going forth to meet the Ammonites, ch. xi. 30, 31, as the result of which, it is contended by many, he offered his only daughter a burnt offering to Jehovah. This however has been questioned and denied by other persons. One side have urged the express terms of the vow, and

he clear statement that Jephthah id with his daughter as he had poken. They have said too that ephthah was more than half a hea- ıen; that the circumstance took lace where yet the heathen dwelt ı great numbers, and among them ıman sacrifices were not unknown. hose who take this view, contend ıat all that is said against the idea 'his literally offering up his daugh- r, from the unwillingness of the iest to engage in a service ex- essly forbidden by the Mosaic law, inapplicable, no mention being ıde of the priest in the affair. hey urge also the deep and vio- ıt sorrow of Jephthah on meeting ı daughter, and the institution of commemorative service among ə daughters of Israel, which it is ought can be traced in the hea- ən rites in connexion with Iphi- ıia. On the other side it is d, 1. That the language of Jeph- ıh's vow by no means intends ıt he would offer for a burnt of- ing whatever might come from house to meet him. The con- ıction is disjunctive, not as our nslators have it, copulative. *hatsoever cometh*, &c., *shall either the Lord's*, OR *I will offer it for urnt offering*. Lev. xxvii. 28 is instance of a similar meaning the conjunction. 2. He cannot understood as declaring an in- tion to offer as a burnt sacri- whatever might come to meet ı. He might have been first met what no law or custom permitted be so offered. 3. The sacrifice children to Moloch is declared to ın abomination to Jehovah, Lev. 2, 3. It would be a yet higher mination to make such offerings Jehovah. 4. There is no pre- ent of such an offering Isaac's case is irrelevant, for he was not offered, and Abraham was required to offer him only as a trial of his faith. 5. No father by his own authority could put even an offending child to death, much less one that was innocent, without the magistrate's sentence, Deut. xxi. 18—21; and the consent of the people, 1 Sam. xiv. 24—45. 6. The thing which the daughters of Israel bewailed, was not the death of the young woman, but her virginity, Judg. xi. 38—40. 7. The Mishna, or traditional law of the Jews, is so pointedly against sacrificing a devoted child or servant, that one might expect some reference to this case, had it been thought that Jephthah's daughter was sacrificed. It seems most probable that she was devoted to celibacy, perhaps as the captive Midianite virgins were, Numb. xxxi. 35—47.

JEREMIAH, *raised up* or *appointed by God*, son of Hilkiah, of the sacerdotal race, a native of Anathoth, appointed to the prophetical office from his mother's womb; nay even before his birth, Jer. i. 1. He began to prophesy in the fourteenth year of his age, and thirteenth of Josiah's reign, and continued prophesying till after the destruction of Jerusalem by the Chaldeans, or for at least forty-two years. The time and manner of his death are not known. He was a man of unblemished piety and integrity; a warm lover of his country, whose misery he pathetically deplores, especially in the Book of Lamentations; and though his countrymen greatly persecuted him for his fidelity, he chose rather to abide with them, and undergo all hardships in their company, than enjoy in Babylon the ease and wealth which the favour of its king would have

secured to him. With the remnant of the Jews, who contrary to his advice went down into Egypt after their murder of Gedaliah, the Chaldean governor, he was carried into that land, where it is said he continued to remonstrate against the idolatrous practices of the Jews till his death.

Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel, and Daniel. Critics have compared Jeremiah and Ezekiel in some points with one another: it is, however, rather a contrast than a comparison. Ezekiel was a man of firm, robust texture of mind, Jeremiah was tender and retiring. Ezekiel remonstrated against the unrighteousness of his countrymen's conduct, Jeremiah pathetically lamented its bitter consequences. Ezekiel spoke like a man indignant at crime, Jeremiah like one compassionate over misery; both, however, maintained against a guilty people the cause of righteousness and truth.

The careful examination of Jeremiah's prophecies has led to a somewhat different arrangement of them from that which is found in our Bible, in which, though following the Hebrew, there is no attempt at the chronological order or classification of his discourses. These are left very much to critical sagacity. A German expositor has recently given the following as the order most commending itself to his judgment:—

1. *Discourses published in the reign of Josiah:*—ch. i.; iv. 5—vi. 30; ii. 1—iii. 5; iii. 6—iv. 4; xvii. 19—27; xlvii.

2. *Discourses published during the reign of Jehoiakim:*—ch. vii. 1—ix. 2—12; x. 1—16; xiv. 1—xv. 21; xvi. 1—xvii. 18; xviii.; xix. 1—xx. 13; xx. 14—18; xxiii. 9—40; xxxv.; xxv.; xxxvi.; xlv.; xii. 14—17; x. 17—25.

3. *Discourse published during the reign of Jeconiah:*—ch. xiii.

4. *Discourses published during the reign of Zedekiah:*— ch. xxii. 1—xxiii. 8; xi. 1—17; xi. 18—xii. 13; xxiv.; xxix.; xxvii. 1—xxviii. 17; xlix. 34—39; li. 59—64; xxi.; xxxiv. 1—7; xxxvii. 1—10; xxxiv. 8—22; xxxvii. 11—21; xxxviii.; xxxix. 15—18; xxxii.; xxxiii.; xxxix. 1—10.

5. *History of Jeremiah, and discourses addressed by him to the Jews who were left in Palestine after the capture of Jerusalem:*— ch. xxxix. 11—14; xl. 1—xlii. 6; xlii. 7—xliii. 7; xxx. 1—xxxi. 40.

6. *Discourses addressed to the Jews in Egypt:*—ch. xliii. 8—13; xliv.; xlvi. 13—28.

7. *Discourses of uncertain date concerning foreign nations:*— ch. xlviii.; xlix. 1—6; xlix. 7—22; xlix. 23—27; xlix. 28—33; l. 1—li. 58.

Jeremiah uttered many signal predictions, whose accomplishment is specified in either the Old or New Testament, as xxxiv. 2—5. See 2 Kings xxv. 5; 2 Chron. xxxvi. 11—21; Jer. lii. 11; those relating to the duration of the captivity, and the Jews' return; the destruction of Babylon and the downfall of many nations, xxv. 12; ix. 26; xxv. 19—25; xlii. 10—18; xlvi.; and the following chapters. The accomplishment of such predictions would sustain the confidence of the Jews in the future accomplishment of those of his prophecies which related to the coming of the Messiah. They describe his miraculous conception, the virtue of his atonement,

the spiritual nature of his reign, and the inward efficacy of his laws, xxxi. 22, 31—36; xxxiii. 8. The style of this prophet is less elegant and sublime than Isaiah's, still it is of great sublimity, and excels in the pathetic. Nearly half his book is historical. The prophet lived to witness the fulfilment of his own saddest predictions as to his country. What his feelings were, he has left on record, in his own unrivalled elegies in the book of Lamentations, which combine the truth of history with the deepest pathos of poetry.

JERICHO, a city, perhaps the largest city, of the ancient Canaan, about six miles from the Jordan, at the point where that river enters the Dead Sea. Jericho was subdued before Joshua and the Israelites by miracle, as an earnest of their future conquests, Josh. vi.; and a curse was pronounced upon the attempt to rebuild it, Josh. vi. 26, probably that its ruins might perpetually remind the Israelites of the divine goodness to them. Five hundred and fifty years afterwards, this prophetic curse was literally accomplished, 1 Kings xvi. 34. The numerous palm trees in the neighbouring country procured for the city the name of the *city of palm trees*. Jericho was about twenty miles north-east of Jerusalem, the road lying through a gloomy country, full of rocky defiles, the resorts of robbers. It is still dangerous to travellers, and every circumstance in its appearance gives force and beauty to the parable of our Lord, Luke x. 30—35. From Judges iii. 13, and 2 Sam. x. 5, it seems probable that long before the days of Hiel the Bethelite, a city under the name Jericho had been erected, though not perhaps on the site of the old city, this change of site being made in order to avoid the curse pronounced by Joshua. Perhaps the accursed site had been again abandoned when the issue of Hiel's impious attempt was seen.

JEROBOAM, *fighting against* or *increasing the people*. There were two princes of the name; the first was the son of Nebat, who headed the revolt of the ten tribes from Solomon's son, having previously acquired the art of governing, and also considerable power, as presiding over the tribes of Joseph, Ephraim, and Manasseh. The crime for which Jeroboam is so frequently spoken of in scripture with a bad pre-eminence, was the establishing of a system of image worship among the Israelites, and constituting the lowest of the people priests instead of the descendants of Aaron. Idol worship is designated by his name, 1 Kings xi. 26—40; xii.; xiii.; xiv. 1—20. Jeroboam in what he did, however, seems to have been actuated more by policy than by a deliberate purpose to corrupt the people into idolatrous worship. He had learned the worship of calves as symbols of Deity during his abode in Egypt.

The second Jeroboam was the thirteenth king of the ten tribes, son of Joash, wicked like his predecessors, and a patron of worship like that which the first Jeroboam had instituted. His reign was long and successful in enlarging the kingdom, 2 Kings xiv. 23—29.

JERUSALEM, *the habitation of peace*, anciently called JEBUS, Josh. xviii. 28, from its founder, who bore that name, and who was father of the Jebusites. The city was taken from the Jebusites by David,

who made it the capital of his kingdom, and built a new city on the north-west of the old one. A valley ran from west to east, between the two hills of Zion on the south, and Acra on the north: and over against the north-east end of Zion, the temple was built on mount Moriah. What is called the *City of David*, in contradistinction, was the highest part of the city, originally a stronghold deemed impregnable, where that prince constructed his royal residence. Great pains and expense had been bestowed from the very earliest times in rendering this city a place of prodigious strength, to which its natural situation is exceedingly favourable; still the iniquity of its inhabitants often led to its overthrow. Previously to the days of our Lord, it yielded five times to the conquering power of enemies; twice to Egypt, under Shishak and Necho; once to Israel, under Joash. Nebuchadnezzar destroyed it; and afterwards it was disfigured and spoiled by Antiochus of Syria. Still, such was the veneration of the Jews for their holy city, that in the time of Christ it was a place of immense strength, riches, and concourse. His predictions against it, Matt. xxiv., are well known, and it is almost equally known that these predictions have been literally fulfilled. Titus demolished the whole city, except three of the largest of its towers. He wished to save the temple from destruction, but in vain; and at length the very ground on which the temple had stood, was ploughed up, to prevent the rebuilding of that structure. Subsequently a new city was built by Adrian, a Roman emperor, who set up several temples to heathen divinities, and especially a magnificent one to Jupiter. He did all that he could do to blot out the names both of Judaism and Christianity from this favoured spot.

Josephus describes the city as nearly three and a half geographical miles in circumference. It was surrounded by walls. From various passages, chiefly in the book of Nehemiah, it would appear that there were ten gates in these walls, three on the north side, one on the west side, two on the south side, and four on the east side. The Jerusalem of after ages differed in some particulars, thus of its number of gates, from that of the time of the restoration from Babylon.

At present Jerusalem is one of the most melancholy objects a spectator can contemplate. But little better than a miserable village, it bears everywhere the marks of desertion and wretchedness. Joliffe thus describes the present aspect of the city and surrounding neighbourhood.—"Were a person carried blindfold from England, and placed in the centre of Jerusalem, or on any of the hills which overlook the city, nothing perhaps would exceed his astonishment on the sudden removal of the bandage. From the centre of the neighbouring elevations, he would see a wild, rugged, mountainous desert; no herds depasturing on the summit, no forests clothing the acclivities no water flowing through the valleys, but one rude scene of melancholy waste, in the midst of which the ancient glory of Judea bows her head in widowed desolation. On entering the town, the magic of the name, and all his earlier associations, would suffer a still greater violence and expose him

still stronger disappointment. ' streets of palaces and walks tate,' no high-raised arches of mph, no fountains to cool the no porticoes to exclude the sun, single vestige to announce its ier military greatness or com- ial opulence; but in the place ese he would find himself en- passed on every side by walls de masonry, the dull uniformity hich is only broken by the sional protrusion of a small d window."

he Jerusalem of sacred history fact no more. Not a vestige ins of the capital of David and mon. The city, which was theme of prophecy from the of Jacob to the latest of the ietic communications, now ex- , in its complete desolation, truth of the divine oracles. could have predicted, unless d by divine prescience, the r, or the overthrow of this remarkable place? and what arm but God's, in spite both of friends and enemies, who equally wished to save the city, could have subjected it to such utter ruin? For eighteen centuries, Jerusalem has been *trodden down of the Gentiles*, and her people, more strongly attached to their native soil than any other people, have for all that time been expelled and expatriated. Has the same fate ever befallen any other people? and can any fact or any doctrine, declared in the book which for centuries had predicted this fate, be too hard to be believed after that fate has been realized?

Jerusalem was the place where after the erection of the temple the symbols of the divine presence were vouchsafed; under its name, therefore, the church of any age is sometimes intended. See Gal iv. 25, 26; Heb. xii. 22; Rev. iii. 12; xxi. 2.



JESHURUN, a name given to the Israelites, taken some say from the Hebrew word signifying *righteous, or beloved*, Deut. xxxii. 15; xxxiii. 26; Isa. xliv. 2. Others, from the import of these passages, say that the name imports not the righteousness of the people, but their great privileges, which served to enhance their sin. They derive the name from a word which signifies to see or discover: *The people who had the vision of God.*

JESSE, *firm*, son of Obed, and father of David, 1 Chron. ii. 15; Matt. i. 5. He was a Bethlehemite of substance, his property consisting chiefly in sheep, of which David was the keeper. He knew the high destiny of his son, 1 Sam. xvi. 10, but perhaps he did not live to witness his elevation to the throne. The last mention of Jesse in the history is that in 1 Sam. xxii. 3.

JESUS, *one who saves*. It was written by the Hebrews, Jehoshua, or Joshua. Pre-eminently it is the name of Him who saves from sin and the curse. His life and history are so well known, as not to require repetition here; they are best narrated in the evangelists. Two or three observations may perhaps with advantage be introduced.

1. That Jesus of Nazareth was the Messiah to whom all the prophets gave witness, we have the best possible evidence. The predictions as to the time of Messiah's appearance, as to the family from whence he should spring, the place of his birth, his character, and the treatment he should receive, are all literally fulfilled in Jesus. See Gen. xlix. 10, compared with the historical fact that the Jews, to the time when Jesus appeared, possessed authority and some sort of independence, which they lost soon afterwards, and have never regained. Mal. iii. 1, compared with the fact that Jesus of Nazareth appeared in the temple of which the prophet spoke, but that since his time no such temple had ever existed. See also Hag. ii. 7. Dan. ix. 24, 25, marks the very time of Messiah's death, which coincides exactly with the death of Jesus. The Messiah was to be an Israelite of the tribe of Judah, of the family of David; and from the two distinct genealogies of Jesus, it is abundantly evident that this was his descent; and in tracing this branch of the evidence, we cannot fail to be struck with the loss of all genealogical evidence among the Jews from that time to the present; and with the extraordinary fact that the place of his birth, according to ancient prediction, was far distant from the ordinary place of abode of his parents. They were of Galilee, he was born in Bethlehem of Judea, where his parents were sojourning, in consequence of a census ordered by the Roman power, Isa. ix. 1, 2; Matt. iv. 16; Luke ii. 1—7. As to the principal facts in the life of the Messiah, and the features of his character, compare Psa. xvi. 10; xxii.; lxix.; Isa. xlix. 7; liii.; l. 6; Zech. ix. 9, with the records of his life and death, as given by the evangelists; the accomplishment of these and other predictions will prove his divine mission, and point him out as that great personage for whom both Jews and Gentiles were looking, the Christ of God.

2. And when this is proved, his deity necessarily follows, because

Messiah is surrounded with attes of Deity in the Old Testa-. See Psa. ii. 7; xl. 7—9; 7; cii. 25—27, cx. 1; Isa. ; xl. 9—11; Dan. vii. 9—14; h v. 2. The argument thus shed is to this effect. If the Testament scriptures represent Messiah as a divine person, the fs of the Messiahship of Jesus onstrate him to be divine. His hood is not denied. He united eriously in his person the two ict natures. He was *God fest in the flesh.* These proofs over are immensely strengthwhen we consider the language e New Testament in reference im. We cannot, without adng his deity, harmonize and consistent sense of such pasas follow: *Thy throne, O God, ever and ever; and God, even God, hath anointed thee with the f gladness, above thy fellows,* i. 8, 9. *I and my Father are My Father is greater than I,* x. 30; xiv. 28, with many declarations. Such passages wholly beyond interpretation any rational meaning on any y which denies him either a humanity or a real and perdivinity.

The salvation effected by t for his people, and on account hich the name Jesus was given m, is altogether unique. No salvation resembles it. Moses l the Israelites from Egyptian age. Joshua delivered them the perils of the wilderness. were sinners still, in the moral ition to which iniquity had re- them. Christ saves from sin both its pollution and its . They saved as experienced successful generals and leaders save the armies they conduct. Jesus saves by his own suffering and death, saves as the result of his own bearing the woes to which we were liable. Theirs was a temporal salvation only, his is an eternal one. *Israel shall be saved with an everlasting salvation.*

4. Jesus is frequently presented to our attention in the New Testament as a teacher, and in this character it may be truly said of him, his name is *Wonderful.* The friends of christianity, and some of its foes also, have borne testimony to the unrivalled dignity, purity, and excellence of his instructions. He placed truth of the highest importance before his disciples with the utmost clearness, ease, and majesty. His authority and his tenderness, the knowledge he displayed of the human heart, and the wisdom with which he adapted his instructions to every character and circumstance around him, show him to be that Teacher who was to come into the world. "Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity and majesty, and the most conciliating loveliness, tenderness, and softness. *Never man spake like this man.*"

JETHRO, priest or prince of Midian, father-in-law to Moses, Exod. iii. He is also called Reuel or Raguel, and he discovered, by his advice to Moses, much solicitude for the welfare of God's chosen people, Exod. xviii. 13—27. See HOBAB.

JEWS, a contraction of the name for the descendants of Judah, used to designate all who adhered to

David's family; but since the captivity the name has been applied to designate the descendants both of Judah and Benjamin, and such of the ten tribes as have been mingled with them. The name is now rather religious than civil or patronymic. At full length the name would be, as indeed it is in the Hebrew Bible, Judaites.

Of the history of the Jews, from the earliest times to the close of the inspired canon of the Old Testament, little need be said. It is given in detail in that volume. Their early annals, from the call of Abraham to their expulsion from Egypt, beautifully illustrate the control which divine providence has over all nations, and all men. How often did the patriarchs in their weakness, owe their protection to the power of surrounding tribes, far more considerable and mighty than they! Egypt was the most powerful monarchy of the then known world, and it was made to protect the people of God during four centuries, while they were becoming numerous and powerful; and who can read the history of the rescue from Egyptian bondage, the long march through the wilderness, and the ultimate settlement of the people in Canaan, without feeling that truly the *Most High ruleth among the children of men?*

The government of the Jews, from the earliest times, was special and peculiar. It was a theocracy, that is, God was their king. He exercised over them a civil as well as a religious control. He gave them laws, he appointed and deposed their governors, he punished their crimes. Their tabernacle and temple were his palace; their sacrifices and offerings were his revenue, and their solemn convocations were his assemblings of the people to acknowledge their dependence upon him, and avouch themselves as under his direction. Hence sins against religion were also sins against the state, and the magistrate was directed to punish them accordingly; hence also the direct and inspired ministers of God, such as prophets, had greater authority than kings; and hence in all matters in which God had not declared his will already, nothing could be done without first inquiring of the Lord, through the medium either of the priest or the prophet. All the affairs of the people were directly and manifestly under divine superintendence and control.

For some time he governed them by special ministers and manifestations of his will. Moses and Joshua first; afterwards military officers or judges for nearly three centuries, whose authority extended to the whole or part of the nation, as occasion required. They were fifteen in number, beginning with Othniel, and ending with Samuel. Their order is as follows:—

Othniel.
Ehud.
Shamgar.
Deborah and Barak.
Gideon.
Abimelech.
Tola.
Jair.
Jephthah.
Ibzan.
Elon.
Abdon.
Samson.
Eli.
Samuel.

Some of these judges exercised their authority only till the specia

ose for which they were raised vas fulfilled. Sometimes more one sustained office at the time in different places. Long vals of oppression occasionally rred between them; they were one tribe in particular, and times, as in the case of Eli, priest sustained the office of

Samuel was approaching the , the Israelites desired a king e set over them, that they t be like other people; nor any persuasion or remon- ce turn them from this desire. wish was tantamount to a ion of that special superin- nce under which hitherto God ept them. It was gratified; but h in mercy God did not give up, from that time his direct anifest interference for them ess frequent. They asked for , to be like other nations, and that time their progress in this mity was rapid and melan-

With the exception of a ief intervals, dependent upon presence of some prophet, *in deed and word* among or upon the personal charac- their monarch, they uni- continued to forsake the nd to serve other gods regal government among ws continued for some five ies. There were first four who reigned over the whole , Saul, David, Solomon, and oam, the principal events of reigns will be found under names respectively. The y of the last of them contri- to a great revolt. Ten tribes under a bold but wicked Jeroboam, while two, Judah Benjamin, remained in alle- giance to the house of David. Among the former, nineteen monarchs reigned in succession; among the latter, twenty.

'Part good, part bad; of bad the longer scroll.'

The nineteen kings of Israel were—

	REIGNED.	
Jeroboam,	22 yrs.	died
Nadab,	2 „	killed
Baasha,	24 „	died
Elah,	2 „	killed
Zimri,	7 days,	suicide
Omri,	6 yrs.	died
Ahab,	22 „	killed in battle
Ahaziah,	2 „	k. by accident
Joram,	12 „	killed in battle
Jehu,	28 „	died
Jehoahaz,	17 „	died
Joash,	16 „	died
JeroboamII.	41 „	died
Zachariah,	6 mon.	killed
Shallum,	1 „	killed
Menahem,	10 yrs.	died
Pekahiah,	2 „	killed
Pekah,	20 „	killed
Hoshea,	9 „	captive

The twenty kings of Judah were—

	REIGNED.	
Rehoboam,	17 yrs.	died
Abijam,	3 „	died
Asa,	41 „	died
Jehoshaphat,	25 „	died
Jehoram,	8 „	died
Ahaziah,	1 „	killed
Athaliah, Q.	6 „	killed
Joash,	40 „	killed
Amaziah,	29 „	killed
Uzziah,	52 „	died
Jotham,	16 „	died
Ahaz,	16 „	died
Hezekiah,	29 „	died
Manasseh,	55 „	died
Amon	2 „	killed
Josiah,	31 „	k.in battle

	REIGNED.	
Jehoahaz,	3 mon.	deposed
Jehoiakim,	11 yrs.	captive
Jehoiachin,	3 mo. 10 d.	captive
Zedekiah,	11 yrs.	captive

From these lists it appears that between the revolt under Jeroboam and the Assyrian captivity, which annihilated the independence of the kingdom of the ten tribes, were somewhere about 235 years, a considerable portion of which was occupied in civil discord, conspiracy, and war. Less than half of their monarchs died a natural death. Two were slain in battle. One, after seven days' occupancy of the throne, committed suicide; one died probably in prison in Assyria, and all the rest were assassinated, each by his successor, in order to gain possession of the kingdom. The people shared in the calamities of their princes, and it is scarcely possible to find, in the annals of either ancient or modern nations, an empire so afflicted and broken, an evident proof of the especial providence of God, and the evil of sin for which they suffered.

The kingdom of Judah enjoyed a better lot. From Rehoboam to its final overthrow by the Babylonian monarch, nearly four centuries elapsed. Neither princes nor people fell so often and so grossly as their neighbours the Israelites, into idolatry. They could not indeed long retain in subjection the tributary states and kingdoms which David had subdued, and frequently the success of their adversaries in conflict with them served as monitory indications of the displeasure awakened by their idolatry and sin against God. They were emphatically the people from whom the Messiah was to spring; the word and ordinances of God were continued with the fewest corruptions among them. They had the temple, and prophets were sent to them with a greater frequency than to the Israelites. Still they could not be saved from the contaminating influence of the idolatry around them. God bore long with them, tried the effect of remonstrance, again and again inflicted upon them partial judgment, but to no purpose, and at length they too were carried into captivity. Manasseh first for a short time endured this disgrace. Josiah's piety averted for a time the threatenings which were denounced by the prophets for the iniquities of the people, but immediately after his death, the land was subdued, first by the Egyptian monarch who deposed Jehoahaz, and next by Nebuchadnezzar, who first imprisoned Jehoiakim, then his successor, and finally Zedekiah, whose eyes he put out, *and bound him with fetters of brass, and carried him to Babylon.*

This captivity, from its commencement, lasted seventy years, according to the prediction of Jeremiah. Notices of the history of the people during its continuance, may be found in Daniel and Ezekiel's prophecies, from which it is evident they continued separate and distinct, especially in their religious usages, from the people around them. At length under protection of Cyrus, the youthful conqueror of Babylon, the Jews were permitted to return to their own land, to rebuild their ruined temple, and again to set up their civil and religious polity. Many of the ten tribes doubtless mixed with Judah and Benjamin in this return, with whom they have ever since been merged;

id from that time till their final spersion, about seventy years after rist, we must look for their history, as we do for that of other tions, among uninspired records. his period included just 499 ars. The Jews, though they ained the semblance of authority, d even something of its reality, re subject first to the Persians, xt to the Greeks, then to the gs of Egypt, and afterwards to se of Syria. They were next led by sovereigns of their own, lled Asmoneans, or Maccabees, m Judas Maccabeus, who was the family of Asmoneus; and ally, with almost the whole of rest of the world, they fell under iron yoke of the Romans.

The Persian power over them ntinued for about two hundred rs. Nehemiah was their first, i perhaps their only governor uted by that empire. After time they were included in the isdiction of the governor of Sy- who invested their high priests cessively with the chief autho-. It is recorded that Alexander Great, irritated with the refusal one of their priests to send him visions for his march, proceeded ards Jerusalem to avenge him-, but that he was suddenly pre- ted by the appearance of the high est, with whom he afterwards ed in solemn sacrifices. By con- ring Persia, that prince obtained Jewish territory, into which sequently the Grecian language l manners were soon introduced; however their idolatry, for ever ce the Babylonish captivity the vs abominated every sign of ido- rous practices. On the division Alexander's possessions, Judea to the share of Laomedon, who however possessed it but a short time. Ptolemy Soter, of Egypt, gained it by stratagem, and carried many thousands of the people into his own land as captives; for one hundred years it continued tributary to the kings of Egypt. After this the Syrian kings subdued the Jews' territory, divided it into five provinces, Galilee, Samaria, Judea, Trachonitis, and Perea, but suffered them to be governed by their own laws, under the high-priest and council of the nation. Other privileges and immunities were granted to the Jews by these monarchs; still, partly from the bloody and destructive wars between the Syrian and Egyptian monarchs, betwixt whose countries Judea was situated, and partly from the corruption and misconduct of their own high-priests and other persons of distinction among them, they endured very heavy calamities. Antiochus Epiphanes persecuted their religion, plundered their temple, established among them heathen practices, and forbad the observance of their law, and thus produced general impatience, which at length broke out into open rebellion. Judas Maccabæus having taken the command of the Jewish army, collected in defence of their religion, defeated the Syrians in several engagements, and drove them out of Judea. 'Having thus delivered his people from the yoke laid upon them, he proceeded to repair their temple, to bring back their ancient feasts, and establish others, particularly the feast of the dedication, and by other means to secure to himself the confidence and affection of the people, whose independence he at length established, and whose whole land, or nearly so he gained for them from their op-

pressors. His successors assumed the title of king. Among them were Aristobulus, the first and second, and Herod, by birth an Idumæan, but by religion a Jew, who put an end to the Maccabæan power. He consented to hold his kingdom by permission of the Roman senate. In his reign Jesus Christ was born. After Herod's death, Archelaus, one of his sons, succeeded to the government of Judea, who was banished by order of the Roman emperor, ere he had possessed his authority ten years. The countries over which he had reigned, were reduced to a Roman province, the power of life and death was taken away, justice was administered in the name and by the laws of Rome, and to that power all taxes were paid; though in what concerned their religion, their own laws, and the power of the high priest and sanhedrim, or great council, were continued.

During the life of Christ, the Jews and Samaritans were subjected to governors appointed over them by the senate of Rome. The oppressions practised by these governors at length led to open revolt, and the Jewish war commenced, which after an obstinate defence and unparalleled sufferings on the part of the Jews, was terminated by the destruction of Jerusalem and the temple, the overthrow of their civil and religious polity, and the reduction of the people to a state of the most abject slavery. Whenever, as in the reign of Adrian, any of them attempted to regain their liberty, they were considered and treated as rebellious slaves, and these commotions were made a pretence for the general slaughter of such as were taken; thus were they *scattered among the nations, and became a taunt and a by-word* in every country under heaven; in which melancholy condition they have continued to the present time. *O that the salvation of Israel were come out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.*

The long-protracted existence of the Jews as a separate people, is a standing evidence of the truth of the Bible, an evidence defying hesitancy, imitation, or parallel. The care with which the Jews preserve their sacred books, and the conformity between these books, whether preserved by eastern or western Jews, is a satisfactory argument in favour of the genuineness of both; and further, the dispersion of the people has proved the security of these documents—no one enemy, however powerful, could destroy all the copies of these invaluable records, none could consign them to oblivion.

JEZEBEL, *not inhabited.* Our name Isabella comes from it. Jezebel was daughter of Ethbaal, king of the Zidonians, and wife to Ahab, king of Israel, 1 Kings xvi. 31. She was a most wicked princess, introducing into the kingdom of Samaria the public worship of Baal, Astarte, and other Phœnician deities, together with the abominations which had occasioned the destruction of the former inhabitants of Canaan. She kept at her own table four hundred of Astarte's prophets; and Ahab, probably at her solicitation, supported at his table an equal number of the prophets of Baal. The name is used proverbially, Rev. ii. 20.

JEZREEL, a city of the half tribe of Manasseh, in a valley of the

me name, Josh. xix. 18. This city ıared with Samaria the honour of ing a royal residence. Ahab velt here, and not far from his lace was the vineyard of the unrtunate Naboth. It has since en called Esdraela, and Esdraelon; e plain in which it is situated is nominated the Great Plain.

JOAB, *God fathered*, son of Zeah, and nephew to David. He s one of that king's most able ıerals, but imperious and reıgeful. He slew Abner and ıasa, and conspired to raise Adoıh to the throne of David; so t he laid himself open to the ıishment of murder and treason. is punishment David directed omon to execute, and accordly, 1 Kings ii. 5, 6, Joab was slain, ugh he had fled for refuge to the r. See Exod. xxi. 14.

OASH, *God given*, son of Aha, king of Judah, rescued from murderous designs of Athaliah, grandmother, and proclaimed g by Jehoiada, the high priest, n only seven years old. Durthe life of Jehoiada, he acted a wise prince; but when he lost faithful counsellor, he followed r advice, notwithstanding the ıful and inspired rebuke of ıariah, the son of Jehoiada, m the king ungratefully stoned his fidelity. This crime was dily punished, for Joash, after ng been greatly harassed by Syrians, was slain in his bed his own servants, A.M. 3166, ngs xii.

here was another Joash, a ed king of Israel, 2 Chron. , and some others of the same e, Jud. vi. 11; 1 Chron. iv. 22.

OB, celebrated for his patience, the constancy of his piety, dwelt in the land of Uz, or in the Ausitis, in East Edom, not far from Bozra. That he was a real, not a fictitious character, may be gathered from Ezek. xiv. 20; James v. 11, and also from the internal evidence contained in the book which bears his name. It specifies persons, places, facts, and other circumstances usually related in true histories. Oriental tradition moreover is all in favour of the real existence of this distinguished man. He is repeatedly mentioned by Arabian writers, he was known among the Syrians and Chaldeans, and many of the noblest Mahommedan families are still distinguished by his name, and boast of being descended from him. The time when he lived has been much debated, and his history, as recorded in the Bible, was written at a very early period. It is totally silent concerning the exode of the Israelites from Egypt, and the miracles in the wilderness, which silence, as some of these miracles happened in the vicinity of Job's country, and were exceedingly apposite to the debate between him and his friends, can hardly be explained, if the book were not written before their occurrence. It is equally silent on the destruction of Sodom and Gomorrah, which took place still nearer to the land of Job's abode, so that it was probably written before Abraham's migration to Canaan.

Other arguments are alleged for the great antiquity of this book; for instance, Job was the priest of his family, which accords with patriarchal usage; and the allusion, xxxi. 26—28, to the most ancient idolatry, Zabaism, as then prevalent.

Job was distinguished for purity and uprightness of character, for honour, wealth, and domestic felicity, which, for the trial of his faith, God permitted him suddenly to lose; for poverty, deep affliction, and accumulated distress. How long he suffered we do not know, but before he left the world, he was made more prosperous and happy than he had ever been, xlii. 16. The book everywhere abounds with instruction, shining forth amidst the venerable simplicity of ancient manners. It is unrivalled for its magnificence of style, and for the beauty and splendour of its images: chapters xxxviii. xxxix. are sublime descriptions of the attributes of God, and the book generally reflects much light on the economy of God's moral government. Who does not rejoice that the enraptured wish of the devout patriarch, xix. 23, is realised to its fullest extent? The records of antiquity have perished, the words graven upon the rock are effaced, but the sentiments of Job are inscribed upon a tablet which no time shall alter, no changes obliterate.

The book may be said to consist of six parts, each clearly defined. In the first, extending to the end of chap. ii., the condition of Job, and his first two trials by Satan, under divine permission, are described. Part the second, reaching to the end of chap. xiv., contains the first dialogue in the controversy between himself and his friends. Job pours out his complaint. His friends insinuate that he must have greatly sinned, or he would not have suffered so much. Each of them reproves the patriarch with le acrimony, while he retorts upon them with great skill and force of argument and appeal. His faith in God, against the decisions of his friends, together with his hope of the future resurrection, closes this dialogue. To the end of chap. xxi., the second dialogue, or third part of the book, is extended. Each of the speakers did his best to maintain the ground he had taken, but Job evidently has the better in the argument. His views of the conduct of divine providence, and of the short-lived triumph of the wicked, are most in harmony with all we know of the divine proceedings. In the third debate, occupying ten chapters from the xxii. onwards, Eliphaz and Bildad maintain the cause against Job, with but little success. He reviews all his proceedings in the several relations he had occupied, and succeeds in vindicating himself against their charges, and most ardently longs for an immediate trial before the throne of God: of course having respect in this wish only to the charges his friends had alleged against him.

Elihu, in the fifth section of the book, ch. xxxiii.—xxxvii., then sums up the argument, condemning all the disputants as reasoning inconclusively. He shows, in opposition to the ground taken by the three friends of Job, that often the best of men are afflicted, and against Job that their afflictions are for the best of purposes, so that our duty is submission, which he enforces by a very grand description of the power of God. In the remaining part of the book, Jehovah introduces himself as pronouncing judgment in the controversy. He speaks as Elihu his

rvant had already spoken on his half, to illustrate his own power, an's entire ignorance of his ways d works, and to secure the sub- ssion and penitence of his ser- nt.

Among the great doctrines ight in the book of Job, may be koned the following:—

The creation of the world by d, xxxviii.—xli.

His perpetual and superintend- providence over all things, i. 9, ; ii. 10; v. 8—27; ix. 4—13.

The carrying on of this pro- ential government by a heavenly rarchy, i. 6, 7; v. 1.

The apostacy of some of this rarchy, iv. 18; xv. 15; of which stacy Satan is the leader, i. 6— ii. 2—7.

That good and evil beings are ally formed by God, and are ally amenable to him, ii. 1; v. .

That idolatry was an offence to punished by the magistrate, i. 26—28. See Josh. xxii. 22.

That all men are by nature cor- t, xiv. 4; xv. 14—16.

That God is to be approached sacrifices, i. 5; xlii. 8, 9. Job's rcession for his friends was a e of Christ's intercession for us.

The future resurrection and l judgment, xiv. 7—15; xix. —29; xxvii. 8; xxxi. 13, 14.

Most of the book of Job is tten in poetry. Chap. xxii. —20, is generally regarded as remarkable reference to the ner destruction of the world by er, and its future destruction fire.

OEL, *a worshipper of Jehovah*, nd of the twelve minor pro- ts. The time when he flourished is not known. The style of his prophecy is figurative, strong, and expressive. His predictions chiefly relate to the Chaldean invasion of Judea, under the figurative description of locusts coming upon the land; to the destruction of Jerusalem by Titus; to the blessings of the gospel dispensation; the conversion of the Jews, the overthrow of God's enemies, and the glorious state of the christian church in the end of the world. The style of Joel is clear and elegant, and his descriptions are animated and highly poetical.

JOHN THE BAPTIST, the forerunner of Christ. He was son of Zechariah and Elizabeth, and was born about six months before our Saviour. His birth was proclaimed by the angel Gabriel, Luke i. 13—20. He was the subject of prophecy more than four centuries before his birth, under the name of Elias or Elijah. His birth, name, and office, were announced to his father by the Holy Spirit, and from the womb he was to lead the life of a Nazarite, or of one separated to the Lord. Public attention was soon fixed upon him, and though we have no particulars of his private history in early life, the expression, *the hand of the Lord was with him*, indicates that from a very early period he was marked out as some distinguished person. And truly he was so. Assuming the garb of the ancient prophets, and leading an austere and self-denying life, he was immediately taken for one of those distinguished men. His only prediction was announced as one soon to be fulfilled. It related to the coming of the Messiah, whom he earnestly commended to

the attention of all. The ministry of John, though greatly different from that of Christ, was as different from that of every preceding prophet. He administered a new rite to all who were ready to receive his message, of the divine appointment of which, however, though it can scarcely be doubted, we have no record. He warned the Jews against their false views and unholy lives. His appearance, language, and message were awfully impressive. The attention of all ranks was aroused to his ministry—they reflected on their life, confessed their sins, and sought to wash them away by the waters of baptism, in order that they might be better fitted to enjoy the blessings of Messiah's kingdom, which he announced as at hand. It does not appear, however, as if this universal impression lasted long. The pride of the Pharisees was provoked, and the affections of the rich and honourable were alienated from him. His impartial fidelity in reproving Herod Antipas, or Herod the tetrarch, cost him his life.

That there was no collusion between him and Jesus Christ, is evident from John's not knowing Jesus till he was pointed out to him by miracle, and from the doubts which perhaps he himself and certainly his immediate disciples and friends entertained, whether Jesus were indeed the Messiah, when his forerunner was suffered to languish in prison, and from the measures taken to remove those doubts. John is described as greater than all preceding prophets. They testified of Christ, he pointed to him as already come; w him afar off, he beheld the increasing glories of his ministry eclipsing his own; and it was his joy to decrease while the Messiah increased. *John was a burning and a shining light.*

John's baptism has been thought by some to be the same thing in substance with christian baptism; by others it is regarded as nothing more than the Jewish rite of washing applied to a new purpose. Neither of these opinions seems correct. John was commissioned to baptize, John i. 33. His baptism ceased with himself; he baptized into the expectation of the Messiah. Probably the rite was intended to be emblematic of the purity necessary to a right reception of Messiah. Christian baptism was into the great doctrine of the Trinity, and it was sometimes administered to persons who had been baptized by John, Acts xix. 5.

JOHN THE EVANGELIST, a native of Bethsaida, in Galilee, and son of Zebedee and Salome. He was a fisherman, Matt. iv. 21. Our Saviour had a remarkable affection and tenderness for this apostle; he is styled *the disciple whom Jesus loved;* and to him our Saviour on the cross recommended the care of his mother, John xix. 26, 27.

John, with Peter and James, had accompanied Christ on many occasions when the other disciples were not present, and he was one of the four to whom Christ delivered the famous prophecy as to the destruction of Jerusalem. From the history in the early part of the Acts of the Apostles, he seems to have had his full share in the labours and sufferings of the apostles, and in the Revelation he informs us that he was baniahed to Patmos *for*

testimony of Jesus. When or w he died we do not know; the ditions on this subject are not rthy of much credit.

He was the author of the gospel hich bears his name, written wards the close of the age of spiration, and especially directed ainst the errors as to the person Christ, which had then begun to evail. The other evangelists had corded the principal facts of hrist's life; it remained for John exhibit the true doctrine as to is person, and to record his dis-urses. It should be remembered at this book, containing so much formation on the doctrines of ristianity, and which may be nsidered as the standard of faith r all ages, was written by that postle who enjoyed, in a greater egree than the rest, the affection nd confidence of the Author of hristianity; it was communicated him as a special revelation, that othing taught by the Redeemer ight be left in obscurity; it is haracterized throughout by singu-ar perspicuity, and by the most naffected simplicity and benevo-ence.

Three epistles also were written y this apostle—the first is thought o be a sort of accompanying dedi-ation of the gospel. It was sent o Ephesus, and very properly lwelt on the great subject of chris-ian love, for there, as it seems, the irst love of the christian commu-nity was cooled, Rev. ii. 4. The econd epistle of John is a short one to some eminent lady in the church, and in it the apostle again dwells on his favourite topic, chris-tian affection. He warns his friend also against the false teachers who denied that Christ was come into the world. His third epistle is addressed to Caius or Gaius, who probably resided at Ephesus, and whom he congratulates on account of the kindness he had shown to the ministers of the truth. All the epistles and the gospel seem to have been written at nearly the same time. John also is the author of the book of Revelation, for an account of which see the article APOCALYPSE.

There was another JOHN, sur-named Mark, disciple and cousin to Barnabas, son of a woman whose name was Mary, at whose house the apostles and faithful generally met. They were there at prayer when Peter, who was delivered out of prison by an angel, came and knocked at the door, Acts xii. 12. This John Mark, whom some very improperly confound with the evan-gelist Mark, adhered to Paul and Barnabas; but at Perga, he left them and returned to Jerusalem, Acts xiii. 13. They afterwards disagreed about taking John with them to Asia, upon which they separated, and Barnabas took John with him to the isle of Cyprus. After this we learn nothing of John, till we find him at Rome, doing signal services for Paul.

JONAH, son of Amittai, the fifth of the minor prophets, according to the arrangement in our Bibles. Probably, however, he was the first according to their true chronologi-cal order. He was a Galilean, and a native of Gath-hepher. He was appointed by God to proclaim the destruction of Nineveh, in the reigns of Joash and Jeroboam, kings of Israel. The prophet, unwilling to go, resolved to flee to Tarshish. For this purpose he embarked at Joppa; but the Lord having sent a

violent tempest, the ship was in danger of sinking; Jonah was thrown overboard, at his own request, knowing himself to be the cause of their danger. A large fish received him, in whose belly he continued three days and three nights; a circumstance which Christ represents as a type of his own burial. After Jonah's deliverance from this death, the word of the Lord came unto him a second time, and directed him to go to Nineveh; he went, and on his preaching, the city repented. Jonah, disappointed that his predictions were not fulfilled, retired, according to Epiphanius, to Tyre, where he dwelt till his death. Some have thought the prophecy of Jonah a parabolic history; but from the manner in which he is spoken of, 2 Kings xiv. 25; Matt. xii. 39—41; xvi. 4; Luke xi. 29, it is evident that his book is a real narrative, and that Jonah was a person of some eminence.

JONATHAN, *given by God*, son of Saul, a faithful and disinterested friend of David in his misfortunes; who gave extraordinary proofs of his courage and conduct in the wars with the Philistines, 1 Sam. xiii. and xiv. He was slain, together with his father, on mount Gilboa, in a battle with the Philistines. David most pathetically lamented his death, in a funeral song he composed to the honour of both, 2 Sam. i.

Another Jonathan is mentioned in scripture records, Judg. xviii. 30, of whom there is a somewhat remarkable history in Judges xvii., xviii.

JOPPA, or JAPHO, a sea-port of Palestine, anciently the port to Jerusalem, 2 Chron. ii. 16. It is supposed to have been built by Japhet. It is now called JAFFA, and is but a mean place. Here Tabitha dwelt whom Peter raised from the dead, Acts ix. 36.

JORAM, son of Jehoshaphat, and son-in-law of king Ahab. Instigated by Athaliah his wife, he was exceedingly wicked. His father made him his partner in the kingdom of Judah about A.M. 3109, and about five years after, he began to reign by himself. He murdered his brethren, Azariah, Jehiel, Zechariah, Michael, and Shephatiah, whom their father had endowed with rich presents, and made governors of fenced cities. Letters written by Elijah reproached him with his wickedness, and denounced fearful judgments against him and his family; which denunciations were remarkably fulfilled.

JORDAN, the river of Palestine often mentioned in the sacred writings, rising at some spot between Lebanon and the opposite range called Anti-libanus. After a course of a hundred and fifty miles, it loses itself in the Dead Sea. The Jordan overflows its banks about barley harvest, or at the time of the feast of the passover; Josh. iii. 15. At that season its waters were miraculously divided, to leave a passage for the Hebrews under Joshua, iii. 13—17. Elijah and Elisha also divided its waters, 2 Kings ii. 8, 14. Elisha made the iron of an axe which fell into it swim, 2 Kings vi. 6, 7. Christ was baptized in this river, Matt. iii. 16. Several smaller streams and rivers fall into the Jordan.

JOSEPH, son of Jacob and Rachel; hated by his brethren through envy and jealousy, and sold by them as a slave to some

Midianitish merchants, for twenty pieces of silver—about 2*l.* 5*s.* 7½*d.* sterling. They carried him into Egypt, where he was sold to Potiphar, an officer of Pharaoh, who soon committed to him the care of his domestic affairs, on account of his prudence. In Potiphar's house his trials were severe; for a season, indeed, he suffered unjustly; but at length God *brought forth his righteousness as the light, and his salvation as a burning lamp.* No reader of the Bible is ignorant of his history, which, for its touching pathos, singular beauty, and moral import, surpasses all other histories of mere men. What renders it chiefly remarkable, however, is, not the constancy of the son's affection for the father, which lived through long separation, and surmounted all the temptations involved in his sudden and very high elevation—not the noble-minded frankness with which he acknowledged his kindred, and made way for them to the throne of Pharaoh, though they belonged to a despised and hated class, and though at his hands they had deserved anything but kindness—not the simplicity, the singleness of heart, which prevented his concealing the lowliness of his origin, and which took him to weep over his father's corpse in the valleys of Canaan, the modest cradle of his race—not the faith which led him to love the land of Canaan, and anticipate the abode of his posterity there with much more satisfaction than he could have regarded their continued greatness in Egypt;—but it is the identity of Joseph's character, the light in which it is exhibited by himself, and regarded by his brethren. It is uniform throughout, just what it might be expected to be; the whole is so simple and natural, that we cannot but observe its obvious marks of reality, and infer the perfect veracity of a history in which such a character is one of the chief heroes.

Joseph has been considered as a type of Christ; and undoubtedly there are resemblances in the character and circumstances of the patriarch to those of the Messiah; but as no intimation is given in scripture of this typical relation, it does not seem safe or judicious to insist upon it. His history is recorded apparently on account of its moral uses; and that its simplicity and truth to nature might furnish one point of irresistible internal evidence of the truth of the Mosaic narrative.

JOSEPH, husband of Mary, and supposed father of Jesus Christ, Matt. i. 19; a just man, whose ordinary residence was Nazareth. Here he lived by the labour of his hands at his trade, that of a carpenter, where probably he continued till his death, which is supposed to have happened before our Saviour's entering on his public ministry.

JOSEPH OF ARIMATHEA, a Jewish senator, and privately a disciple of Christ, Luke xxiii. 51; John xix. 38. It may be easily supposed that this person did not assent to the sentence pronounced on Jesus by the Sanhedrim, since after our Saviour's death he went boldly and begged the body of our Lord, and buried him in an honourable manner, in a new tomb which he had caused to be made for his own family, Matt. xxvii. 60.

JOSHUA, son of Nun, of the tribe of Ephraim, assistant and afterwards successor of Moses, was

born A.M. 2460. His first name was Hoshea, which Moses changed to Jehoshua, or Joshua, which answers to the name Jesus, *a saviour*. His first exploit was the rout of the Amalekites, Exod. xvii. When Moses went up to mount Sinai, he was accompanied by Joshua, Exod. xxiv. He had the care of the tabernacle of the congregation, Exod. xxxiii. 11. When the people came to Kadesh-barnea, he was one of those who were deputed to spy the land of Canaan, Numb. xiii. 17, and together with Caleb, he encouraged the people to undertake the conquest of the land; Joshua and Caleb only, of all the spies and of their contemporaries, entered into that land. At this time Joshua was about eighty-four years of age.

The book which bears his name is a record of the exploits of the people under his command during about thirty years. It bears ample testimony to the piety, courage, and disinterested integrity of this distinguished captain. He died in his hundred and tenth year, after having settled the chosen tribes in the peaceable possession of the territory God had given them, and having most solemnly charged them to serve the Lord alone. The book, except the last few verses giving an account of his death, is thought to have been written by himself. From its similarity, in some parts, to parts of the book of Judges, it has been regarded by some as the production of some other writer. There were other persons of the name of Joshua, 2 Kings xxiii. 8; Zech. iii. 1, 3, 9.

JOSIAH, *God healed*, son of Amon, king of Judah, and of Jedidah, daughter of Adaiah of Boscath, 2 Kings xxii. 1. He began to reign at eight years old, A.M. 3363, acting like a wise and pious prince, restoring the neglected worship of Jehovah, and extirpating idolatry from the land, 2 Chron. xxxiv. 1, &c. But unadvisedly, and without any call, he went forth to oppose Pharaoh Necho in his expedition against Carchemish, and in the battle that ensued he was mortally wounded; and, being carried to Jerusalem, he died there, greatly lamented, having reigned thirty-one years, 2 Kings xxii.; xxiii.; 2 Chron. xxxiv.; xxxv.

JUBILEE, every fiftieth year among the Jews, Lev. xxv. 10. It was a year of universal joy and festivity; none either sowed or reaped; all estates reverted to their original possessors, and Hebrew slaves were set free, Lev. xxv. The political object of the year of jubilee was to prevent the too great oppression of the poor by the rich. It contributed to preserve the distinction of tribes, families, and possessions, so that the descent of the Messiah was easily ascertained; and, like the Olympiad among the Greeks, and the Lustrum of the Latins, it assisted in the ready computation of time. Usher places the first jubilee in the year of the world 2609. This festival takes its name from a ram's horn, a great number of which were blown to usher in the year. The jubilee was typical of the gospel state and dispensation, which is described, Isa. lxi. 1, 2, as the acceptable year of the Lord.

JUDAH, fourth son of Jacob and Leah, was born in Mesopotamia, A.M. 2249, Gen. xxix. 35. It was Judah who advised his brethren to sell Joseph to the Ishmaelites, rather than to spill his blood, Gen

.vii. 26. But little is said of ıah's life, and that little not all honourable. The tribe of lah was the most numerous of of the tribes, and its inherite lay in the most southern and ile part of Palestine. *The scep*or the regal power, was not to *art from Judah until Shiloh* ıe, which was remarkably ful-ɔd in our Saviour's coming into world at the time he did. Ju-ı, when used in opposition to ael, signifies the kingdom of that ne.

JUDAS ISCARIOT, the dis-le who for thirty pieces of silver, s than 3*l.* 10*s.* sterling, treache-ısly gave Jesus up into the hands his foes. It has been thought, ıt knowing the Master's miracu-ıs power, Judas anticipated that would rescue himself out of their nds, while the opportunity would taken for his declaring himself ɔ Messiah, and establishing his pected kingdom. In even this ɔw, however, the conduct of Judas ıs instigated by covetousness ɔne. In his remorse the scrip-res tell us *he hanged himself;* and another place it is said, that *lling headlong he burst asunder, and l his bowels gushed out,* Acts i. 18, ɔth which accounts are easily re-ıciled. He hung himself pro-ıbly on some tree near a preci-ce, and the rope or branch 'eaking, he might be dashed to ieces by the fall.

JUDAS, or JUDE, surnamed haddæus, or Lebbæus, and the ealot, and sometimes our Lord's rother, being brother to James the ess, who was son, as is supposed, ɔ Mary the sister of the virgin lary. No particulars of his life ıre known. There is a canonical epistle under his name in the New Testament, addressed to all the faithful, or converted Jews, in Asia Minor, and beyond the Euphrates, or perhaps to Christians generally but it is doubted by some whether he was the author of it, or even whether it is of divine authority, because of some references in it to supposed apocryphal books. It is to be found, however, in all the ancient catalogues of the sacred writings, and is quoted by some of the fathers.

JUDEA, or JUDÆA, the country possessed by the Jews, situate in Asia Minor, and now subject to Turkey. It was called PALESTINE, or the Land of the Philistines, who inhabited its coasts; and THE HOLY LAND, from its having been the scene of our Lord and Saviour's life and sufferings. This country is likewise called the LAND OF CANAAN, and the LAND OF PROMISE. Its northern extremity consists of a ridge of mountains, called Lebanon, and Anti-Lebanon, separating it from Syria; its eastern boundary is another ridge of mountains, the northern end of which is denominated Hermon. This ridge extends in a bending line southward to the Salt or Dead Sea. The wilderness of Zin, and the land of the Amalekites, or Arabia Petræa, lie on its southern side; and on the west it is bounded by the Mediterranean, or the Great Sea. It was formerly so fertile, that it was termed the *land flowing with milk and honey;* but, through the indolence of its present inhabitants, little more than the spontaneous productions of the soil grow there. Jerusalem was its principal town. Its principal river was the Jordan, flowing from Lebanon in almost a

direct line southerly, through the lake of Chinnereth to the Dead Sea; and it was full of mountains, the sides of which, terraced, were made exceedingly productive. Joshua divided the land into twelve parts among all the tribes; but after the death of Solomon, this division still remaining, it was separated into two principalities or kingdoms, those of Israel and Judah. One of these was overthrown by the king of Assyria, about seven hundred and twenty years before Christ; the other by Nebuchadnezzar, for a period of seventy years, about a hundred and fourteen years later.

THE WILDERNESS OF JUDEA was a wild and desert country along the southern coast of the Jordan, east of Jerusalem—a stony and desolate region of most savage aspect. Here John the Baptist first preached, and here Christ was tempted of the devil, Matt. iii., iv.; Luke iv.

JUDGES, the supreme magistrates who governed the Israelites from Joshua to the time of Saul, during three hundred and thirty-nine years. Their authority was extensive, but less than that of kings. They were not hereditary, they had no absolute power of life and death; they never undertook war, except when called to it by God, or by the people; they exacted no tribute; there were intervals sometimes of considerable length between the judges, their office and work being extraordinary, and designed for particular exigencies; they used no sceptre or diadem; they could not make laws, but were to take care only that those enacted by Moses were observed. See JEWS.

A court of judges and officers was appointed for every city by the law of Moses, Deut. xxi. 8; to whom small matters of difference were referred. Every tribe had also a prince or a judge, whose office seems to have been military; and these were the elders or the judges of the congregation, seventy in number, Numb. xi. 16, 17, 24, 25.

THE BOOK OF JUDGES is a canonical part of the Old Testament, containing the history of the people of Israel under the judges; probably it is a collection of several smaller histories, at first separate, but brought together by Samuel, or Ezra. It was written before David's time; the description of Jerusalem. i. 21. was not true after that monarch took possession of it. The last five chapters are a kind of appendix to the book, relating several memorable transactions which took place in the time of the judges.

JUDGMENT, DAY OF, the period terminating the present dispensation of grace towards fallen man, and fixing the everlasting destiny of men and angels, Matt. xxv. 31—46; 1 Cor. xv. 24—26; 1 Thess. iv. 14. Of this day there are various predictions in the divine word. Its proceedings will be conducted by Jesus Christ, as a part of the work entrusted to him as the Mediator on behalf of man; they will in all probability extend over a long tract of time, day being used for a time of indefinite length. *Every one of us must give account of himself unto God.* One great object of this account is to vindicate the divine proceedings, and to show how righteously God deals with all men according to their deeds. The scene will be indescribably awful. Nothing of terror or magnificence

hitherto beheld—no glory of the rising sun after a night of darkness and storm—no convulsions of the earth—no wide irruption of waters—no flaming comet dragging its burning train over half the heaven, can convey an adequate conception of its bright and irresistible devastation, 2 Thess. i. 7, 8; 2 Pet. iii. 10. The secrets of all hearts will be unveiled, the works of all laid open, the last reluctant sinner will be separated from the congregation of the righteous, Psa. i. 5; and inflexible justice, often disregarded, derided, and defied, utters their eternal doom! To the saints this will be a day of glory and honour. They will be publicly acknowledged by the Saviour, justified from every accusation laid against them, invested with immortal bodies, presented by Christ to the Father, and admitted to the highest felicity in the immediate presence of God and the Lamb for ever. 'Saviour, hasten thine appearing!' *Even so come, Lord Jesus.*

THE JUDGMENT is sometimes used for the court of judges, or the synagogue tribunals among the Jews, which tried religious questions, and had the power of inflicting light punishments, as the punishment of stripes, Matt. v. 22.

JUNIPER, viz., 1 Kings xix. 4, 5; Job xxx. 4, and Psa. cxx. 4. The word in the original is *Rethem*, which, in the Syriac version, is rendered *turpentine tree;* and the Chaldee paraphrase renders it *broom.* The Septuagint renders these passages, the first as appears from v. 6, simply "a plant;" the second, "roots of wood;" and the third, "coals of the desert." Our knowledge of the natural history of the east is as yet far too limited to enable us to say anything upon what the juniper really was.



JUSTICE, denotes, 1. the essential perfection of God, by which, both in himself and in all his proceedings with his creatures, he is inflexibly righteous and true, Psa. lxxxix. 14. 2. the political virtue which renders to every man his due; and is either distributive, viz., what concerns princes, magistrates, Job xxix. 14, or communicative, viz., what concerns the dealings of persons with each other, Gen. xviii. 19.

In administering justice among the Jews, certain laws and rules were observed, which may illustrate a few passages of Scripture. The accused and accuser both appeared before the court: the former, called *Satan*, or the adversary, stood at the right hand of the accused; the latter, when the cause was of consequence, appeared with dishevelled hair, and mourning garments, Psa. cix. 6; Zech. iii. 1—3. Two or three witnesses were necessary to establish a charge, and these were sworn to the truth of their allegations, Deut. xix. 15; Matt. xxvi. 63. The lot was sometimes used to determine points of difficulty, Prov. xviii. 18; the Urim and

Thummim were anciently resorted to, Josh. vii. 14—24; 1 Sam xiv. The sentence was pronounced and executed immediately, Josh. vii. 22; 1 Sam. xxii. 18; 1 Kings ii. 23; Mark xiv. 65. The accused person sometimes was elevated to a high place in the court, that all might see him, 1 Kings xxi. 9. The accuser and witnesses also stood, Matt. xii. 42; Acts xxv. 7. Sometimes the torture was applied to obtain a confession, Acts xxii. 24. The sentence of the court was often given by black and white stones, or shells, Rev. ii. 17. When the criminal was condemned, if the case was capital, the witnesses put their hands upon his head, saying, "Thy blood be upon thine own head," Matt. xxvii. 25: his hands were bound with cords, and his feet with fetters, 2 Sam. iii. 34. There are many instances in the scriptures of the fearful promptitude with which sentences were executed; and still, in the judicial proceedings of eastern rulers, as soon as suspicion is entertained, or offence given, the unhappy victim receives the messenger of death, and is instantly executed in silence and solitude, 2 Kings vi. 32; Prov. xvi. 14. The public executioner sometimes resides, by virtue of his office, in the royal palace.

JUSTIFICATION, the acquittal of an accused person, or pronouncing him innocent or righteous in respect of any charge laid against him. In theological discussion, justification is pronouncing a man righteous, not because he has not sinned, but because there is imputed to him, or placed to his account, the righteousness of another, even of Christ. It includes pardon, and is very nearly synonymous with it; though there is this one difference, pardon merely prevents condemnation, justification restores to the favour of God, and bestows a title to eternal life. Still, however, the terms pardon and justification are used as synonymous, Acts xiii. 38, 39, and Rom. iv. 5—8. Justification takes place when a sinner believes in Christ, Rom. v. 1. Justification does not consist in the impression, manifestation, or persuasion that we are justified; whatever we are so persuaded of, if it be true at all, must be true before its discovery to us. Justification is the act of divine grace, whereby on account of Christ's obedience, a sinner is accepted of God, and dealt with as though he had not sinned. Its results are peace with God, Rom. v. 1; James ii. 23; adoption into the family of God, Rom. viii. 17; and the indwelling of the Holy Spirit, Acts ii. 38; Gal. iv. 6. Thus are produced tranquillity of conscience, Rom. viii. 15, 16; power over sin, Rom. viii. 1; and a joyous hope of heaven, Rom. xv. 13.

The ground of justification is exclusively the all-sufficient and perfect work of Jesus Christ, Jer. xxiii. 6; Rom. iii. 20—22; v. 9, 18, 19; x. 3—10; 1 Cor. i. 30. Christ graciously undertook to bear our sins, which were accordingly imputed to him, or placed to his account, so that he was dealt with by God as the offender, 2 Cor. v. 19. Sinners who believe in Christ, by virtue of their union with him, are dealt with as partakers of his righteousness. He has endured on their behalf the penalty of the law; they become, through the abundant grace of God, the acknowledged objects of his favour

K.

KADESH-BARNEA, a city on the south-western border of the promised land, celebrated as the place from whence the Israelites in their journey from Egypt to Canaan were twice sent back when they were on the point of entering the land to be given them to possess, Numb. xiii. 26; xiv. 25; xx. 14—22. The lot falling to Judah reached to this place, Josh. xv. 3. It lay about midway between mount Hor where Aaron died, and the southern extremity of the Dead Sea. Some have thought that there were more places than one of this name.

KEDAR, *black*, son of Ishmael, Gen. xxv. 13, and father of an Arabian tribe, who dwelt principally in the south of Arabia Deserta. Arabia Deserta is sometimes in Scripture called Kedar, Psa. cxx. 5. By some the name is said to signify power and dignity; this tribe was mighty and of great wealth, Isa. xxi. 16, 17; lx. 7.

KENITES, people who dwelt westward of the Dead Sea, and extended themselves pretty far into Arabia Petræa, Judg. i. 16; 1 Chron. ii. 55; 1 Sam. xv. 6. In Saul's time the Kenites were mingled with the Amalekites. The lands of the Kenites were in Judah's lot. The Kenites dwelt in mountains and rocks almost inaccessible, Numb. xxiv. 21, but they were reduced to subjection and captivity, according to Balaam's prophecy.

KENIZZITES, an ancient people of Canaan, whose land God promised to the descendants of Abraham, Gen. xv. 19. They are supposed to have dwelt in the mountains south of Judah.

KETURAH, Abraham's second wife, by whom he had six sons, Gen. xxv. This marriage of Abraham, supposed to have taken place after the death of Sarah, is thought to show strikingly his faith in the divine promise which declared that he should be the father of many nations. He was one hundred and forty years old, and as yet had but two sons, Ishmael and Isaac. Obvious difficulties, however, in this view, have led good commentators to suggest that Keturah like Hagar might have been a sort of secondary wife to Abraham during Sarah's life, though to avoid interrupting the leading narrative, the historian does not advert to her or her children till after Sarah's death and burial. There would have been no violation of the then received laws of morality in such matters, for Abraham to have taken Keturah to wife at this earlier period.

KEY, an instrument to open a lock, Judg. iii. 25. Doors and trunks were usually closed with bands; keys loosened them in a manner different from our keys. A key is used figuratively for the gift of interpreting Scripture; for the whole of the gospel administration, with respect both to the publishing of its doctrine, and the dispensing its ordinances, Matt. xvi. 19; also for government and power Isa.

xxii. 22. Jesus Christ has *the key of hades*, the invisible world, *and of death*, Rev. i. 18, *i.e.*, he brings to the grave, or delivers from it, as and when he pleases.

KIDRON, a brook, or, as some think, a winter torrent, running through the valley on the east of Jerusalem, between it and the mount of Olives. At the south-west corner of the city, it turns to the south, and runs to the Dead Sea, 1 Kings xv. 13. The garden at the foot of Olivet, where Christ and his disciples often resorted, lay on the eastern side of this brook, John xviii. 1, 2.

KINGDOM, a word variously applied in the Scripture, Psa. ciii. 19; Dan. iv. 3, describe God's universal empire over all creatures. The phrase *kingdom of heaven* in the gospels, manifestly alludes to the predicted character of that dispensation which Jesus Christ should set up, Dan. ii. 44; vii. 13, 14; Micah iv. 6, 7. This kingdom, typified by the Jewish theocracy, was declared by John Baptist and by Christ and his disciples in the days of his flesh, to be at hand, but it did not come with power till Jesus rose from the dead, and *sat down on the right hand of the Majesty on high*, Psa. ii. 6; Acts ii. 32—36. Concerning this kingdom, or, as it must be understood, his church, Christ says, John xviii. 36, 37, it is *not of this world*, it is not of worldly origin, not supported by worldly power, it recognizes not mere worldly men as its subjects; it exists not for worldly ends. Its privileges are spiritual, its laws are holy, its objects are heavenly. All belong to it who have tasted that the Lord is gracious.

There is an apparent contradiction between 1 Cor. xv. 28, and such passages as Luke i. 32, 33, but it is only apparent. The kingdom of Christ as a mediatorial instrumentality for saving men must of course terminate when that purpose is accomplished, but his reign as the Son of God, associated with his Father in the government of all worlds, will never cease.

Moses, though the polity he founded was that of a sacerdotal republic, anticipated a not very distant departure from his institutions in this particular, Deut. xvii. 14, and the fact justified these anticipations, 1 Sam. viii. When the people had a king, however, he reigned not in his own right, nor in that which the people conceded, but as the *Lord's anointed*. The priest and the prophet interfered with his movements. He was the representative of the theocracy established over the people, and had to take instructions somewhat frequently from the ministers o God, 1 Sam. xxviii. 6; 2 Sam. ii. 1; 1 Kings xxii. 7—29, with a multitude of other passages in the history of Jewish kings. The figment of divine right in royalty or the divine right of particular individuals, or a particular race, to reign in any land, derives no sanction from scripture.

KINGS, BOOKS OF, two canonical books of the Old Testament; so called, because they contain the history of the kings of Israel and Judah, from the beginning of Solomon's reign down to the Babylonish captivity, for the space of near six hundred years. The two books of Samuel are called in the Septuagint and Vulgate, the first and second books of Kings. These records were probably writ-

ten by cotemporary prophets. They are mentioned as written by different persons in various parts of scripture. Thus Solomon's history, 1 Kings xi. 41. Rehoboam's, 2 Chron. xii. 14. Jehoshaphat's, 2 Chron. xx. 34. Uzziah and Hezekiah's, 2 Chron. xxv. 22; xxxii. 32. Perhaps the books were compiled by one person from the public records, kept by different prophets in succession. At what time they were so compiled is open to considerable dispute among learned men. A very close affinity between several passages in these books and passages in Jeremiah's prophecy, incline some to the opinion that they were compiled as late as the reign of Evil-merodach, who ascended his throne B.C. 562 years. Compare—

2 Ki. xvii. 13, with Jer.	vii. 13.
1 Ki. x. 8,	xxii. 8.
2 Ki. xxiv., xxv.	lii.
1 Ki. xi. 4, viii. 25, ix. 5.	xxxiii. 17. xiii. 13, xvii. 25.
2 Ki. xxi. 12.	xix. 3.

Apparent contradictions in these books to each other, or to other books in several matters, which a careful reader will discover, may be traced to corruptions of the text in copying, *e.g.*, 1 Kings iv. 26; 2 Chron. ix. 25; 1 Kings ix. 23; 2 Chron. viii. 10, or they may be reconciled by a careful attention to the language employed. 1 Kings vii. 15; 2 Chron. iii. 15; one of these passages speaks of the length of the pillars separately, the other speaks of their length together. 1 Kings xv. 10; 2 Chron. xiii. 2; in the former passage the word translated *mother* means *grandmother;* in the latter it means mother properly so called. Words denoting domestic relationship are often indefinite in their import.

The kings of Israel and Judah have been mentioned under the article JEWS. Between the Old and New Testaments after the supreme power over the Jews had been established by Judæus Maccabæus, the following kings or supreme magistrates reigned:

	REIGNED.	A.M.
Judæus Maccabæus,	5 yrs. to	3860
Simon	9 „	3869
John Hyrcanus,	29 „	3898
Aristobulus,	1 „	3899
Alexander Jannæus,	27 „	3926
Salome, his widow,	9 „	3935
Hyrcanus, priest,	— „	3940
Antigonus, priest,	— „	3967
Herod the Great,	— „	4001

the first year of Jesus Christ.

Herod's dominions were divided among three sons, Archelaus, Herod Antipas, and Philip.

Agrippa received from the Roman emperor part of Judea, with the title of king, which he enjoyed about seven years; and after that, till its utter ruin, Judea was placed under Roman governors.

KISHON, a brook, several sources of which have been ascertained, as it is thought, most of them near or in mount Tabor. The brook passes through the valley of Jezreel to the south-east corner of the bay of Acre. It was a mountain torrent, which swelled exceedingly upon sudden rains, as at the destruction of Sisera's host.

KISS, a mark of friendship, Heb. xiii. 24; adoration, homage, respect, Psa. ii. 12; Luke vii. 44. Paul speaks frequently of the *kiss of peace* or *charity*, which was in use among believers, and was given by them to one another publicly in their religious assemblies, as a token

of charity and union. Kissing the feet is expressive in eastern countries of exuberant gratitude or reverence, and was sometimes carried so far as that the print of certain persons' feet in the dust was kissed. Brahmins in the East Indies even now receive from natives the most abject of these indications of reverence.

KITE, a species of falcon, remarkable for sharp-sightedness, Job xxviii. 7. The word rendered *vulture* is properly the glede or kite. In Isa. xiii. 22; Jer. l. 39, Bochart says jackals are intended, but the context in each place, and especially the last, determines the meaning to an unclean bird, probably the kite. Kites were abundant in Egypt, and no doubt in Palestine also. They are a weak



and cowardly bird, feeding on carrion, fish, insects, and small birds.

KOHATH, *assembly*, second son of Levi, Gen. xlvi. 11, head of the Kohathites, appointed to carry the ark and sacred vessels of the tabernacle, during the march of the Israelites in the wilderness. Exod. vi. 16; Numb. iv. 4—6.

KORAH, son of Izhar, grandson of Levi, and cousin of Moses and Aaron; who being dissatisfied with the rank he held as a Levite, and envying the authority of his relations, formed a party against them, in which he engaged Dathan, Abiram, and On, of Reuben's tribe, with two hundred and fifty of the principal men from other tribes. The people to a very considerable extent sympathized with the conspirators, because the first-born throughout their tribes had been deprived of sacerdotal rights in favour of the tribe of Levi. Reuben's tribe might think to regain the distinction of the first-born of their father Jacob to which Joseph had been preferred. The sons of Korah were appointed by David to guard the doors of the temple, and to take a leading part in the praises of God, 1 Chron. ix. 19. To them several psalms, xlv.—xlix., lxxxiv., lxxxv., lxxxvii., and lxxxviii., are inscribed, probably as suited to that part of the service over which they presided.

L.

LABAN, son of Bethuel, grandson of Nahor, brother to Rebekah, and father of Rachel and Leah, Gen. xxviii. See JACOB. The first thing we hear of him is his accommodating Abraham's servant when he was seeking a wife for Isaac; perhaps he was induced to this, partly by the bracelets and the ear-ring which the servant had already given to his sister. Certainly his subsequent history exhibits anything but the man of generosity. He professed religion, but was co-

vetous and superstitious, bent only on advancing his own interests, Gen. xxix., xxx. xxxi.

LACHISH, a city in the south of the tribe of Judah, Josh. x. 23. Sennacherib besieged but did not conquer it, and from thence he sent Rabshakeh against Jerusalem, 2 Kings xviii. 17; xix. 8; 2 Chron. xxxii. 9. Idolatrous worship among the people of God commenced at this place, Micah i. 13. It was a place of some note four hundred years after Christ.

LAMECH, a descendant of Cain, son of Methussel, and father of Jabal, Jubal, Tubal-cain, and Naamah, Gen. iv. 18, &c. The mention of him is connected with the circumstance of his having taken more than one wife, so that polygamy is thought to have originated with him. Perhaps his language, Gen. iv. 23, 24, should be understood as an inquiry rather than a declaration, and may indicate his struggling against the power of conscience, on account of some iniquity with which it charged him. Another Lamech was son of Methuselah, and father of Noah, Gen. v. 25. He lived 777 years, and died about five years before the flood.

LAMENTATIONS, a mournful poem composed by Jeremiah, in acrostic verse, upon the destruction of Jerusalem by Nebuchadnezzar; called in Hebrew ECHA, from the word it begins with. A similar book on the death of Josiah, is supposed to have been lost, 2 Chron. xxxv. 25. In the first two chapters of the extant book, Jeremiah describes the calamities of the siege of Jerusalem: in the third, he deplores the persecutions he himself had suffered: the fourth turns upon the ruin of the city and temple, and the misfortunes of Zedekiah: the fifth is a prayer for the Jews in their dispersion and captivity. At the end of the poem he speaks of the cruelty of the Edomites, who had insulted Jerusalem in her misery, and contributed to her demolition; and whom he threatens with the wrath of God. The style is lively, pathetic, moving, and tender. "One would think," says Dr. South, "that every letter was written with a tear, every word with the noise of a broken heart." There is no wild incoherency, no abrupt transition in the book; all appears to be dictated by the feelings of real grief. Every chapter except the third, consists of twenty-two verses, each beginning with a different letter, the Hebrew alphabet being thus passed through in succession. The third chapter of sixty-six verses, differs from the rest, in that three verses successively begin with the same letter. In Psa. cxix., the same peculiarity is observable, every verse in sections of eight commencing in the same manner. It has been supposed, from the reckoning which Josephus makes of Old Testament books, that the Lamentations were regarded as a part of the book of Jeremiah. Modern Jews place it with the Hagiographa, with Ruth, Esther, Ecclesiastes, and Song of Solomon, attributing it not to the spirit of prophecy, but still to the Spirit of God, whose inspiration, as they thought, was not always prophetical.

LAMP. The houses in the east were lighted with lamps; hence lamps are frequently mentioned in Scripture, and they are often used figuratively. It was the custom to

burn lamps all night, and this custom, together with the effect of a lamp's going out, or being extinguished, supplies various figures, 2 Sam. xxi. 17; Prov. xiii. 9; xx. 20. An enduring and unbroken succession is indicated by the symbol of keeping up of such a light, 1 Kings xi. 36; xv. 4; Psa. cxxxii. 17. They were usually placed no a high stand rising from the ground, and were often burned in every apartment. Hence the force of Job xviii. 5, 6; xxi. 17; Jer. xxv. 10, as images of perfect desolation. *Candle* is improperly used for lamp in these and many other passages. Prosperity is indicated by a burning lamp, 1 Kings xi. 36; Job xxix. 2, 3.

LANGUAGE, in general denotes those articulate sounds by which men express their thoughts. Moses represents Adam and Eve, immediately on their creation, as using a language, and imposing names on things, the knowledge of the nature of which, since the names are often descriptive, they must have had immediately from God. A minute study of the different languages now used, and especially of oriental languages, produces the conviction that all must have sprung from one source, and most probably that source was the Hebrew, though perhaps in a less artificial state than we have it in now.

The confusion of language at Babel has given rise to considerable discussion among learned men. Some think new languages were not then formed, but that only different dialects or varieties in pronouncing the same words then obtained, which they say was a gradual, not a sudden thing. This view however, seems contrary to the plain letter and sense of the inspired narrative; and whose conjectures are safe when this narrative is forsaken? By this means the Most High ensured the dispersion of men in various directions, the thing they wanted to avoid.

The event, according to the common chronology, is placed about 100 years after the flood, which however seems much too early, when we think of the previous history. The Septuagint places it 530 years after the flood. Dr. Hales, who follows nearly the chronology of Josephus in this particular, gives 600 years after the flood as its proper date. Mr. Wallace, in a valuable dissertation on the true age of the world, 1844, extends the period to eight centuries after the flood. This, by the way, is but a specimen of the conflicting statements everywhere made in relation to the early chronology of the world.

LAODICEA, an ancient city lying on the confines of Lydia and Phrygia, upon the river Lycus, near Colosse. When Paul wrote to the Colossians, he desired them, when they had read his epistle, to send it to the Laodiceans; since the same errors had crept into both churches. The city anciently was exceedingly wealthy and populous. Its growing indifference to religion towards the close of the first century, occasioned the bitter sentence of our Lord, Rev. iii. 16, and now it is described as utterly desolate, without inhabitants, the den only of wolves, jackals, and foxes.

LAVER. A large circular basin of brass, made out of the ornaments presented by the women to the tabernacle, Exod. xxxviii. 8; xl. 7;

which the priests were accustomed to wash their hands when about to



perform their duties. Solomon constructed one for the temple, which stood on twelve brazen oxen, 1 Kings vii. 23—44; 2 Chron. iv.

LAW, a rule of conduct, either natural or positive. Natural law is founded on the nature of things, and is therefore immutable, comprising our duty to God, our neighbour, and ourselves, Exod. xx.; positive law is the law given for certain circumstances in which creatures may happen to be. It is the expression of the will of the governor in reference to creatures in such circumstances. Thus the law requiring us to worship God is moral; that which requires this worship on a particular day, or in a particular form, is positive.

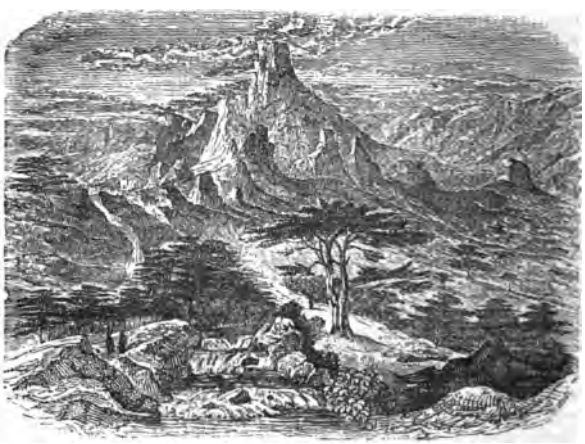
The term sometimes, and especially in the Psalms, denotes the whole revealed will of God. Sometimes, as Matt. xii. 5; John i. 17; Acts xxv. 8; it denotes the Mosaic institutions in contradistinction from the gospel. Frequently it is used in a restricted sense for the ritual or ceremonial observances of Judaism, Eph. ii. 16; Heb. x. 1; and often for the decalogue or ten commandments, given on mount Sinai, Matt. v. 17; Luke x. 27. Law is used in the second of these senses when its abrogation by Jesus Christ is spoken of. Ritual appointments are abolished and set aside by the work of the Redeemer. The law given by Moses to the Israelites recognised as its fundamental principles, 1. That Jehovah alone was the God of that people, and their invisible King. 2. That the nation was his property, so that the people were not to mingle themselves with foreign nations, not the subjects of the theocracy. 3. That the whole land was to be so divided as that every family should have a freehold. The Levites were the only aristocrats, lords spiritual, or ministers of Jehovah the king, and, as such, ministers of state. The poor were mercifully considered, but beggars are never mentioned. Lawyers are not mentioned in the Old Testament, in the New they occur; they were a class of persons whose office it was to study and expound the law.

LEAD, a well-known metal, often mentioned in the Old Testament, Job xix. 23, 24. Lead was anciently used for tablets on which to inscribe what was intended to be durable. Tacitus, Pliny, and Pausanias, all mention this fact and probably in the east, the custom of writing on lead may have been much more ancient. Some, however, think that Job refers to a heavy and durable plaster, upon which, when it was soft, inscriptions were easily traced, while, as the substance hardened, they would be indelible. The words of Job have been paraphrased, however, "May the pen be iron, and the ink lead, with which they are written on an everlasting rock," or, "let them not be written with ordinary perishable materials." Lead was formerly used instead of quick-

silver, in refining the more valuable metals, Jer. vi. 29.

LEAVEN, in a figurative sense, denotes doctrine, either true or false; because as leaven changes and transforms into its own nature what is mixed up with it, so does true or false doctrine affect the conduct. Thus the gospel is compared to leaven, Matt. xiii. 33. Erroneous doctrines are also similarly compared, Matt. xvi. 6—12: 1 Cor. v. 6. During the seven days of the passover Exod. xii. 15—19, no leaven was to be so much as seen, much less used. God forbade, Exod. xxxiv. 25; Lev. ii. 1, the offering leaven or honey in his sacrifice.

LEBANON, a celebrated mountain, the highest of two great ranges of mountains, known as Libanus and Anti-libanus. The western range is properly Libanus; the eastern is the Anti-libanus. Between them is a long valley, called Cœlo-Syria, or Hollow Syria, and Josh. xi. 17, the valley of Lebanon. De la Roque thinks that Lebanon is higher than the Alps or Pyrenees. The cedars of this mountain were very famous; the palace built by Solomon at Jerusalem was called the house of the forest of Lebanon, 1 Kings vii. 2. Its cedar trees are now comparatively few; its height, however continues, and still its summit is covered with snow, the white appearance of which probably gained for the mountain its name, denoting *whiteness*. Its forests and fertility afford striking images to the prophets, Isa. xl. 16; xxv. 4.



LEEK. A bulbous plant like the onion; it was cultivated and esteemed from the earliest times in Egypt; the inhabitants are fond of eating it raw, as sauce for their roasted meat. The poor people eat it with bread, especially for breakfast. It is thought, however

that the leek in Numb. xi. 5, is rather the succory or endive.

LEGION, in the Roman military, was a body of foot soldiers which consisted of ten cohorts, or six thousand men. A legion of devils is mentioned, Mark v. 9; of angels, Matt. xxvi. 53.

LENTILES, a kind of grain or pease, of which a coarse kind of food used to be made. The lentiles of Egypt were greatly esteemed; they were stewed down with oil and garlic, thus dissolving into a mass, and making a pottage of a chocolate or reddish colour, Gen. xxv. 30.

LEOPARD, a wild beast, full of spots, exceedingly swift, subtle, and fierce. Its ambuscades are most artfully arranged, by which means other beasts are caught and devoured, Isa. xi. 6; Hos. xiii. 7; Hab. i. 8. This animal, called NIMRAH, was frequently hunted; and perhaps Nimrod might have his name partly from his delight in this particular chase, Gen. x. 9; Jer. v. 6; xiii. 23; Dan. vii. 6; Rev. xiii. 2.

LEPROSY, a disease in the skin, and immediately beneath the skin, which, in certain places, is covered with a thin semi-transparent scale, lying in circles of about the size of a shilling or a half-crown, but sometimes extending to a much larger circle. The disease affects chiefly the knees and elbows, but sometimes the whole body. Moses mentions not less than four kinds of leprosy, one of which was exceedingly contagious, Lev. xiii. The leprosy of the middle ages, or, as it is called the *elephantiasis*, is a much worse disease than those of which Moses speaks.

LEVIATHAN, a term generally understood of the whale; but as that animal does not inhabit the Mediterranean, and as the characteristics given do not agree with the whale, others suppose that by Leviathan, the crocodile is meant Job xli.; Psa. lxxiv. 14; civ. 26; Isa. xxvii. 1.

LEVITES, the descendants of Levi; but this appellation is chiefly applied to those employed in the lower ministrations of the tabernacle and temple; being distinguished from the priests, descendants of Aaron, who were likewise of the tribe of Levi, by Kohath, but employed in the higher ministrations. The Levites were chosen by God instead of the first-born of Israel, for the services in which they were engaged. The tithe of the corn, fruit, and cattle, was given them for their daily sustenance, out of which they contributed one-tenth to the priests. Forty-eight cities of the land were granted for them to dwell in, thirteen of them for the priests, six of which were cities of refuge. While the Levites were actually employed in the temple service, they were maintained out of the store of provisions kept there —their consecration was without much ceremony. See Numb. iii. 6, &c.; viii. 5—7, &c.; xviii. 21—24; Deut. xviii. 6, 8; Josh. xx. 7; xxi. 19, 20. &c.; 2 Chron. xxix. 34.

LEVITICUS, a canonical book of the Old Testament, being the third of the Pentateuch, thus called, because it contains principally the laws and regulations relating to the priests, the Levites, and sacrifices; for which reason the Hebrews call it the law of the priests.

LIBATION, the affusion of certain liquors, as wine, upon victims to be sacrificed to the Lord. Among

the Hebrews, these libations were made after the victim had been slain and the pieces laid upon the altar ready to be consumed, Lev. vi. 20; viii. 25, 26; ix. 4; xvi. 12, 20. Among the heathen they were made upon the head of the victim, while it was yet living. To this custom, Paul refers, 2 Tim. iv. 6. The libation was already poured upon him. Also in Phil. ii. 17, the faith of the Philippians is represented as the sacrifice, and his blood as the libation poured upon it.

LIBERTINES, Jews, citizens, or burgesses of Rome who had been freed from slavery to which the fortune of war, or some other circumstance had reduced them: they had a separate synagogue at Jerusalem, and sundry of them concurred in the persecution of Stephen. Perhaps Saul of Tarsus was of this class. Compare Acts vi. 9, with vii. 58, and viii. 1. Some have thought, that the Libertines, like the Cyrenians and Alexandrians, are so called from the place whence they had come. There was a city called Libertus or Libertina, in Africa Propria, or proconsular Africa. In the council of Carthage, and in the Lateran council respectively, a bishop was present called the "Episcopus sanctæ ecclesiæ Libertinensis."

LICE. Swarms of lice were one of the plagues of Egypt, nor could the magicians produce any, Exod. viii. 16. This plague was the more distressing, from the extreme purity which the Egyptians affected. They took great care not to harbour any vermin about their persons; a worshipper was defiled, and the temples were profaned, if any creature of this kind was found upon them. It was not only therefore a most noisome thing to the people in general, but no small odium to the priests, the most sacred order in Egypt, to be overrun with these creatures.

LIGHT, used physically, Matt. xvii. 2; Acts ix. 3; xii. 7; 2 Cor. iv. 6; for a fire giving light, for a torch, candle, or lamp; and for the material light of heaven, as the sun, moon, or stars, Psa. cxxxvi. 7; James i. 17. It is used figuratively very often in the Scriptures, to denote a manifest or open state of things, Matt. x. 27; Luke xii. 3; also prosperity, truth, and joy. God is said, 1 Tim. vi. 16, to dwell *in light inaccessible*, in allusion perhaps to the glory and splendour of the holy of holies, into which only the high priest might enter once a year, which glory was typical of the celestial world, Lev. xvi. 2; Ezek. i. 22—28. Jesus Christ is called the *true Light—the Sun of righteousness*, to denote that he is in the spiritual world what the sun is in the natural—the author of illumination and knowledge, life, health, and joy.

LIGURE, a precious stone, said to be spotted like the animal called the lynx; and others take it for the hyacinth. It was the first stone in the third row of the high priest's breast plate, Exod. xxviii 19. Theophrastus and Pliny describe the ligure as resembling the carbuncle, of a brightness sparkling like fire.

LILY, of frequent occurrence in Scripture, its fragrance and beauty furnishing beautiful images to the Hebrew poets, especially to Solomon. *The lily of the valley*, Cant. ii. 2, does not mean the humble flower in this country so called, but a noble flower which adorns

our gardens, and which in many parts of Palestine grew wild in the fields. There was a lily of a deep red colour, much esteemed in Syria, to which most likely Christ refers, Matt. vi. 28—30. The scarcity of fuel in the east obliges the inhabitants to use by turns every kind of combustible matter. The withered stalks of all kinds of plants are used for heating their bagnios and for similar purposes, Matt. vi. 30. It has been doubted whether the white lily ever grew wild in Syria or Palestine.



LION, the most courageous and generous of all wild beasts, an emblem of strength and valour, Job xxxviii. 39; Prov. xxviii. 1. It was found in Palestine and the neighbouring countries. The lion is known by several names in Scripture, 1. *Gûr*, Deut. xxxiii. 22; Ezek. xix. 2; a little lion or lion's whelp. 2. *Chephir*, Psa. xci. 13; Prov. xix. 12; a grown lion eager in catching prey for her whelps. 3. *Ari*, of similar import, Nahum ii. 12; Numb. xxxiii. 24. 4. *Shachal*, a black lion, one in the full strength of his age, Job iv. 10; Prov. xxvi. 13; Hos. v. 14. 5. *Lish*, a fierce or enraged lion, Job iv. 11. These several differences are important in discovering the propriety of the allusions and metaphors employed by the Hebrew poets.

The lion of the tribe of Judah, Rev. v. 5, is Jesus Christ. Judah's standard was a lion. In Jer. l. 44, Nebuchadnezzar seems to be alluded to, marching against Jerusalem with the strength and fierceness of a lion. Of the Jordan, Mr. Maundrell says, "After having descended the outermost bank, you go about a furlong upon a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c., that you can see no water till you have made your way through them. In this thicket anciently, and the same is reported of it at this day, several sorts of wild beasts were wont to harbour themselves, whose being washed out of the covert by the overflowings of the river, gave occasion to the allusion, Jer. xlix. 19." See also Jer. xii. 5.

Daniel was cast into the lions' den, which was near the royal palace, chap. vi. 7. "At one end of the royal palace," says Höst, in speaking of Morocco, "there is a place for ostriches and their young, and beyond the other end, towards the mountains, there is a large lions' den, which consists of a large square hole in the ground, with a partition, in the middle of which there is a door, which the Jews, who are obliged to maintain and keep them for nothing, are able to open and shut from above, and can thus entice the lions by means of their food, from one division to the other, for the purpose of cleaning the den. It is all in the open air and a person may look down over

a wall, which is a yard and a quarter high."

LOCUST, a formidable insect, gregarious, and greatly destructive to the fruits of the ground. The Hebrews have several names for the locust, which probably distinguish different kinds of the insect. Their general form and appearance is that of the grasshopper, so well known in this country. Locusts were employed as one of the plagues of Egypt; they are threatened as a judgment upon the land of Israel, for which their numbers and their destructive powers aptly fitted them. In their migrations, they fly in flocks, darkening the air, forming compact bodies or swarms many yards square. These immense numbers follow a leader, they sometimes fall upon a country, and eat up everything growing upon it. If by any means the progress of these formidable bodies is stopped, and if they die then and there, as is sometimes the case, the whole atmosphere is infected. Armies are compared to locusts in several passages, and most aptly, for, says Mr. Hartley, who visited the regions infested with them in 1826, "I am perfectly astonished at their multitudes. They are indeed as a strong people set in battle array; they *run like mighty men, they climb the walls like men of war*. I actually saw them run to and fro in the city of Thyatira; they *ran upon the wall—they climbed up upon the houses; they entered into the windows like a thief*." Joel ii. 5—9. Mr. Hartley did not, however, see one of the most formidable flights of these insects.

Locusts were declared clean by the law, Lev. xi. 22; they are often eaten by the Arabs, which perhaps is not more wonderful than that we should eat and esteem as delicacies, oysters, shrimps, crabs, lobsters, cray fish, &c.



LOG, a Hebrew measure for liquids, containing the twelfth part of the hin, Lev. xiv. 12 or five-sixths of a pint.

LOOKING-GLASS. The looking-glasses or mirrors, Exod. xxxviii. 8, were doubtless of brass: the brazen laver and *the foot of it* were made of the *looking-glasses of the women*. Anciently, mirrors were of brass, tin, silver, and a mixture of brass and silver, which last were the most valuable, and the best.

LOT, *a covering*, son of Haran, and nephew of Abraham. After the death of his father, he lived and travelled with Abraham, but when they returned from Egypt, the number of their flocks, and strife of their herdsmen, obliged them to separate. Lot chose the well-watered plain of Sodom: his subsequent history, however, is an illustration of the folly of looking only for temporal advantages in the course we pursue. He seems to have but little felt the importance of practical godliness in his family, or to have had but little firmness in maintaining it. He is honourably mentioned by Peter, 2 Ep. ii. 7; and though his crimes must be censured, pity requires us to draw a veil over his character. His wife, looking back upon the city they had been compelled to

abandon, became a pillar of salt, or suffocated by the bituminous particles which filled the air; and incrusted with them, she was fixed to the spot where she lingered, Gen. xix. 26; Luke xvii. 32.

LOTS. The casting of lots is often mentioned in the Scripture as determining questions; as, which of two goats should be sacrificed, Lev. xvi. 8—10, and which part of the promised land the tribes respectively should possess, Josh. xiv.—xvi. From the latter of these applications, lot is used for inheritance, and figuratively for a happy condition. The *casting of the lot* was unquestionably a solemn appeal to the Most High to determine the matter at issue, so that it should never be resorted to lightly. There are few cases, if any, in which casting of lots can be justified now. The lots anciently were cast either into some one's lap, or into the fold of a robe; into a helmet or urn, or other vessel, in which they were shaken previously to being drawn.

LUCIFER, *light bearing*, a word occurring only in one passage in our English version of the Scripture, Isa. xiv. 12. A note in Barker's Bible thus paraphrases the passage: "Thou that thoughtest thyself most glorious, and as it were, placed in the heaven; for the morning star that goeth before the sun is called Lucifer, to which Nebuchadnezzar is compared." Dr. Henderson translates the line, "Illustrious son of the morning;" remarking that the application of the passage to Satan, and to the fall of the apostate angels, as is very common, is one of those gross perversions of sacred writ which may be traced to the proneness to seek more in Scripture than it really contains, to a disposition to take sound instead of sense, and to follow implicitly received interpretations. The scope and connexion show that none but the king of Babylon is meant.

LUKE, a Syrian, a native of Antioch, and by profession a physician. He was probably converted by Paul's instrumentality at Antioch, and was a companion to that apostle in the several journeys which he took to propagate the faith. Under his direction Luke is supposed by some to have written his gospel; in which he relates circumstances, both as to Christ and John the Baptist, which are not mentioned by Matthew and Mark, who are generally thought to have written their gospels before him. His order of events is not always the same with theirs, most probably because he proposed rather to classify the things he recorded than to follow a chronological order. In the manner and style of his narrative, it will be seen by the attentive observer, that Luke was a man of more liberal education than the other evangelists; and it is next to impossible not to observe in those records which Luke only has given, how he united sweetness of manner with genuine simplicity. See especially the parables of the benevolent Samaritan and the penitent prodigal, and also his story of the widow of Nain's son.

Luke also wrote the Acts of the Apostles—not, however, to give a complete history of the church during the period the book comprises, but to show in what way the truth of christianity was confirmed, and to prove the legitimacy of the claim of the Gentiles to ad-

mission into the church of God—a claim which the Jews, especially of that period, disputed. This book is written with a tolerably strict attention to chronological order.

LUNATIC, a person diseased in mind or body, who was supposed to be worst at the changes of the moon; as epileptics, insane persons, and those tormented with fits of morbid melancholy. Mad persons are still called lunatics, though the theory of their being influenced by the moon has been exploded. Lunatics and possessed persons are carefully distinguished in the scripture: see DEMONIAC.

LYBIA, a name sometimes denoting the whole of Africa. Lybia Proper was a large country lying along the Mediterranean, on the west of Egypt. It was the country of the Lubim, mentioned in the Old Testament. Cyrene was its capital in later times, Acts ii. 10.

LYCAONIA, a province of Asia Minor, lying between Pisidia on the west, and Cilicia on the south. It is sometimes included in the district called Cappadocia. Some of its chief places were Iconium, Lystra, and Derbe. *The speech of Lycaonia*, Acts xiv. 6, is generally supposed to have been a corrupt Greek, intermingled with oriental words.

LYCIA, a province of Asia Minor, Acts xxvii. 5, between Phrygia on the north, Pamphylia on the east, the Mediterranean on the south, and Caria on the west. The greatest part of the country is a peninsula in the Mediterranean Sea. Patara and Myra, places mentioned in Luke's history, were in Lycia.

LYDDA, a city belonging to the tribe of Ephraim, about nine miles east of Joppa, between that port and Jerusalem. Benjamites settled here on the return of the Jews from captivity, Neh. xi. 35. Here Peter cured Eneas, Acts ix. 33, 34. Saint George, about whom so many fables are told, the patron saint of England, is said to have been born here. It is the place which anciently was called LUD or LOD.

LYDIA, an ancient celebrated kingdom of Asia Minor, reduced at the time of the apostles to a Roman province; Sardis was its capital, Jer. xlvi. 9; Ezek. xxx. 5. Also a woman of Thyatira, a seller of purple, who dwelt in Philippi. She was converted and baptized by Paul, who, at her request, lodged in her house, Acts xvi. 14, 15, 40. She was not a Jewess by birth, but a proselyte.

LYSIAS, or CLAUDIUS LYSIAS, commandant of the Roman troops who kept guard at the temple of Jerusalem, when Paul was so violently assailed by the people of that city, Acts xxi. 27—40. By his prudence and care Paul was protected from the fury of the people, and from the plot of a few murderous zealots who were bent on his destruction. God is never at a loss for means of defeating the foes of his servants, and of affording to those servants his protection whensoever they need it.

LYSTRA, a city of Lycaonia, in Asia Minor. The inhabitants of this city supposed Paul and Barnabas to have been gods, Acts xiv 6. But very soon after,—so fickle are human praise and popular encomiums,—certain Jews of Iconium and Antioch of Pisidia, coming thither, animated the populace against them, who thereupon

attempted to stone Paul and Barnabas to death, and dragged them out of the city actually supposing they were dead. Of this city Timothy was a native.

M.

MAACHAH, or BETH-MAACHAH, a province of Syria, north-east of the sources of the river Jordan, upon the road to Damascus. ABEL or ABELA was in this country, whence it is sometimes called ABEL-BETH-MAACHAH. The inhabitants were not destroyed by the Israelites, probably because they were too strong to be overcome, Josh. xiii. 13. The half tribe of Manasseh's portion beyond the Jordan extended to this country, Josh. xii. 5; Deut. iii. 14. The name Maachah often occurs as the name of both men and women, *e.g.*, 1 Chron. xxvii. 16; 2 Sam. iii. 3.

MACCABEES, two apocryphal books, sometimes with other apocryphal books bound up with the scriptures. They were originally written in Chaldee. The first book under this name comes nearest to the style of the sacred historians, and is a useful historical document; attributed to John Hyrcanus, son of Simon, prince and high priest of the Jews near thirty years from about the time that the history ends. It contains the history of about forty years, from A.M. 3829 to 3869. The second book contains a compilation of several pieces, but falls short of the accuracy and excellence of the first; being a history of about fifteen years, from the execution of Heliodorus's commission, who was sent Seleucus to fetch away the treasures of the temple, down to the victory obtained by Judas Maccabæus over Nicanor; from A.M. 3828 to 3843. There are two other books under this name, called the third and fourth books of Maccabees, not commonly found with the former two in English Bibles. The Septuagint contains them. The first is a history of the persecution, raised by Ptolemy Philopater, king of Egypt, against the Jews of his kingdom, A.M. 3787. The remaining book of Maccabees is very little known, though the most part of it may be found, under the title of the Government of Reason, in the collection of the works of Josephus. It is an inflated account of the martyrdom of Eleazar and the seven brothers under Antiochus Epiphanes. The name of Maccabees is of uncertain etymology; but it is generally thought to have been formed of the initial Hebrew letters of the sentence, "Who is like unto thee, O Lord, among the gods?" Exod. xv. 11, adopted as the motto in the standard of Judas: and is said to have passed from Judas to his brothers Simon and Jonathan, and in general to all those who, under the persecution of Antiochus Epiphanes, signalized their zeal and constancy in defence of the liberty of their country, and of the religion of their forefathers. The Maccabees are also called Asmonæans,

from Asmon, a descendant of Mattathias. Their war was maintained for twenty-six years against five successive kings of Syria, and finally established the independence for the sake of which it was undertaken.

MACEDONIA, a country lying in the north of Greece proper, bounded northwards by Dardania and Mœsia; southwards by Thessaly and Epirus; eastwards by Thrace and the Ægean sea; westwards by the Adriatic and Illyria. The conquests of Alexander made this country exceedingly famous; the name is sometimes given to the country of the Greeks, who succeeded Alexander in the empire of the east. Paul was invited in a vision to preach the gospel in this province, where he was greatly successful, Acts xvi. 9, &c. The churches of Philippi and Thessalonica were in this country.

MAGI, an ancient religious sect of Persia, who, abominating images, regarded light or fire as the only legitimate representation of God. Zoroaster, the reformer of magianism, might have derived many of his sentiments from the sacred books of the Jews, which must have been known in Babylon and Persia, from the captivity of that people there, or from the evident appearances of God on their behalf, which of course became matters of history, avouching the great truth that Jehovah only was God, all things being under his control, Isa. xlv 1—7. The term Magi was used throughout the east to distinguish philosophers, and especially astronomers. Such were the persons who presented their offerings to the infant Saviour, Matt. ii. 1—12. Perhaps they must be regarded as members of the old patriarchal church among the heathen, not quite extinct. Was their offering prophetical of the fact that the Gentiles would acknowledge the Messiah, while the Jews would reject him?

MAGICIAN, in Scripture generally signifies a diviner, fortune-teller, or soothsayer. Moses forbids to consult such people on pain of death, Lev. xix. 31. The arts they practised were founded on imposture or devilism, and were inconsistent with faith in God's providence, and trust in his supremacy. In Dan. ii. 2, there is mention of four sorts of magicians: *Chartumim*, from their using characters; *Asaphim*, wise men; *Mecasphim*, jugglers; and *Casdim*, Chaldeans, or a sort of philosophers devoted to the pursuit and practice of magical arts.

MAHANAIM, *two hosts*, a city of the Levites of the family of Merari, in the tribe of Gad, Josh. xxi. 38, between mount Gilead and the river Jabbok, Gen. xxxii. 2, and on the eastern side of the Jordan. Here the two hosts or camps of angels met Jacob; whence the name. Here Ishbosheth reigned after Saul's death, 2 Sam. ii. 9—12; and here David remained during Absalom's usurpation, 2 Sam. xvii. 24.

MALACHI, the last of the prophets, so little known, that it is doubted whether his name be a proper or only a generic name, signifying *an angel of the Lord*, *a messenger*, or *a prophet*. He prophesied under Nehemiah, and after Haggai and Zechariah, at a time when great disorders reigned among the priests and the people of Judah, which he severely reproves. His prophecy consists of two discourses:

the former, chap. i., ii., reminds the Jews of God's especial favours to them, and reproves them for their want of reverence to him, and for their unlawful marriages; the second discourse, chap. iii., iv., intermingles similar reproofs with a very distinct promise of Christ's coming, and of the ministry of his harbinger, John the Baptist. *The great and terrible day of the Lord*, chap. iv. 5, denotes the destruction of Jerusalem by the Romans, A.D. 70. The style of Malachi indicates that, from the time of the captivity, Hebrew poetry was in a declining state.

MANASSEH, eldest son of Joseph, grandson of the patriarch Jacob, and head of a tribe. The portion of the one half of Manasseh was situate beyond the river Jordan; of the other, on this side, Josh. xvi., xvii.

There was a king of the name, son and successor of Hezekiah, king of Judah. He ascended the throne at the age of twelve, reigned fifty-five years, and died A.M. 3361. In the beginning of his reign, Manasseh was a most wicked and idolatrous prince, and for his various crimes he was carried captive into Babylon; but upon the confession of his sins, and his humiliation, God delivered him out of his captivity, and restored him to his own country, where he continued to serve the Lord during the remaining part of his life, 2 Chron. xxxiii.

MANDRAKE, a species of melon, Gen. xxx. 14; in perfection about the time of wheat harvest, of an agreeable odour, sometimes reserved for food. Hasselquist, speaking of Nazareth, in Galilee, says, "What I found most remarkable at this village, was the great number of mandrakes, which grew in a vale below it. I had not the pleasure to see this plant in blossom, the fruit now (May 5th, old style) hanging ripe on the stem, which lay withered on the ground." From the season in which this mandrake blossoms and ripens fruit, one might form a conjecture that it was Rachel's *Dudaim*. These were brought to her in the wheat harvest, which in Galilee is in the month of May, about this time, and the mandrake was now in fruit. Several ancient authors have described its virtues.



MANNA, the miraculous food with which God fed the Israelites during their abode in the wilderness, Exod. xvi., and which continued to fall till after the passage over the Jordan, and to the passover of the fortieth year from the coming out of Egypt. This manna was miraculous both in itself, and in the circumstances attending it: in that it fell but six days in the week, in such prodigious quantity, as to sustain almost three millions of people, that on the day preceding the sabbath there fell a double quantity to serve for that day and the next that which was gathered on the first five days became corrupt, if

kept above one day; but that which was gathered on the day before the sabbath, kept sweet for two days: and lastly, in that it continued to fall during the abode of the people in the wilderness, and ceased after they had passed the Jordan, and obtained corn to eat in the land of Canaan. Our translation of Exod. xvi. 15, seems to attribute to Moses a contradiction, but the Septuagint translates the passage according to the original. *The Israelites seeing this, said one to another, What is it? for they knew not what it was.* There is a substance called manna found now in several places, Arabia, mount Libanus, Calabria, &c., which is a kind of condensed honey, exuding from the leaves of trees, from whence, when it has become concreted, it is collected for use. There were no trees however in the desert from the leaves of which this substance could have been obtained; besides that this kind of manna could not have been taken as food. The stomach could not endure it because of its purgative quality.

MARANATHA, a Syriac word, which signifies *the Lord comes*, or *the Lord is come;* namely, to take vengeance; a form of threatening, cursing, or anathematizing used among the Jews, 1 Cor. xvi. 22.

MARBLE, 1 Chron. xxix. 2; Esther i. 6; Cant. v. 15; a very hard stone, which takes a fine polish, much used in noble structures, ancient as well as modern. It is dug out of quarries in large masses, and is of various colours. The pavement of Ahasuerus might be of different coloured marble. The original name of this substance Sis, or Shish, has led some to suppose the cliff Ziz, 2 Chron. xx. 16, afterwards called Petra or Stone, was a marble crag.

MARK, nephew of Barnabas, converted in all probability by the ministry of Peter, who calls him his son, 1 Pet. v. 13. Paul so calls Timothy, 1 Tim. i. 2. He accompanied Paul and Barnabas from Jerusalem to Antioch, in the year 44; afterwards when they set out under the direction of the Holy Spirit, on a second journey, he accompanied them as far as Perga, in Pamphylia, where he left them, for what reason does not appear. Subsequently Paul and Barnabas contended sharply about Mark's accompanying them, when *the contention was so sharp between them that they parted asunder*, Barnabas taking Mark with him. It is probable however that Paul after this was reconciled to Mark, 2 Tim. iv. 11. Nothing more is recorded concerning him in the sacred history.

The gospel which bears Mark's name is supposed by some to have been written, not by the above man, but another, who is called by way of distinction, Mark the Evangelist; whether this be a correct supposition or not, the writer was evidently a familiar companion of Peter, well qualified for his task by having long heard the public discourses, and enjoyed the private friendship of that apostle. Eusebius says it was written for the information of the hearers of Peter, and at their earnest request, that they might have some permanent record of that apostle's communications. Its date is doubtful, though it was certainly not written till late in the apostolic age, Mark xvi. 20. There are many indications that though it was the production

Jew, it was intended for the uction of Gentiles. Some have ght that Mark did little more abridge Matthew's gospel, but similarity between the two is strong enough to warrant such nclusion, which moreover alto- er differs from the account of ven by Eusebius as above, and r ancient authors. This gospel ative is characterized by sim- ty and concíseness: comparing style of the writing with its ect, there will be no difficulty knowledging it to be the short- clearest, most marvellous, and ie same time most satisfactory ry in the whole world.

ARK ON THE FOREHEAD.

ng the Hindoos the custom of inting a mark on the forehead stinguish the religious sect of arty, still prevails. The two t classes are those of Veeshnu Seeva; the mark used for the is vermilion, for the other on. Each sect is subdivided, its marks vary accordingly, c. ix. 4; Rev. vii. 3.

ARRIAGE, a contract by h a man is bound and united woman, to dwell together in ual affection, to become the uments of rearing a family, and to fulfil one end of human tence. The consent of the par- so to unite, is that in which riage consists. Certain forms e been adopted in most modern ons to render the contract bind- nd permanent, and to aid these ns the solemn sanctions of reli- have been called in, though contract is purely a civil one, re-eminent importance, and of nanent obligation. The Scrip- es guard nuptial fidelity by an ress law and one of the most deeply interesting doctrines of religion is employed to enforce the affection, without which marriage would be a curse instead of a blessing, Exod. xx. 14; Eph. v. 25. See also the illustration and precept, Matt. xix. 5, 6; and Eph. v. 28—31. The Mosaic writings contain but few laws on the institution of marriage; it is, however, of divine institution, Gen. ii. 18—25, and among the Jews, the parent who discouraged it, was generally contemned. Polygamy, though not expressly allowed, certainly existed both before and after the laws of Moses were promulgated. *One* husband, however, and *one* wife, seems to be the law of nature, and thus was the law observed by Lot, Gen. xix. 5, and by Abimelech, Gen. xx. 17. The patriarchal history amply shows the miseries resulting from a departure from this law, Gen. xvi. 4—10; xxx. 1, 3, 15. Under the law of Moses, in case a husband died without children, his unmarried brother or nearest kinsman married the widow, or suffered reproach, Deut. xxv. Marriages of Israelites with idolaters of uncircumcised nations, were forbidden, Exod. xxxiv. 16. This prohibition seems however to be restricted to the Canaanitish nations, Lev. xxiv. 10; Deut. xxi. 10—14; 1 Kings iii. 1.

Laban's deception practiced on Jacob, Gen. xxix. 23—25, seems incredible, according to our notions and practices; but we must bear in mind that eastern brides were presented to their husbands with their faces so veiled as not to be seen. Mr. Hartley related a similar case as having occurred in Smyrna. He adds, "It is usual for the bridegroom to come at midnight, so that

literally at midnight even now the cry is raised, *Behold, the bridegroom cometh, go ye out to meet him.*" He was present once when the bridegroom tarried so that it was two o'clock before he arrived.

MARTHA, sister to Lazarus and Mary, who dwelt at Bethany, Luke x. 38. Martha is often spoken of as of an anxious, fretful, and worldly turn of mind; but her history by no means warrants such a representation. Her manner of expressing love to Jesus was different from that of her sister Mary; still, however, it was love. "Mary might hear, Martha might serve, and both do well;" says Bishop Hall, John xii. 1, 2.

MARY. Five of this name are mentioned in the four evangelists. 1. Mary, mother of Jesus, of whom after the history of the birth of Christ, we read but little in the gospels, as though the Spirit designed to reprove the wretched idolatry of which, when christianity was paganized, she became and still remains the object. 2. Mary, called the wife of Cleophas, John xix. 25, mother of James the Less, of Joses, of Simon, and of Judas, who are called the brethren of Jesus. They were probably his cousins; this Mary being the sister of the preceding, Matt. xiii. 55; xxvii. 56; Mark vi. 3; xv. 40, 41; Luke xxiii. 56; xxiv. 10. She was an early believer in Jesus, and to her the angels communicated the fact of his resurrection very early on the morning when it took place, Matt. xxviii. 5; Luke xxiv. 1—5. 3. Mary of Magdala, sometimes confounded with the woman who was a sinner, mentioned Luke vii. 37—39. From Mary of Magdala Christ had cast out seven demons, Luke viii. 2, but her being afflicted thus, is no proof that she was a woman of bad reputation. With other women she followed Christ, and ministered to him according to the custom of the Jews, Matt. xxviii. 1—5; Mark xv. 47; xvi. 1, 2; Luke xxiv. 1, 2; John xx. 11—17. 4. Mary, sister of Lazarus, who also has been confounded with the woman who is described as *the sinner*. A short time before the last passover, Christ was supping at the house of Simon the leper, when Mary, taking a pound of ointment very costly, poured it upon the head and feet of Jesus. Compare, however, Luke vii. 37—50, with John xii. 1—8, and though the circumstances related in these passages are similar, they will be felt to be two circumstances, with different parties. The Jews were shy of *the sinner*, many of them greatly esteemed this Mary. John xi. 19. *Mary the sinner* was one of the two last, but which we cannot determine. 5. Mary, mother of John Mark, a disciple of the apostles, in whose house prayer was offered by the faithful, when Peter was imprisoned, Acts xii. 12.

MASCHIL, a title or inscription at the head of thirteen of David's Psalms, and which probably signifies *an instructive song*. Some take the word for the name of a musical instrument.

MATTHEW, an apostle and evangelist, son of Alphæus; a Galilean by birth, a Jew by religion, and a publican, *i.e.* a tax-gatherer, by profession. While he was sitting at the receipt of custom, he was called by the Saviour to follow him, which he immediately did, and from that time he continued his faithful disciple. The time

ce, and manner of his death are known. Matthew wrote a gos- in Hebrew or Syriac, then the nmon language of Judea, accord- to the unanimous testimony of ancients, which at a very early iod was translated into the eak, the original being probably n lost in the troubles which el the Jews.

As this gospel was written for ws, it traces the genealogy of sus through the family of David. veral things which it records, not found in the other evan- ists, as for instance, the visit the Magi, the flight into Egypt, slaughter of the infants at thlehem, the parable of the ten gins, and some circumstances the death and resurrection of rist, especially the story got to overturn the evidence of eir Master's resurrection, alleged the apostles. The narrative this evangelist is distinguished the clear and full manner in ich many of our Lord's dis- urses and instructions are re- ted. See the sermon on the ount; the charge to the dis- ples, ch. x.; the illustrations hrist gives of the nature of his ngdom, and his prophecy on the ount of Olives. "Being early lled to the apostleship," says Dr. amp>ell, "Matthew was an eye id ear witness of most of the ings which he relates; and though do not think it was the scope of ny of these historians, to adjust eir narratives to the present order f time wherein the events hap- ened, there are some circumstances hich incline me to think that St. Matthew has approached at least as ear that order as any of them." This gospel is generally supposed to be the earliest written of all the gospels.

MATTHIAS, a name like the last, or Matthew. He was proba- bly one of the seventy disciples, and was chosen to fill up the vacancy made by the treachery and death of Judas Iscariot, Acts i. 21—26.

MEASURE. Tables of Weights and Measures are given at the end of this volume. The verb to *mea- sure* or to *divide* is used figuratively for taking possession of, in such passages as Zech. ii. 2; Amos vii. 17.

MEDIA, the country of the Medes, called in Hebrew *Madai*, and thought to be peopled by the descendants of Madai, son of Ja- pheth. The Greeks say, that this country took its name from Medus, son of Medea. Both accounts are easily reconcileable. Media proper was bounded by Armenia and Assyria proper on the west, Persia on the east, the Caspian provinces north, and Susiana south. It was a mountainous country, and into it the ten tribes were carried captive by Tilgath-Pilneser and Shalma- neser, 1 Chron. v. 26; 2 Kings xvii. 6. So remote was this coun- try from their own, so intersected with mountains and rivers, and so completely behind Assyria proper did it lie, that their escape was next to impossible.

MEDIATOR, one who inter- venes between two contracting par- ties, often two parties at variance, in order to reconcile them. This is one of the characters of our blessed Saviour, 1 Tim. ii. 5, as he was revealed to our first parents immediately after their transgres- sion, making atonement for sin, and reconciling them and their pos- terity to God. Sacrifices were

appointed by God to keep up the faith and hope of men in this great redeemer and mediator. In the fulness of time, Christ came to discharge what his character and office required, revealing to men the will of God, John i.; viii. 12, and offering a propitiatory sacrifice for sin, Matt. xxvi. 28; John i. 29—36; 1 John ii. 2; Rom. iii. 25; v. 11; 1 Cor. v. 7; Eph. v. 2.

To this mediation it is abundantly evident, from the argument of Paul in the epistle to the Hebrews, all the ordinances and services under the Mosaic law were preparatory. They were *a shadow of good things to come*, Heb. x. 1—4, 5, 7, 9, 10. Through him as our advocate and intercessor, all our petitions and praises must be offered, divine grace is bestowed through him and in honour of his death, and all things are given into his hands, John iii. 35; v. 22, 23; xvi. 23—28; Phil. ii. 8—10.

In Heb. vii. 22, the apostle speaks of Christ as *the surety*, the sponsor *of the better covenant*. He undertakes on the part of the supreme Lawgiver, that the sins of all who repent shall be forgiven, and that all needful blessings shall be bestowed upon them; and to ensure this, he offers a satisfaction in their stead to divine justice. On their part he undertakes that they shall keep the terms of the covenant; and to make this engagement good, he pours out upon them the renewing and sanctifying influence of his Spirit.

Christ acted as mediator previously to his appearance in our world to instruct and to die for man. From the beginning communications between the Most High and the human race were carried on by him. He spake to the patriarchs. He was with the assembly in the wilderness. He it is who is so frequently spoken of as *the Angel of the covenant*. In this one circumstance we have a beautiful and complete harmony pervading every dispensation of divine mercy, and learn that the saints of former days with those of the present time—

"But one communion make,
All join in Christ their living head,
And of his grace partake."

MELCHIZEDEK, *king of righteousness*. He is described as *priest of the most high God*. He is spoken of also as *king of Salem*, which, without good authority, has been supposed to be the city which afterwards became Jerusalem. His history is contained in Gen. xiv. 18-20. The conjectures respecting him have been founded mostly on the prediction, Psalm cx. 4; and the account given of him in Heb. vi., vii. Some fancy he was Shem or Ham, or one of the sons of Ham, or some even suppose him to have been Enoch. Others have held that Melchizedek was the Son of God himself. On examination of Scripture, the accounts of Melchizedek will shew that this last opinion is utterly groundless; nor is it very important to find out his identity with some one of the patriarchs previous to Abraham's time, as, for instance, with Shem or Ham. He was neither; but one in whom the offices of priest and king were combined; in this respect, therefore, he was an appropriate type of the Messiah. His being *without father* &c., Heb. vii. 3, only means that he was not, as Jewish priests were, of a particular and consecrated fa-

mily. The doctrine of the apostle, Heb. vii., seems to be, that there was another priesthood than the Levitical, so that Jesus might be a priest, though he descended not from the Aaronic family or tribe. Melchizedek was probably a principal person among the posterity of Noah, eminent for excellence of character, and, therefore, a priest as well as a ruler. His superiority to Abraham, and to the Levitical priests, Heb. vii. 4, 5, belongs rather to his typical than to his personal character.

MELON, Numb. xi. 5. A luscious fruit, well known and highly esteemed in Egypt, especially by the lower classes of the people, during the hot months. The word, used in the plural number only, describes, perhaps, various fruits of the gourd tribe. They serve the Egyptians, says Hasselquist, for meat, drink, and physic, and are eaten in abundance during the season even by the richer sort of people;



but the common people, on whom Providence has bestowed nothing but poverty and patience, scarcely eat anything else, accounting the melon season the best in the year. This well explains the regret of the Israelites for the loss of these grateful fruits when they were in a dry scorching desert, where their juiciness would have made them exceedingly agreeable.

MERCY-SEAT, or propitiatory, the cover of the ark of the covenant, or chest, in which the tables of the law were deposited. This cover was of pure gold, with two cherubim of beaten gold, one at each end, stretching forth their wings on high, and so covering or overshadowing the mercy-seat, and forming a throne for God, who is represented as *sitting between the cherubim*, Psa. lxxx. 1. Here God gave his oracles to Moses, and to the consulting high priest, Exod. xxv. 17—22, and was wont to meet his people, Exod. xxix. 42, xxx. 36; Lev. xvi. 2—14. This mercy-seat was typical of Christ, who, by his atonement, covered or expiated our sins, and through him God communes with us. The mercy-seat also typified our approaching to the *throne of grace*, the very name of which is but a variation of the term mercy-seat, Heb. iv. 16; Rom. iii. 25.

MEROM, *Waters of*, Josh. xi. 5, the lake of Samechonitis, lying between the head of the Jordan and the sea of Tiberias: the several branches of the river descending from the mountains unite to form this lake, from which the Jordan, properly so called, issues.

MEROZ, a place in the northern part of Palestine, whose inhabitants, refusing to come to the assistance of their brethren when they fought with Sisera, were put under an anathema, Judg. v. 23.

MESHECH, sixth son of Japheth, Gen. x. 2, the progenitor of the Moschi, dwelling in the north-eastern angle of Asia Minor, from whence their colonies spread over

the vast empire of Russia. The name is still preserved in the appellation Muscovites and Moscow.

MESOPOTAMIA, a province between the Tigris and the Euphrates, called in Hebrew *Padan-Aram*, plain of Aram, Gen. xxviii. 2, &c.; and *Aram Naharaim*, or *Aram of the two rivers*. This country was the seat of the first generations of men, the earliest kingdom on earth, the native land of Abraham's relations, and also of the monarch who first enslaved Israel in their own territories, Judg. iii. 8. The province is now called Diarbeker, and is exceedingly fertile, abounding with corn, wine, oil, fruits, and all the necessaries of life.

MESSIAH, *the Anointed;* the title commonly given to the expected messenger from God, and deliverer of the Jews. They still expect their Messiah: but from Gen. xlix. 8—10 compared with Jewish history; from Dan. ix. 25—27 compared with the history of Jesus of Nazareth; and from Haggai ii. 7—9 compared with the overthrow of the temple at Jerusalem, it may be shown that such an expectation is vain: the Messiah has already come. Many false messiahs have arisen since the time of Jesus, according to a prediction, Matt. xxiv. 24. Twenty-four have been reckoned, the last of whom, of any note, was one rabbi Mordecai, a Jew of Germany, A.D. 1682. What became of him is not known.

MICAH, the seventh in order of the twelve minor prophets, according to our common translation. He lived at the same time with Isaiah, and prophesied in the reigns of Jotham, Ahaz, and Hezekiah. The prophecy of Micah contains but seven chapters; foretelling chiefly the invasions of Shalmaneser and Sennacherib, the destruction of Samaria and of Jerusalem, mixed with consolatory promises of the return of the Jews from captivity, and of the overthrow of their Assyrian and Babylonian oppressors. He expresely foretels also the birth of the Messiah at Bethlehem, and directs the Jews to look to the establishment and extent of his kingdom as an unfailing source of comfort amidst the general distress. The prophecy contained in the fifth chapter is perhaps the most important single prophecy in all the Old Testament, and the most comprehensive respecting the personal character of the Messiah, and his successive manifestations to the world. It forms the basis of the New Testament revelation, and is illustrated in the history given by evangelists of the Son of God.

There is another MICAH mentioned in sacred history, an Ephraimite, probably one of the elders who outlived Joshua, the account of whom is given Judg. xvii., xviii, There were others of the name.

MICAIAH, *who as Jehovah*, son of Imlah, of the tribe of Ephraim, a prophet of the Lord. He lived in the reign of Ahab, and foretold the death of that wicked monarch. His fidelity occasioned his being imprisoned; in all probability, he was liberated on the accomplishment of his predictions, 1 Kings xxii. 8—37.

MICHAEL, *who as God*. This name, compounded partly of a name of God, according to a very common practice among the Jews, was used as an ordinary appellative, Numb. xiii. 13; 1 Chron. xii. 20; 2 Chron. xxi. 2; but it denotes especially one being, denominated a prince,

and an archangel, Dan. x. 13—21, xii. 1; Jude 9; Rev. xii. 7. It is doubtful whether there be a class of beings called archangels. The term never occurs in the plural, it is confined to one; and the offices assigned to him, such as presiding over the Jewish people, awaking the dead to judgment, 1 Thess. iv. 16; contending with Satan on behalf of the Jewish church, Jude 9; Zech. iii. 1—7; and driving enemies out of God's kingdom, as the sinning angels were driven out of heaven, Rev. xii. 7, indicate him to be a divine person, our Lord and Saviour Jesus Christ.

MIDIAN, land of, a country extending from the east of Moab, on the east of the Dead Sea, along the Elanitic gulf of the Red Sea, and some way into Arabia. It passed farther to the south of the land of Edom into the peninsula of Mount Sinai. Here Moses met with his wife, the daughter of Jethro. The Midianites and Ishmaelites seem to have been a kind of partners in the balm and spicery trade to Egypt. The Amorites very early subdued and possessed the country of the Midianites. They joined with Moab in endeavouring, by means of Balaam, to hinder the progress of the Israelites, Numb. xxii.—xxv., xxxi., and afterwards, Judg. vi., vii., their numerous armies oppressed the people of God; but they were discomfited by miracle, and never survived this overthrow; their remains were incorporated with the surrounding people.

MIGDOL, *a tower* or *fortified place*, Exod. xiv. 2. It occurs in this and other passages as a city of Egypt, and is supposed to be the Magdolum of Antonine, about twelve miles from Pelusium. It was probably the last town on the Egyptian frontier, in the direction of the Red Sea, Ezek. xxix. 10; xxx. 6.

MILETUS, or MILETUM, a seaport of Asia Minor, in Ionia, to which Paul, in his voyage from Corinth to Jerusalem, sent for the elders of the church of Ephesus to meet him, Acts xx. 15. The Miletus of 2 Tim. iv. 20, is not another place, as some have thought.

MILK, an article of food, used largely among the Hebrews, as among other people who keep much cattle; it is therefore often employed in scripture as an emblem of abundance, Gen. xliv. 12; Ezek. xxv. 4. It is often met with in the Bible in combination with honey. A rich and fertile soil is *a land flowing with milk and honey*. Cows, goats, sheep, and camels were all made to yield milk for human food, Deut. xxxii. 14; Prov. xxvii. 27. Curdled milk, sometimes translated *butter*, was highly esteemed as a refreshment, Gen. xviii. 8; Judg. v. 25.

The prohibition, Exod. xxiii. 19, probably refers to some idolatrous practice among the heathen, which the Israelites were not to imitate. An ancient oriental commentary on Genesis says, "It was a custom of the ancient heathen, when they had gathered in all their fruits, to take a kid and boil it in the dam's milk, and then in a magical way to go about and besprinkle with it all their trees, and fields, and gardens, and orchards, thinking that by this means they should make them fructify and bring forth more abundantly the following year."

MILL, for grinding corn, an essential piece of furniture in every

nouse. Anciently corn was prepared for use by being parched or roasted; afterward it was pounded in a mortar. This was succeeded by hand-mills, in which it was ground by females, or slaves, every morning, Exod. xi. 5; Matt. xxiv. 41. The noise of the mills in every house would be an appropriate emblem of a populous and thriving city; the silence of these machines, on the other hand, would be a token of desolation, Jer. xxv. 10. The grinding of corn, says Mr. Forbes, speaking of the Hindoos, is always performed by women, who resume their task every morning, especially the forlorn Hindoo widows, divested of every ornament, and with their heads shaved, degraded to almost a state of servitude: see Isa. xlvi. 1, 2. Samson was set to grind in the prison, Judg. xvi. 21, the more effectually to mortify and degrade him.

The practice of grinding corn in every house early in the morning, shows the propriety of the law against taking the mill-stones to pledge, Deut. xxiv. 6, and perhaps may illustrate 2 Sam. iv. 5—7. The soldiers of the east have a certain quantity of corn, with other provisions daily, with their pay. Rechab and Baanah therefore very naturally went to the palace the day before to fetch wheat to distribute to their soldiers, that they might grind it in the mill the following morning. The princes of the east in those days, as the history of David shows, lounged in their divan or reposed on their couch, till the cool of the evening began to advance. The two captains therefore came during this lounging time of Ishbosheth; and as their fetching wheat was an ordinary thing, their coming created no suspicion, and attracted no notice.

MILLENNIUM, a period of a thousand years, during which, according to some of the ancient fathers, and many Christians of the present day, Jesus Christ is to reign with his people upon earth. Some think that martyrs and other righteous men will be raised from their graves to share in the glory of this reign; others think that nothing more is meant by the millennium, than that previously to the general judgment the Jews shall be converted, genuine Christianity shall be diffused through all nations, and mankind shall enjoy the peace and happiness which the faith and precepts of the gospel are calculated to confer on all by whom they are embraced. Great and good men may be found advocating each of these opinions; we cannot in this place settle the controversy. It may, however, be observed,—1. Most, if not all the prophecies in the Revelation, from one of which, xx. 2—6, the idea of the thousand years' personal reign of Christ is taken, are delivered in figurative language. The binding of Satan is a figure, and perhaps the whole prediction ought to be regarded as meaning no more than that before the millennium, or universal prevalence of the truth, Jesus Christ will lay effectual restraints on Satan; so that his powerful and prevailing influence, by which he had before deceived and destroyed mankind, shall be taken from him for a thousand years. If one part of the scene be represented in figurative language, is it not likely that the whole

scene is so represented? 2. A similar observation may be made about the restoration of the Jews to their own land, a part of the millenarian scheme. The prophecies which speak of their return speak also of the restoration of the temple and the sacrifice, and the priesthood, a decayed and now useless system. If some of these prophecies are to be interpreted figuratively, why not all—especially since they relate to the same subject? 3. There are passages in the didactic parts of scripture with which this theory of Christ's reigning on earth a thousand years, grounded on poetic, figurative, and greatly mysterious passages, can scarcely be made to harmonize, especially Acts iii. 21, which, rightly translated, expressly affirms that Christ remains in heaven *till the times of the fulfilment of all* that prophets predicted; and Heb. ix. 27, 28, where his coming to receive the final account from men is said to be his second coming. See also, 2 Thess. i. 7, 8, 10; 1 Thess. iv. 16. 4. Of the resurrection of the body nothing is said in the passage of the Revelation, on which chiefly the millennial theory is grounded. The whole passage seems to relate to a spiritual scene—the souls of the martyrs shall revive, and live again in their successors. The resurrection is spiritual, denoting that all the saints of the time referred to shall appear in the spirit and power of the holy men who confessed Christ, and shed their blood for his cause, just as John the Baptist was Elijah, Matt. xi. 14.

If it be asked in what the millennium will consist, we answer,—1. In the prevalence in our world of eminent holiness, Zech. xiv. 20 21. 2. In a remarkable effusion of the Holy Spirit to produce this eminent holiness, Isa. xxxii. 15—19; lix. 20, 21, compared with Rom. xi. 26, 27; Ezek. xxxvi. 27; xxxix. 28, 29; Zech. xii. 10. 3. In the possession by the Jews, long a people cast off by Jehovah, of the choicest blessings secured by this effusion. They shall be converted to the faith of Christ, Rom. xi. 7—17; Isa. xxvii. 9; (the passages under the second particular belong also to this.) 4. In the universal diffusion of a saving knowledge of the gospel, Isa. xi. 9—12; Hab. ii. 14; Psa. xxii. 27; lxxii. 11. Delusions will be swept away; and if men are not all regenerated, their minds will be awed, their ferocity will be tamed, and their morals improved. 5. In the purity of the communion, worship, and discipline of the church, Isa. lx. 21; Dan. viii. 14; Zech. xiv. 21. 6. In the special presence of God with his people *He will dwell among them and be their God;* showing forth his power and mercy, in ways which perhaps might be typified by his presence and doings among the Israelites of old, 2 Cor. vi. 16, 17; Ezek. xxxvii. 11—28; Rev. xxi. 3. 7. In the reign of universal peace, Isa. xi. 6—10; xii. 4; Mic. iv. 3; Hos. ii. 18. 8. In the ceasing of all persecution against the church. She shall dwell in peace, Isa. lx. 17, 18; liv. 14. And, finally, in the saints having the dominion, the wicked shall be in subjection, and all things shall be plainly subservient to the kingdom of Christ, Dan. vii. 18, 27: Rev. v. 10; xix. 6; xx. 4, 6; xxi. In one word. the millennium will be the uni-

versal prevalence of that which christianity is now promoting, *glory to God in the highest, on earth peace, good-will among men. Hasten it, O Lord, in its time!*

MILLET, a kind of grain, Ezek. iv. 9; the *dukhun* or *durrha* of the Arabs. The plant grows to the height of six or eight feet, and produces seeds of the size of rice, which are made into bad bread



with camel's milk, oil, butter, or grease, and is almost the only food eaten by the common people in Arabia Felix.

MILLO, *fulness*, a mound or rampart. A citadel in Jerusalem was so called, 2 Chron. xxxii. 5. There was also a Millo at Shechem, Judg. ix. 6, 20.

MINT, one of the small garden herbs, Matt. xxiii. 23; Luke xi. 42. The Pharisees, to distinguish their scrupulous observance of the law, gave tithe of mint, anise, and cummim, while they neglected more important acts of obedience. For this Christ censures them. We do not know, of the many plants under the general name of *mint*, which it was the ancients used.

MIRACLE, an event out of the ordinary course of nature, or an effect superior to its general and known laws, designed to attest the credentials of a messenger from God, or to vindicate some particular truth. Thus the miracles of Egypt were the credentials of Moses; that on mount Carmel vindicated Jehovah's sole supremacy and right to worship, Exod. vii 9 10; 1 Kings xviii. 38, 39. If there be a God, miracles are possible; if he send messages to men, miracles are probable. Whether they have occurred can be determined only by testimony; and as to the sufficiency of this testimony, no facts of ancient history whatever are sustained by so great a number of important, sober, and mutually consistent witnesses. To the miracles of Egypt there is the testimony, not only of the historian recording them, but of subsequent historians; of poets and prophets by whom they are alluded to. To those of Jesus Christ we have that of four separate and independent annalists, who were evidently men of sobriety, eye witnesses of what they narrate, and who had no purposes to serve, no interests to gain, but who, on the contrary, lost every thing, even life itself in many cases, as the consequence of their steady adherence to the testimony they bore. If we doubt whether miracles have occurred, there is no fact in the records of ancient history of which we can be certain.

But of miracles there are certain criteria which must be borne in mind, whenever we examine the testimony on which they rest. That evidence, for instance, must have been published to the world at the time the miracles are said to have been performed; it must have been exhibited where the alleged miracles

occurred, so that every opportunity was given for investigating it, to these who were most nearly concerned, and who were in circumstances to investigate it; and the alleged miracles must have been of such a kind, that it was impossible for them to pass without observation. It will be easily found whether these circumstances do or do not characterize the accounts of the Scripture miracles; and if we add the existence, from the very time of memorial observances, of religious rites preserving the remembrance of these miracles through all ages, which rites must have been instituted for this purpose, the proof will be complete. Christ appealed to miracles as the evidence of his divine mission and character, Matt. xi. 4, 5; John x. 25—37. They were visible proofs, not only that God's hand was with him, but of the divine approbation of his character and work, John ix. 31—33; and they were of a nature that would bear the strictest investigation. Would an impostor have acted as Christ did?

How long miracles continued in the church after the ascension of Christ has been much disputed. The apostles possessed the power of working them, yet not as they pleased, but whenever it was necessary for the great purposes for which the power was given; and they could communicate to others this power, Acts viii. 16; so that occasionally, at least, miracles might be wrought, till pretty nearly A.D. 150. Ecclesiastical historians do not give any credible accounts of miracles after this time, although of fabulous miracles there have been an abundance in almost every age.

MIRIAM, sister of Moses and Aaron, perhaps some ten or twelve years old when she was the means of restoring her brother Moses to his mother to be nursed, Exod. ii. 4, 5. It is thought she married Hur, by whom, however, she had no children, Exod. xvii. 10, 11. She had the gift of prophecy, Numb. xii. 2, and led the women in the song and dance, on account of the overthrow of the Egyptians, Exod. xv. 21. Her uniting with Aaron to speak against Moses was punished with a leprosy, under which Aaron interceded on her behalf. She died at Kadesh, in Zin, Numb. xx. 1.

MIRRORS, often rendered looking-glasses. They were made of shining metal. The Moorish women of Barbary are so fond especially of these ornaments, that they suspend them on their breasts, and will not lay them aside, even when, after the drudgery of the day, they are obliged to go two or three miles with a pitcher or goatskin to fetch water. Hence the greatness of the sacrifice implied in Exod. xxxviii. 8.

MIZPAH or MIZPEH, *a beacon* or *watch tower*. There were two cities of this name; one in Benjamin's lot, where Saul was crowned, 1 Sam. x. 17—25; another in Gilead, where the commemorative pillar was set up, which recorded Jacob and Laban's covenant, Gen. xxxi. 49. A part of Canaan at the foot of mount Hermon, towards the head of the Jordan, was so called, Josh. xi. 3.

MIZRAIM, or MISRAIM, son of Ham, Gen. x. 6. Mesr, or Misr was father of the Mizraim, or Egyptians, and he himself is commonly called Mizraim. See EGYPT.

MOAB, son of Lot by his eldest daughter, Gen. xix. 31—37. father

of the Moabites, who dwelt to the east of the Dead Sea, upon the river Arnon; between whom and the Israelites there was great enmity, which gave occasion to many wars. The prophecies concerning Moab are numerous and remarkable; and, says Mr. Keith, who confirms his statement by unexceptionable evidence, "There is scarcely a single feature peculiar to the land of Moab, as it now exists, which was not marked by the prophets in delineating the low condition to which, from the height of its wickedness and haughtiness, it was not finally to be brought down." Read Jer. xlviii. 28, in connexion with one sentence from Volney, an infidel, speaking of Moab—"The wretched peasants live in perpetual dread of losing the fruit of their labours; and no sooner have they gathered in their harvest, than they hasten to secrete it in private places, and retire among the rocks which border on the Dead Sea."

MOLOCH, MOLECH, MILCOM, or MELCHOM, *the king*, a god of the Ammonites, to whom they dedicated their children, by making them pass through the fire in honour of that deity, Lev. xviii. 21, probably offering them in actual sacrifice, Psa. cvi. 37; Isa. lviii. 5; a custom expressly forbidden the children of Israel, Lev. xviii. 21. The rabbis say that the idol Moloch was of brass, sitting upon a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire, and when it was exceedingly hot, they put the miserable victims, which was soon consumed by the violence of the heat. And that the cries of the children might not be heard, they made a great noise with drums and other things about the idol. Many imagine that Moloch was the same with Saturn. The place in which this idol was worshipped was so abhorred by the recent Jews, that they applied its name—Gehinnom, or Gehenna—to the place of future torment.

MONEY, see tables of, at the end of this volume. A satisfactory argument for the veracity of the gospels has been derived from the different kinds of money mentioned in them. How admirably is the admixture of Greek, Roman, and Jewish coins stated, not formally, but incidentally, and in relating the several occurrences which the historians record! The ancient imposts, introduced before the Roman dominion, were valued according to the Greek coinage. The taxes of the temple were paid in these coins, Mark xii. 42; Luke xxi. 2; Matt. xvii. 24. Money paid from the temple treasury was, according to the ancient national payment, by weight, Matt. xxvi. 15; but in common business, and in state taxes, the coin of the nation exercising at the time the greatest authority, was used, Matt. x. 29; xx. 2; xxii. 19; Mark xiv. 5; xii. 15; Luke xii. 6, xx. 24; John vi. 7; xii. 5. Writers who, in little circumstances, are so perfectly, though unintentionally correct, must certainly have had a personal knowledge of all they write about; and, since in these matters changes soon occur, they must have written at the very time to which their history refers.

MONTH. These portions of time among the Jews commenced

with the new moon; and anciently, with the exception only of the first, which was called Abib, or the month of the young ears of corn, Exod. xiii. 4; xxiii. 15; xxxiv. 18; Deut. xvi. 1, they had no separate names. During the captivity, the names used in Babylon for the months were adopted by the Jews. Abib, the first, was changed to Nisan, commencing with the new moon in April, Neh. ii. 1.

Zif, or Ziv,	May, 1 Kings vi. 1.
Sivan,	June, Esth. viii. 9.
Thammuz,	July.
Ab,	August.
Elul,	Sept., Neh. vi. 15.
Tishri, or Ethanim,	Oct., 1 Kings viii. 2.
Bul, also Marchesvan,	Nov., 1 Kings vi. 38.
Kislev,	December, Neh. i. 1.
Tebeth,	January, Esth. ii. 16.
Shebat,	February, Zech. i. 7.
Adar,	March, Esth. iii. 7.

To make these months correspond with the solar year, an intercalary month, VE-ADAR, *a second Adar*, was added. The months in the above order made what was called the sacred year, used for all religious purposes. Their civil year commenced with Tishri, or Ethanim.

MOON, Psa. cxxi. 6. In some climates the beams of the moon are reputed hurtful. This is the case in Sicily, where the fishermen cover their fish by night, to protect them from the injury supposed to be effected by the moon. At Lisbon people cover their heads with great care at night, to protect themselves from the moon-beams; and Anderson says, in his description of the East, speaking of Batavia, "One must take care not to sleep in the beams of the moon uncovered. I have seen many people whose neck has become crooked, so that they look more to the side than forwards. I will not decide whether it is to be ascribed to the moon, as people imagine here." These things may be mere fancies; our word *lunacy*, describing a mental disease, contains in it a reference to the supposed influence of the moon, at the changes of which, lunatics or madmen are often supposed to have their worst fits.

The new moon was a time of special observance among the Israelites, Numb. xxviii. 11, 12. To determine the time was in the care of the magistrates, who met for this purpose on the last day of the month, and sat in a certain place from morning till night, to hear the witnesses of the new moon's appearance, and settle the time. For this purpose they used astronomical calculations, and were to judge whether the testimonies agreed with the calculation. If so, the president of the assembly proclaimed the new moon. And though they preferred the appearance of the new moon to any calculation, yet it often happened, when the sky was overcast, that the moon could not be seen, or that the witnesses came too late before the magistrates; in which case they appointed the following day for the new moon, adding this reason, that it was so determined by heaven. They then proclaimed the new moon by sound of trumpet, and setting open the gate of Nicanor, the great brazen gate to the east, the grand entrance into the farther court, in which stood the temple and altar. And after the daily morning sacrifices, they offered those appointed for this feast, with their meat-offerings and drink-offerings. The most celebrated new

noon was that of Tizri, with which the civil year begun, Lev. xxiii. 24. See Ezek. xlv. 17; xlvi. 1, 2; 1 Chron. xxiii. 31; 2 Chron. viii. 13.

MORDECAI, son of Jaïr, of the race of Saul, and one of the chiefs of the tribe of Benjamin. He was carried captive to Babylon by Nebuchadnezzar. In the reign of Ahasuerus, Mordecai was greatly preferred through the interest of his niece Esther, who had been taken by that monarch to succeed Vashti as queen. Probably the reverence ordered to be done to Haman, Esther iii. 2, was a kind of divine honour, such as was sometimes addressed to the Persian monarchs themselves. Mordecai refused to render it on that account, that he might preserve a good conscience; and it might be because Haman knew all the Jews to have the same scruples that he sought the destruction of the whole people.

MORIAH, *something seen afar off*, a mountain upon which the temple of Jerusalem was built by king Solomon, 2 Chron. iii. 1; thought to be the place where Abraham was about to offer up Isaac. It was the spot on which David, on the staying of the plague, erected an altar to God, 2 Sam. xxiv. 15—25.

MOSES, brother of Aaron and Miriam, and younger than either, was born A.M. 2433. The reader of the Bible cannot fail to be struck with many illustrations of the care of divine providence, and of the facility with which God fits instruments for his work, presented in the history of this distinguished man. The preservation of Moses in infancy, his education in the court of Pharaoh, his long abode in Midian, where his religious principles his knowledge, and character were matured, are circumstances worthy of special attention. And moreover how, but that the hand of God was over him, did not Pharaoh at once cut him off when he reiterated his demand that the people should be freed from bondage, and allowed to go wheresoever God might direct them? His commission was avouched to Pharaoh and his court by three miracles which God directed him to perform, but because the magicians were successful in imitating these miracles, the monarch refused to listen to his demand. At length, however, God brought his people out *with a high hand and an outstretched arm*, and Moses became their leader and legislator. The history is too well known to be repeated here. A few circumstances only may be mentioned.

1. Moses directs the Israelites to *borrow* of the Egyptians *jewels of silver*, &c., Exod. xi. 2, which has been the subject of much ignorant cavil. The word rendered *borrow*, means simply *to ask*, to *demand of*, and it is to be remembered that the Israelites had rendered many long years of unrequited service to the Egyptians: such moreover had been the events brought about by their unjust detention, that the Egyptians were glad at any loss to facilitate their departure.

2. The piety, the patriotism, and the disinterestedness of Moses, are often manifest in his conduct. *He chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* He defended the oppressed Israelite against the Egyptians, though at the hazard of his life; he destroyed the idol Aaron had made, inflicted punishment on the idolaters, and

with signal resolution, maintained the cause of Jehovah almost single-handed and alone. And when God threatened to destroy the people, and make of him *a great nation*, how earnestly does he plead for them till the anger of God is turned away. Similar disinterestedness was repeated at Kadesh-barnea, Numb. xiv. 11—37.

3. Excellent as Moses was, he was by no means perfect. There were occasions on which he grievously sinned. At Kibroth-hattaavah he betrayed great impatience, and at Meribah-kadesh he fell into the sins of unbelief, impatience, and pride, Numb. xx. 1—13. These things are recorded as if to turn off attention from mere men as examples, to Him who was *holy, harmless, undefiled, and separate from sinners.*

4. Moses in many particulars resembled Christ. Like the ancient legislator, our Lord was by birth a Jew, of the middle class of the people. The personal intercourse with God with which Moses was favoured; his miracles, his laws, his authority among the Israelites, were such as no other prophet ever attained, and how beautifully in his intercession for the people, does Moses prefigure Him who *maketh intercession for the transgressors!*

5. The more accurately the laws of Moses are studied and compared with codes then or long afterwards devised, the more deeply are we impressed with their justice, wisdom, and benevolence. They are exactly adapted to the condition of the people to whom they are given, and they attain the higher purpose of gradually preparing the way for, and introducing a better covenant. This excellence of his laws is however adequately explained and accounted for. They were framed by God himself.

6. The death of Moses is recorded Deut. xxxiv. 6. From an obscure passage in the New Testament, Jude 9, some have thought that he was buried by the ministry of angels at a spot purposely concealed, lest his tomb might be converted into an object of idolatry On such a passage, however, nothing can be built. *The body of Moses* may mean the Jewish church, and perhaps the allusion is to Zech. iii. 1—5, or to some received tradition which, without affirming or denying its truth, might be the basis of a moral lesson.

7. Moses is the author of the Pentateuch, the truth and divine inspiration of which are vindicated by the minuteness of its details, by the touches of nature with which it abounds, by the little circumstances unexpectedly turning up in the course of its narrative, as Numb. xv. 32; xxxvi. 2; by the simplicity with which its whole tale is told, by the candour it discovers, by the disinterestedness of the conduct of the writer, by the fulfilment of its predictions, by the light it throws upon many ancient traditions current among the heathen, by the concurrence between it and other parts of the sacred volume, and by the purity of its theology and morality. There are also other proofs, such as the religious observances and memorial services prevalent in all ages among the Jews, the heroic devotion with which they have always regarded their law, their national pride, founded on a strong sense of the Almighty's doings on their behalf, which Moses records, their constant

craving after a sign when any new messenger announced himself to them as from God, John vi. 31, and the very onerous nature of the laws imposed in the Pentateuch, the numerous restraints it put upon the people in their various pursuits. Can it be supposed that a whole people would have submitted for ages to such restraints, nay, as far as possible would yield to them now at whatever cost and trouble, if they were not convinced these restraints are laid upon them by God? "I can come to no conclusion but one," says Mr. Blunt, after reviewing all these topics of evidence, "that when we read the writings of Moses, we read no *cunningly devised fables*, but solemn and safe records of great and marvellous events, which court examination and sustain it; records of such apparent veracity and faithfulness, that I can understand our Lord to have spoken almost without a figure when he said that he who believed not Moses, neither would he *be persuaded though one rose from the dead.*"

MOTH. This insect is frequently alluded to in the Scriptures in a very striking manner, Isa. li. 7, 8; Hos. v. 12, where the silence and entireness of the destruction effected by this insect are alluded to. See also Job xxvii. 18; Psa. xxix. 10, 11. As the moth crumbles into dust under the slightest pressure, so man dissolves and vanishes into darkness under the finger of the Almighty, Matt. vi. 19, 20. The word treasure suggests to us something of a durable kind, which the moth cannot injure; but it must be borne in mind that of wealthy persons, robes were a part of their treasure very much valued, and on these, especially in warm countries, the depredations committed by the moth would be great and destructive.

MOUNTAINS. Various mountains are mentioned in Scripture as the scenes of remarkable transactions. Most of them are spoken of under their respective names. Mountain is often used metaphorically in the sacred volume, Psa. xxx. 7, for kingdom. See also Isa. ii. 2; Dan. ii. 35. The Chaldean monarchy is a mountain, Jer. li. 25; Zech. iv. 7. The word also denotes generally, a place of strength, Jer. iii. 23; and as pagan temples were usually built on eminences, mountains sometimes signify idolatrous temples and places of worship, Jer. ii. 23; Ezek. vi. 2—6.

MOURNING. The Hebrews, on the death of near friends and relations, gave every possible demonstration of grief and mourning. They wept, tore their clothes, *smote* their breasts, fasted and lay upon the ground, went barefoot, pulled off their hair and beards, or *cut* them, and made incisions upon their breasts, or tore them with their nails, Lev. xix. 28; xxi. 5; Jer. xvi. 6. The time of mourning was commonly seven days, but sometimes this was lengthened or shortened, according to the state of circumstances in which they found themselves. There were several degrees in their grief and mourning. For the first three days it was allowed to give themselves up to tears, and to the most apparent grief. The seven days following their mourning was more moderate. But if the time was extended to a whole month, it was to be managed with a great deal of moderation. The mourning for Saul lasted but

seven days, 1 Sam. xxxi. 13. That for Moses and for Aaron was prolonged to thirty days, Numb. xx. 29; Deut. xxxiv. 8. For the whole time of their mourning, the near relations of the deceased, as father, mother, husband, brother, sister, children, continued sitting in their houses. The food they took was thought unclean, and even they themselves were judged impure; at least it was so before the destruction of the temple by the Romans, Hos. ix. 4. Their faces were covered, and for all that time they could not apply themselves to any labour, nor read the book of the law, nor make use of their usual prayers. They did not dress themselves, nor make their beds, nor uncover their heads, nor shave themselves, nor cut their nails, nor go into the bath, nor salute anybody.

MOUSE, a well-known animal, mentioned Lev. xi. 29; 1 Sam. vi. 4—8; Isa. lxvi. 17. Under this name rats, and probably also the jerboa, were included. The hamster rat, the dormouse, and the jerboa are still sometimes eaten by the Arabs, in times of scarcity.

MULBERRY TREE, 2 Sam. v. 23, 24; 1 Chron. xiv. 14, 15. Probably the large shrub which the Arabs still call Baca; they abounded in a certain valley which had its name from this circumstance. Celsus remarks that this valley was rugged and embarrassed with bushes and stones, which could not be passed through without labour and tears. *The sound of going*, 2 Sam. v. 23, 24, is much more congruous to a rough, stony valley, than to the tops of trees. *When thou hearest a noise as of many people* marching on the high places of Baca, thou hast nothing to do but fall immediately upon the enemy.

MUSIC, vocal and instrumental, was in general use at a very early period in the history of the world. Jubal *taught the use of the harp and organ*, Gen. iv. 21, though perhaps we can now but very imperfectly conjecture what instruments these were. See also Gen. xxxi. 26, 27 The ancient Hebrews had a great turn for music and musical instruments, which they used in their worship, their public and private rejoicings, at their feasts, and even in their mournings. Asaph, Heman, and Jeduthun, had the direction of the music of the tabernacle under David, and of the temple under Solomon. Asaph had four sons, Jeduthun had six, and Heman fourteen. These twenty-four Levites, sons of the three great masters of the music of the temple, were at the head of twenty-four bands of musicians, which were very numerous, and served in the temple by turns. They were arranged in order about the altar of burnt sacrifices. Their whole business was to learn and practise music. Instruments of music among the ancients were exceedingly numerous, 2 Chron. xxix. 25. They naturally fall under three divisions: stringed instruments wind instruments, and instruments to be struck, as cymbals, drums, &c. Many of the instruments in these classes respectively, were like instruments in use among ourselves, of others we know little or nothing.

MUSTARD, a well-known plant, with numerous and globose seeds. The comparison in Matt. xiii. 31 would seem incredible, were we not assured, that in Palestine

the plants and shrubs were much larger than in most other countries. Sir Thomas Browne mentions from Jewish history, a mustard tree that was to be climbed like a fig tree, and Linnæus mentions a species of mustard plant, the branches of which were real wood. Such a tree, the seeds of which were used for mustard, and which is called *Khardal*, abounds on the banks of the Jordan and around the sea of Tiberias.

MYRRH, Exod. xxx. 23; Esther ii. 12; Psa. xlv. 8; Prov. vii. 17; Matt. ii. 11; Mark xv. 23; John xix. 39. A precious gum issuing from incisions in the trunk and larger branches of a tree growing in Egypt, Arabia, and Abyssinia, of a bitter taste, strong, but not disagreeable smell. It entered into the composition of the most costly ointments among the ancients, and as a perfume it gave a pleasant fragrance to the raiment, and was carried by females in little caskets in their bosoms. Perhaps these caskets are the *ivory palaces* mentioned in Psa. xlv. 8. The magi who came from the east to worship our Saviour, Matt. ii. 11, brought with them a present of myrrh. In the gospel of Mark xv. 23, mention is made of wine mingled with myrrh, which was offered to Jesus Christ, to abate, as it is thought, the acuteness of his pain; and among the Hebrews, they were accustomed to give those that were executed some such stupifying draught, Prov. xxxi. 6.

MYRTLE, a well-known plant, mentioned Neh. viii. 15; Isa. xli. 19; lv. 13; Zech. i. 8. Savary, describing a scene at the end of a forest which he passed, says, "Myrtles intermixed with laurel roses, grow in the valleys to the height of ten feet. Their snow-white flowers bordered with a purple edging, appear to peculiar advantage under the verdant foliage. Each myrtle is loaded with them, and they emit perfumes more exquisite than those of the rose itself. They enchant every one, and the soul is filled with the softest sensations." To this effect of myrtles on the richness and beauty of the scenery, Isaiah refers, xli. 19. The plant is aromatic and astringent; it is used in medicine as a tonic, its berries were used as spices, and its leaves were employed in some places in tanning leather as oak bark is with us.



MYSIA, a province in the north-west angle of Asia Minor, where Paul preached, Acts xvi. 7, having Bithynia on the north-east and east, Phrygia on the south-east, Lydia on the south, the Ægean Sea on the west, and the Hellespont on the north-west. Here the ancient Troy is thought to have stood, and Pergamos, one of the seven churches of the Apocalypse, was in this country. It was formerly one

of the most fertile of all the provinces of Asia.

MYSTERY. This word denotes, 1. something hidden, not fully manifest, 2 Thess. ii. 7. 2. Some sacred thing naturally unknown to human reason, and made known only by revelation from God, Rom. xi. 25; 1 Cor. ii. 9; xv. 51; 1 Tim. iii. 16. The revealed truths of religion are in one place called *the mystery of the faith*, 1 Tim. iii. 9. 3. The great mystery so often spoken of in Paul's epistles, was the admission of the Gentiles to the privileges of God's adopted children, Rom. xvi. 25; Eph. i. 9; iii. 9; vi. 19; Col. i. 26, 27; iv. 3. 4. Mystery also denotes a spiritual truth couched under an external representation or similitude, and thus concealed or hidden till the similitude is explained, Rev. i. 20; xvii. 5—7. The word is doubtless used by Paul in allusion to the heathen mysteries, in which the initiated were taught truths concealed from the vulgar.

N.

NAAMAN, *pleasant*, a Syrian general, who having been afflicted with a leprosy, was cured by washing seven times in the Jordan, according to the direction of Elisha the prophet, 2 Kings v. This circumstance led him to renounce idolatry, ver. 17. The next verse is understood by some to be a reserve of certain idolatrous practices, indicating a change only so far as was consistent with his worldly interests; thus he is charged with hypocrisy, of which no other parts of his conduct afford evidence. Some take the language to be an acknowledgment of past idolatry, and an entreaty that it might be forgiven, which is scarcely compatible with his mentioning only what he had done as the king's servant, while he omits his own personal acts. The more probable view is, that he consults the prophet on the question, when having himself renounced the worship of Rimmon, he ought to be present when the king, his master, worshipped him, to which perhaps his office bound him. The prophet's answer puts the matter upon Naaman's conscience. He must act as it should dictate. His desire for *two mules' burden of earth*, to build an altar to Jehovah in Damascus, might arise from the notion that the soil of the land of Israel was proper to the worship of the God of Israel, on which worship he thenceforth determined.

NABAL, *stupid, foolish*, 1 Sam. xxv. The Arabs of the desert are wont to treat oppressively those in whose neighbourhood they pitch their tents. David at the head of six hundred men might have injured Nabal had he been so disposed. Instead of this, however, he and his men protected the shepherds and flocks of Nabal; it was not all unnatural, therefore, that he should remind Nabal of this in the day of his festivity, or that he should request some reward at his hands. David's anger at

the reply he met with was not unnatural, though his intention to destroy Nabal and his people cannot be justified. In pronouncing on the conduct of David in this case, however, we should think rather of the maxims then prevalent, than of those now observed.

NABOTH, *fruit, produce*, an Israelite, of Jezreel, who had a vineyard near Ahab's palace, which he refused either to give or sell to the king. At the instigation of Jezebel, therefore, he was falsely accused, condemned, and stoned, 1 Kings xxi. 1, &c. This brought the severest maledictions upon both Ahab and Jezebel.

NADAB, *liberal*, son of Aaron, and brother of Abihu. He offered incense with strange or common fire, and not with that which had been miraculously lighted up upon the altar of burnt offerings, for which he was slain by the Lord, together with his brother, Lev. x. 1. There were others of the name, one of whom was king of Israel, 1 Kings xiv. 20.

NAHOR, *snorting*. There were two of the name; one, the father of Terah, the other the son of Terah, and brother of Abraham. They were therefore grandfather and grandson, Gen. xi. 26. The latter took up his abode at Haran in Mesopotamia, which is therefore called the city of Nahor. He had many sons, Gen. xi. 29; xxii. 20—22; xxiv. 24.

NAHUM, *consolation*, the seventh of the twelve minor prophets, according to the order in our English Bibles, a native of Elkath, or Elkosh, in Galilee. The circumstances of his life and death are utterly unknown. When he prophesied is matter almost entirely of conjecture, most probably between the Assyrian and Babylonian captivities. His predictions all relate to the destruction of Nineveh by the Babylonians and Medes. They form an entire and regular poem with a magnificent exordium, and distinguished in every part by perspicuity, elegance, and sublimity hardly ever surpassed.

NAIL. This instrument is frequently referred to in the Old Testament, Ezek. xv. 3; Ezra ix. 8; Zech. x. 4; in all which passages it is evident something much more important is alluded to than our ordinary nails. Oriental houses were fitted out with a scanty and plain furniture, but the few household utensils required, were so arranged as not to encumber the apartments. Among these were the pegs, so laid in the walls as to bind them together, and at the same time to serve for hanging upon them veils, curtains, and whatever else it might be necessary to suspend. In the last passage, Zech. x. 4, the idea seems to be that the whole frame of government which the chosen people of God should enjoy, was the contrivance of his wisdom; its foundations, the bonds which kept it together, the means of its defence, and its various officers, were all the gifts of his distinguishing goodness.

Jael killed Sisera with a nail of a tent, or with a pin to which, when driven into the earth, cords were commonly fixed for the purpose of holding up the tent, and securing it from the effects of the wind, storms, &c. Hence to drive a pin, or fasten a nail, was among the Hebrews, and among Arabs still is, a metaphorical expression for fixing a dwelling, Isa. xxii. 23.

Another word for nail is used in some passages, as 1 Chron. xxii. 3; 2 Chron. iii. 9; Isa. xli. 7; Jer. x. 4; Eccles. xii. 11. These nails are more like those which we use.

NAKED, besides its ordinary signification of being altogether unclothed or uncovered, Gen. ii. 25, denotes having but part of the clothes on, 1 Sam. xix. 24; John xxi. 7; and being void of succour, disarmed, Exod. xxxii. 25. Nakedness of the feet was a token of respect and reverence, Exod. iii. 5; Josh. v. 15. Among the priests' robes, there was nothing provided for the feet, so that they are thought to have ministered with their feet naked, Eccles. v. 1. Naked describes also a thing that is known and manifest, Job xxiv. 7; Heb. iv. 13. *Nakedness of a land*, Gen. xlii. 9, signifies its weakness and exposure.

NAME. Oriental names were commonly significant, Gen. xvi. 11; xxv. 25, 26; Exod. ii. 10. They were often compounded of some name of God; or, among the heathen, of the name of some idol. As Adonijah, *the Lord Jah*, or Jehovah; Josedech, *Jah, or Jehovah the just;* Ethbaal, Belshazzar, both compounded of Baal or Bel. Names were sometimes prophetic, Gen. xvii. 15; Isa. vii. 14; Matt. i. 21; Luke i. 13, 60, 63. Names were often changed, hence many persons had two names, 1 Sam. xiv. 49; 2 Sam. xxiii. 8; Ruth i. 20, 21; especially were names changed when persons were elevated to dignity and office, in governments, Gen. xli. 45; xvii. 5; 2 Kings xxiii. 34, 35; Dan. i. 7; Mark iii. 17; John i. 42. Thus *a new name* is a token of honour, Heb. i. 4; Phil. ii. 9; Rev. ii. 17

The *name of God* sometimes signifies God himself; sometimes his attributes collectively, and sometimes his power and authority Rev. xix. 16, is illustrated by an ancient custom of adorning the images of deities, princes, victors at public games, and other eminent personages with inscriptions expressive of their names, character, titles, or some circumstance that might contribute to their honour Several such images are still extant with an inscription written either on the garment or on the thigh.

NAPHTALI, *my wrestling*, the sixth son of Jacob by Bilhah, Rachel's handmaid. The limits of the tribe of Naphtali, stated in Josh. xix. 32—39, comprised a district very fruitful in corn and oil. When the tribe of Naphtali came out of Egypt, it consisted of 53,400 fighting men, but they decreased in the wilderness to 45,000. A thousand of their captains, with 37,000 of their troops, assisted at the coronation of David, 1 Chron. xii. 34, 40. Many of the Naphtalites were carried into captivity by Tiglath-pilneser. Christ and his apostles resided much and preached frequently in this land, Isa. ix. 1; Matt. iv 13—15.

NATHAN, *given*, a prophet in the time of David, who convinced that prince, by a natural and ingenious parable, of the greatness of his crime in the affair of Bathsheba, 2 Sam. xii. 1, &c. He died probably soon after the accession of Solomon, who, perhaps, had been brought up under his care. His sons occupied high places in the court, 1 Kings iv. 5. Zech. xii. 12, mentions Nathan as a representative of the prophets generally.

NATHANAEL, a disciple of our Lord and Saviour Jesus Christ; the manner of whose conversion is related John i. 45, 51. Many have supposed him to be the same with Bartholomew, since the evangelists who mention Bartholomew, say nothing of Nathanael; and John, who mentions Nathanael, takes no notice of Bartholomew.

NATIONS. The dispersion of mankind over the earth, and their settlement in different nations, must be attributed to the early movements of the sons of Noah and their descendants, after the flood. The whole race of man proceeded from IRAN, the native name of Persia and adjacent regions. Some migrated east and west; others were scattered in the same directions by events they could not control. The confusion of speech at Babel contributed to this dispersion, and probably the ambition and power to which some aspired over others also facilitated it. We cannot, in our limits, give any lengthened account of the progress of the dispersion. The Bible mentions as descending from Japheth four sons, each of whom is spoken of as the father of several tribes. Ham has also four sons, each of whom multiplies again into numerous tribes. From Shem five direct descendants are mentioned, who in their turn originate numerous posterities; all of them dividing and sub-dividing into different regions as necessity or convenience required. Infidels smile at the Bible account; solid learning and deep research serve to establish and illustrate the truth of that account.

NAZARENE. a name applied to Christ. Matt. ii. 23, from his being an inhabitant of Nazareth, a place of small account, John i. 46. Probably the reference, Matt. ii. 23, intended no more than that Christ should have some contemptuous name. Christians were generally called Nazarenes in contempt, Acts xxiv. 5.

NAZARETH, a city of Zebulun, in Lower Galilee, west of Tabor, and east of Ptolemais. It was the usual place of residence of our Lord, for the first thirty years of his life, Luke ii. 51, situate on an eminence with a precipice on one side, Luke iv. 29. It was about seventy miles north of Jerusalem.

NAZARITES, *persons separated*, such as engaged to abstain from wine and all intoxicating liquors, to let their hair grow without cutting or shaving, not to enter any house that was polluted by having a dead body in it, nor to be present at any funeral, Numb. vi. 8; and if any one died suddenly in their presence, they began anew the ceremony of the Nazariteship, which generally lasted eight days. Males or females might take upon them this vow either for life or for a certain time. A child might be made a Nazarite from its birth by his parents, Judg. xiii. 5—7; 1 Sam. i. 10, 11. The time of the vow being expired, he was to go to the door of the tabernacle, and there offer sacrifices; a he lamb for a burnt-offering, a ewe lamb for a sin-offering, and a ram for a peace-offering, with loaves, cakes, and wine for libations. The hair of the head of the Nazarite was to be shaved at the door of the tabernacle, and to be burnt; the shoulder of the sacrificed ram, and one unleavened cake and one unleavened wafer, were to be put into the hands of the Nazarite, who gave

them back to the priest, that he might offer them to the Lord; they were *waved*, or lifted up in the presence of the Nazarite. A part of his offerings was the priests', a part was to be eaten by himself and his guests, Numb. vi. 1—21. After which he might again drink wine, his vow being accomplished.

Samson and John Baptist were perpetual Nazarites; they were consecrated to this state by their parents, and were to retain it all their lives. Paul is supposed to have made a Nazarite vow at Cenchrea, performing there a part of the required ceremonies, and deferring the rest till he returned to Jerusalem, Acts xviii. 18. Persons who could not perform the Nazarite vow themselves were content to contribute to the expense of the sacrifices of those who were performing it, and thus they became partakers in the vow. Thus Paul did to show that he did not so totally disregard the law as had been supposed, Acts xxi. 23, 24. Of the institution of Nazaritism we have no information.

NEBO, a mountain on the confines of Moab, from whence Moses was favoured with an extensive view of the land of promise, and where he died, Deut. xxxiv. 1—5. There were towns of this name also, Numb. xxxii. 3, 38; Ezra ii. 29; Nahum vii. 33. The name is that of an idol of the Babylonians, from a word which signifies *to prophesy*, so that it may stand for an oracle, Isa. xlvi. 1. It enters into the composition of the names of several princes of that country.

NEBUCHADNEZZAR THE GREAT, succeeded to the kingdom of Chaldea, A.M. 3399. Having been successful in recovering Carchemish from Necho, king of Egypt, he marched against Jehoiakim, king of Judah, one of Necho's tributaries. He took him and bound him in chains, but left him in Judea, on condition of receiving from him a large tribute. Daniel and others of the royal family were taken into Babylon. Jehoiakim, growing weary of his subjection threw off the yoke, on which Nebuchadnezzar besieged him in Jerusalem, and at last took him and put him to death, as Jeremiah had predicted. A prophetic dream given to Nebuchadnezzar had disturbed his mind; it was interpreted, however, by Daniel, Dan. ii. Jehoiachin, successor to the former king of Judah, having also revolted against Nebuchadnezzar, Jerusalem was subjected to a second siege. The king and many of the principal inhabitants were carried away to Babylon to the number of ten thousand; among them were Mordecai, Esther, and Ezekiel.

Mattaniah, uncle of the revolting king, was placed on the throne, and named Zedekiah. When, however, nine years afterwards, he also revolted, Jerusalem was destroyed by Nebuchadnezzar, and the remainder of the people were carried into captivity. Afterwards, God gave Tyre and Egypt into Nebuchadnezzar's hands, and when he had enriched himself with the spoil he returned to Babylon, where he indulged his pride and vanity to such a degree as to be driven forth from his kingdom for seven years, to lead during that time, in a state of mental distraction, the life of a beast. Afterwards God opened his eyes, restored to him his understanding, and brought him back to his royal dignity. He reigned forty-three years, and died after having

announced, as one ancient author says, from the top of his palace, a prediction of the approaching overthrow of the empire by Cyrus.

NECROMANCY, inquiring into futurity, by consulting the dead; a species of magic. It is not now known what forms of enchantment were used by necromancers; none are recorded as having been employed by the pythoness of Endor. The law of Moses is very express against necromancy, Deut. xviii. 11; its punishment was death, Lev. xx. 27. Probably conversing with the dead, as necromancers pretended to do, was mere imposture.

NEHEMIAH, *comforted of Jehovah.* The chief of the persons of this name was born at Babylon during the captivity, Neh. i. 2. He was made *Tirshatha*, or cupbearer, to Artaxerxes Longimanus; and being much in favour with that prince, he obtained a commission from him to return for a time to Jerusalem, and repair its walls and gates, and regulate many abuses that had crept into the administration of public affairs. He afterwards returned to Babylon, about A.M. 3563, according to the promise he had made. Thence he went again to Jerusalem, as governor, where he died in peace about A.M. 3580, having governed the people of Judah for about thirty-six years. The book under his name is joined in the Hebrew canon to that of Ezra, and closes the Scripture history of the Jewish people. That history from Joshua to Nehemiah, inclusive, extends through one thousand and forty-two years.

The BOOK OF NEHEMIAH was probably compiled by him towards the end of his life; some parts of the book, however, are thought to have been written by other hands, chiefly chaps. viii., ix., x. Jaddua, mentioned Neh. xii. 11—22, if he be the same who was in office in Alexander's time, might have been high priest from the latter part of Nehemiah's life to the days of Alexander the Great, *i.e.*, forty years, or thereabouts.

NETHINIM, *given, dedicated ones*, those who had been given up and dedicated to perform the meanest and most laborious services of the tabernacle or temple, as the carrying of wood and water. The Gibeonites, Josh. ix. 27, and others of the Canaanites who surrendered, were consigned to the performance of these duties. In Ezra viii. 20, the Nethinim are said to have been devoted by David and the other princes to the drudgery of the temple. They were carried into captivity with the tribe of Judah: from whence some of them returned, but as the number was small, considering the task imposed upon them, a solemnity, called Xylophoria, or wood carrying, was instituted, in which the people carried wood to the temple in great ceremony, to keep up the fire of the altar.

NICODEMUS, a Pharisee, and one of the Jewish sanhedrim, John iii. He came to Jesus for instruction, and with such effect, that he declared himself openly in his favour when officers had been sent on one occasion to seize him, John vii. 45. Nicodemus joined with Joseph of Arimathea in paying the last offices of respect to Jesus after his death.

NICOLAITANES, a sect whose practices are condemned by Jesus Christ, Rev. ii. 6, 15. If, as is probable, these practices are also re-

ferred to, verses 9, 14, and 20, they included eating things sacrificed to idols, and fornication. Compare Rev. ii. 14, 15, with Numb. xxv. 1, 2, and xxi. 16. This sect is thought to have been headed by Nicolas the deacon, mentioned Acts vi., who is supposed to have fallen into doctrinal errors, and disgraced himself by sensual indulgence. They might, however, have their name from some other leader.

NIGHT. The ancient Hebrews began their day with the evening, ending it the next evening; so that the night preceded the day; hence it is said, *the evening and the morning were the first day*, Gen. i. 5. The time of heathenish ignorance and profaneness is compared to night, Rom. xiii. 12, and in other passages night is used emblematically, John ix. 4.

NILE, the well-known river of Egypt. It is not mentioned under this name in the sacred volume; the name Sihor, which occasions Josh. xii. 2, 3, and other passages, is thought to denote the Nile. Perhaps Sihor was used for more than one of the several streams by which the Nile falls into the Mediterranean.

The Nile is a remarkable river, whose source civilized nations, from the earliest ages, have attempted to discover. Till recently these attempts have been in vain. English explorers within the last year or two have traced the river, first to one immense lake in the interior of Africa, named the Victoria N'yanza, and next to another lake west of the Victoria, called by its discoverer the Albert N'yanza. The Victoria lies some fourteen hundred feet higher than the Albert, its waters supplied by torrents descending from the mountain districts West and South-West, fall chiefly through a single stream into the Albert. From this lake at about 2° 40′ N. Lat. and 31° 30′ E. Long., the Nile issues in a nearly northern course, though in some parts very tortuous, till it reaches the sea. A recent explorer compares the turns and twists in the river at this part of it to a tangled skein of thread. Tributary streams swell the volume of the Nile after it leaves the Albert, none however of any magnitude beyond the fifth degree of north latitude.

The fertility of Egypt is entirely dependent on the Nile, whose waters overflow at certain seasons, and thus irrigate and fructify the whole land by the rich alluvial deposits it leaves behind. Its water is exceedingly grateful to the palate; hence the special severity of the plague, Exod vii. 19—25. The water is conveyed by trenches to the gardens and fields, on which it is let to flow as may be needed; the usual method employed being to open the trenches with the foot, Deut. xi. 10.

NIMROD, *a mighty hunter before the Lord*. The name signifies *contempt, rebellion, apostacy*, and may mark the means by which he became very powerful in the earth. He seized upon Babylon and neighbouring cities, driving out from thence Asshur, who thereupon went and founded the monarchy of Assyria, Gen. x. 8—11.

NINEVEH, the capital of Assyria, an empire founded by

Asshur, son of Shem. Nineveh was situate upon the eastern bank of the Tigris, opposite to the present Mosul, and was one of the most ancient, famous, and potent cities in the world. The story of its threatened overthrow, and deliverance on the repentance of its inhabitants, is told in Jonah. Nahum predicts the utter desolation of this city, and now it is left with only forsaken but still magnificent monuments of royalty. Its splendour has long since disappeared beneath vast mounds of rubbish which have been recently examined with results fully justifying the description of the city given in the book of Jonah and in other parts of the sacred volume. The British Museum and other collections of antiquities in European nations contain large numbers of the exhumed monuments of this ancient city.

The plain of Mesopotamia in which Nineveh once stood, stretches, as seen from Mosul north-east, to the base of the Blue Mountains of Kurdistan. It is intersected by the rapid Tigris, a stream of no considerable depth or volume, the banks of which were steep, and in many places so overgrown with brushwood as to be a favourite resort of beasts of prey, Nah. ii. 11, 12. These banks present on each side, at short distances, small hills which seem at first sight natural, but which have proved to be heaps formed by the ruins of vast buildings. Three mounds chiefly have been examined, which with another not as yet investigated, occupy the angles of a trapezium some sixty miles in circuit. Jonah iii. 4.

Within the walls of the city were contained the royal park stocked with game for the chase, pasture grounds, gardens, and vineyards of great extent. Within the area indicated by the boundary mounds which have been examined, there are many other hillocks composed of ruins, within which for many a century have been concealed the public buildings, such as temples, palaces, and theatres, of this once famous city, the highest results of the architectural genius of the Assyrian people.

Upon the walls of these buildings are represented in sculpture or inscribed in alphabetical characters the chronicles of the empire. Ignorance and infidelity — generally combined — have laughed at some of the images in prophetic writings as unnatural and absurd. But here are the very structures disentombed which furnished those images. Here is the face of the man, the face of the lion, the face of the ox, and the face of the eagle on the same figure. Here are the wings stretching upward, the wings joined, and the wings covering the bodies, as any one may see who will take the trouble to visit the Nineveh remains deposited in the British Museum. The remains found in one of these mounds only, that of Nimrud, are full of interest as making material additions from the most authentic sources to our scanty knowledge of Assyrian history. The inscriptions on the stone slabs will be deciphered some time; the emblematic character of these wonderous figures will

be explained; and from what is already known in this department, as well as from the discoveries which patient and intelligent research have brought to light in other departments, the student of God's word need be under no apprehension as to what may be the effect on the facts and truths of that blessed book.

The age of these ruins is involved in mystery. It has been stated that the oldest buildings of the Nimrud mound were buried, and the earth that covers them was used as a cemetery seven centuries before Christ, or about the date of Isaiah's propophecy. Layard supposes that the earlier palaces of Nimrud were already in ruins before the foundation of some of the buildings, the remains of which are found in other mounds. On these questions of date there is considerable diversity of opinion. Probably we may soon be enabled to regard the question as settled.

In all the mounds the explorers have found rooms, the walls of which are lined with stone slabs abounding with bas-reliefs. Above the slabs appear, in some cases, walls composed of new dried bricks covered with paintings. The mound of Nimrud has been made to disclose a palace with twenty-eight chambers, galleries, corridors, presence rooms of 150 feet in length, guarded at the entrance by colossal winged lions, and bulls with human faces, and filled in their panelled walls with storied slabs, detailing in wedge-form inscriptions the achievements of old Assyrian monarchs, and depicting those achievements in sculptured representations. Some of these slabs and representations have been so far investigated as to be found to present the doings and glories of Assyrian monarchs whose names appear in the sacred pages. Of the palace containing them, Layard has given representations accompanied with such descriptions as from his acquaintance with the subject he is able to give. Our ideas of the architectural splendour and skill of this once powerful people are thus raised; but even from these sources we have less acquaintance with the domestic history of the Assyrians than modern discoveries have furnished of that of the Egyptians. Only a commencement has as yet been made. Who can tell but that even the rubbish of the chambers of Nimrud may be found to contain, as in one instance Layard found it to contain, vessels, and ornaments, and parts of robes, which may prove an almost inexhaustible mine, whence even the dresses, the domestic usages, in one word, the whole social and domestic life of Assyria may be ascertained, so accumulating, as most certainly will be the result, proofs and illustrations of the reality, the correctness, and so incidentally, of the divine inspiration, of the Book which maketh wise unto salvation—the oldest and most authentic history extant in any language.

NISAN, a month of the Hebrews, answering nearly to our March; the first month of the sacred year Exod. xii. 2, and the seventh of the civil; called Abib by Moses, Nisan being its name

only since Ezra, and the return from the captivity.

NITRE. The natron of the ancients is an earthy alkaline salt, very different from our nitre. It was found in half-a-dozen lakes of Egypt, westward of the Delta. It is found floating as a white scum on the water, and as a thick incrustation at the bottom of the lakes; it is very sharp, and when thrown into an acid, it makes a strong ebullition or fermentation, to which Solomon makes reference, Prov. xxv. 20. It is called *Neter* in Hebrew, which in our version is translated nitre, Jer. ii. 22.

NOAH, *comfort*, son of a second Lamech, and grandson of Methuselah, born A.M. 1056. Noah being the only righteous man of his time, was delivered, with his three sons, from the general destruction God brought upon the world by an universal deluge, A.M. 1656. Noah lived after the flood three hundred and fifty years, and the whole time of his life being nine hundred and fifty years, he died A.M. 2006. He left three sons, Shem, Ham, and Japheth, by whom the world was repeopled. He is called, 2 Pet. ii. 5, *a preacher of righteousness*, because he incessantly declared to men, for one hundred and twenty years, by his discourses and by his building of the ark, the sweeping judgment that was to fall on the world by a deluge, for their wickedness. His predictions as to his three sons have been, and are still being, literally fulfilled. Noah died, according to the chronology of our Bibles, a little before the birth of Abraham.

NORTH. The cardinal points are usually spoken of in the Bible, as if the speaker had his face towards the east; the north would, therefore, be on his left hand. The word seems to be used in five senses—1. For a quarter of the heavens, Job xxxviii. 22; 2. Of the earth, Psa. cvii. 3, with many other passages; 3. For a northerly aspect or direction, Psa. xlviii. 2; 4. For certain countries, irrespectively of their true situation—as Babylonia, Chaldea, Assyria, Media; and 5. For the north wind, Prov. xxvii. 16, in which last passage, the instrumentality of the wind, from all quarters, in diffusing the fragrance of a spice garden, is referred to.

NUMBERS, a canonical book of the Old Testament, the fourth of the Pentateuch. It receives its denomination from the numbering of the families of Israel by Moses and Aaron, who mustered the tribes and marshalled the army of the Hebrews in the wilderness. It comprises the history of about thirty-eight years, though the greater part of what it records fell out in the first year and the last of that number; and it does not appear when those things were done which are recorded in the middle of the book. Doubts have been raised against the historical credibility of this book which vanish on close examination. Its author was well acquainted with Egypt; and it is utterly improbable that, by the Israelites, such a book should have been uniformly received as divine, if it were a forgery. It flatters them too little—it too strongly marks and condemns their crimes.

O.

OAK. A well-known tree, renowned from the remotest antiquity. Idolaters often worshipped beneath the shade of oaks, and sometimes also those who adored the true God, Josh. xxiv. 26; Isa. i. 29, lvii. 5; Hos. iv. 13. In hot countries it would be agreeable to dwell under the deep shade of the oak, Gen. xiii. 18; *the plain*, or *the oak* of Mamre, Judg. vi. 11; 1 Kings xiii. 14. Burying-places were sometimes selected under oaks, Gen. xxxv. 8; 1 Chron. x. 12; and in the shade afforded by this tree important transactions were conducted. It has been thought, that not the oak, but the terebinth or turpentine tree, is intended in these passages, especially in Isa. vi. 13. Bishop Lowth considers the oak of Isa. i. 29, 30, to be an evergreen, or the ilex. The oak is sometimes used as a figure for men of high rank and power, Isa. ii. 13; Zech. xi. 2.

OATH, a solemn appeal to God, as an all-seeing witness and almighty avenger, if what we say is false, Heb. vi. 16. An oath is not unlawful, either as a religious act, or as calling God to witness for the truth of a solemn declaration. God is represented as confirming his promises by oath, Heb. vi. 13—17. Paul employs an oath in Rom. i. 9; 2 Cor. i. 23. The oaths forbidden, Matt. v. 34, 35; James v. 12, are the vicious oaths of the Jews; which were not serious appeals to God, but were made on trifling occasions. Oaths, as appeals to divine justice and power, recognised the divinity of the object of appeal. Hence to swear by an idol was idolatry, Jer. v. 7; xii. 16; Amos viii. 14; Zeph. i. 5. Yet sometimes oaths were appeals to other beings than to God, Gen. xlii. 15; 2 Kings ii. 2; 1 Sam. xx. 3. Oaths were taken in various ways, and by various symbolical acts, Gen. xiv. 22 23; xxiv. 2; xlvii. 29.

OBADIAH, *servant of Jehovah*. There were several of this name, 1 Chron. xii. 9; 2 Chron. xxxiv. 12; 1 Kings xviii. 3, &c. Whether either of these was the prophet it is difficult to determine. One Obadiah was a prophet, but the time when he lived and prophesied is considerably disputed. His book predicts the utter destruction of the Edomites, and the future restoration and prosperity of the Jews. Another Obadiah was the governor of Ahab's household, a godly man, who preserved the prophets of Jehovah at a time when Jezebel and Ahab sought to destroy them, 1 Kings xviii.

OBED-EDOM, *serving Edom*, son of Jeduthun the Levite, and father of a numerous family, 1 Chron. xvi. 38. The ark rested for a time under his roof, and the Lord blessed him exceedingly, 2 Sam. vi. 10, 11. He was afterwards made keeper of the doors of the temple, 1 Chron. vi. 18—21. He is called a Gittite, from the place of his nativity, Gath-rimmon, a city of the Levites, in the territory of Dan, Josh. xxi. 24, 25.

OFFERINGS. A general term which included sacrifices or oblations of all kinds. Some have contended for a difference between sacrifices and offerings, the former requiring a real change in the thing

offered, or a destruction of it, as when a victim was burned, or when wine was poured forth upon the altar or on the ground; the latter, not of necessity requiring any change in the thing offered, nor the destruction of it, but only its appropriation in a specific and particular manner. The distinction is not to be entirely overlooked, but it cannot be relied upon as accurate or useful.

Sacrifices are spoken of in the earliest records of the human family, and immediately after the fall, Gen. iv. 3—5. We meet with them throughout the patriarchal period and before the Mosaic, Gen. viii. 20; xii. 7; xiii. 4; xv. 9—21; xxii. 13. They were most probably instituted by God himself. Animals were slain immediately after the fall, Gen. iii. 21, and certainly not for human food, no grant of such food having as yet been made to man. Abel offered his sacrifices in faith, Heb. xi. 4; but faith always requires a revelation, which revelation, therefore, directing sacrifices, it may be supposed Abel, with the rest of Adam's family, had received.

Sacrifices or offerings, previously to the Mosaic law, were the whole burnt-offering, the thank-offering, and the sacrifices at the making or ratifying of covenants, whether between man and man, or man and God, Gen. xv. 7—17; xxxv. 54. They were more varied and more numerous under the Mosaic law These more varied sacrifices were generally of two classes, *bloody* and *not bloody*. The first class were victims slain on many occasions which are carefully specified; the second class consisted of cakes, wafers, or thin biscuits, meat, and libations of wine. The bloody sacrifices comprised expiatory offerings, and eucharistical, or thank-offerings. The expiatory offerings were holocausts, *i.e.*, *whole burnt-offerings*, *sacrifices for sin*, or *trespass offerings*. Holocausts and sacrifices for sin were presented both for individuals and for the whole people; trespass-offerings were those for individuals who had neglected some precept of Moses, or violated some law through ignorance, mistake, or want of reflection, Lev. iv. 1—16; v. 1—19. Expiatory sacrifices were slain on the north side of the altar, and were accounted *most holy:* the offerer had no share of his victim for himself, Lev. vi. 18—22; vii. 1; x. 17; xiv. 13. Thank-offerings were slain on the south side of the altar; they were part burnt, part assigned to the priests, and part given back to the offerer, except when the first-born of an animal was offered, which was wholly given to the priests.

Priests slew the sacrifices brought to be offered at the divinely-appointed place of sacrifice, which at first was the tabernacle, and afterwards the temple, Deut. xii. 13, 14; Josh. xxii. 9—34. Prophets, who seem to have been above law, as persons commissioned and inspired by God, offered sacrifices elsewhere, 1 Sam. xiii. 8—14; xvi. 1—5; 1 Kings xviii. 21—40. The slain victims were of the ox kind, from the flock of sheep or goats, or from the dove tribe. The two first kinds must be male animals, not less than eight days old, nor more than three years old. No defective victim might be offered, Lev. xxii. 20—24; Mal. i. 8. Turtle-doves and young pigeons were not permitted as eucharistical or thank-offerings.

There were certain ceremonies at the offering of sacrifices all of which were full of meaning. The person making the offering brought his victim and presented it himself before the altar in the court of the tabernacle or temple, Lev. i. 3—9; iv. 14. To this Paul alludes in Rom. xii. 1. He placed his hand upon the head of the victim, substituting it for himself, as suffering the punishment to which he deemed himself liable. See, for illustration as to public offerings, Lev. iv. 15; xvi. 21; 2 Chron. xxix. 23. The blood, received by the priest in a vessel for that purpose, was scattered at the foot of the altar and on its sides. That of sin-offerings was sprinkled on the horns of the altar before the sacred veil, and, on the day of propitiation or atonement, on the lid of the ark, and before the ark in the most holy place. The victims were flayed and cut into pieces; or, in case of sin-offerings, were burnt whole, the ashes being taken out of the city. With some sacrifices there was heaving and waving, one of which has been thought to mean simply lifting up on high; the other is interpreted by Jahn as laying down or placing on the earth. The burning of the whole victims in holocausts, or of presented parts of victims in other sacrifices, was performed by the priests. All the burnt parts of sacrifices were prepared with pure salt, Exod. xxx. 25; Lev. ii. 13; compare Mark ix. 49. The offerer received, in case of thank-offerings, his share to feast with, and the priests had theirs. When the sacrifices were sin or trespass-offerings, the priests were to eat their share in the court of the tabernacle, Exod. xxix. 24—28; Lev iii. 4, 10, 15; vii. 30—34; ix. 9, 10, 19 x. 14; Numb. v. 25; xviii. 10, 11, 18. Covenant sacrifices were also presented on certain occasions, Exod. xxiv. 4—8; Deut. xxix. 11,12; 1 Sam. xi. 15; 2 Chron. xxix. 10—19; Jer. xxxiv. 18, 19. To such sacrifices, we apprehend, there is reference in the oath coming *before the altar*, in 2 Chron. vi. 22. Bloody sacrifices, generally were typical of the death of Christ, who, in many passages of the New Testament, is spoken of as a sacrifice, the prefigured sacrifice which takes away sin, Heb. ix. 3—28; x. 10—14, 18. Bloodless sacrifices were wine, fine flour, a sheaf of barley, barley-meal, loaves or cakes of bread, which need not here be particularly described.

OIL, the juice of olives, used very early in the history of the world, Gen. xxviii. 18. It was obtained by pounding olives in a mortar, Exod. xxvii. 20, or by treading them with the feet, as grapes were trodden, Deut. xxxiii. 24; Mic. vi. 15. Oil was greatly used in food instead of animal fat and butter, in drink-offerings, and in lamps. Great quantities were made by the Jews, and it became an article of traffic. In Hos. xii. 1, the prophet upbraids the folly and servility of the conduct of his people, in sending the produce of their olive plantations for tribute, or for conciliating favour and help to their ancient oppressors. Oil also denotes a precious and sacred unguent, compounded of spicy drugs, and used for purposes of anointing, Exod. xxx. 25.

OLIVE, a tree full of fatness, which yields plenty of oil, Rom. xi. 17, 24; James iii. 12. There are many kinds of olives, of which, however the Scripture mentions

but two—the wild or natural, and those that require care and culture. The fruit of the olive tree is well known. The olive now abounds in the south of Europe.



OLIVES, MOUNT OF, was situate to the east of Jerusalem, separated from it by the brook Kidron and the valley of Jehoshaphat, which stretched, from north to south, at the distance of five stadia or furlongs, or a sabbath day's journey, Acts i. 12. It is called the *mountain of corruption*, 2 Kings xxiii. 13, because Solomon built temples on it to the gods of the Moabites and Ammonites, 1 Kings xi. 7. Bethany is a small village to the east of the mount of Olives, on the road to Jericho—a pleasant, and somewhat romantic spot even now. E. D. Clarke says, "It is a truly curious and interesting fact, that during a period of little more than two thousand years, Hebrews, Assyrians, Romans, Moslems, and Christians, have been successively in possession of the rocky mountains of Palestine, yet the olive still vindicates its paternal soil, and is found at this day upon the same spot which was called by the Hebrew writers mount Olivet, and the mount of Olives, eleven centuries before the Christian era." 2 Sam. xv. 30; Zech. xiv. 4.

OMNIPOTENCE, an attribute of Deity, of which we have the most ample revelation in the Scriptures. He made the heavens and all their host, the earth and all that is therein, and that without an effort. *He spake and it was done, he commanded and it stood fast.* His works are vast and various, and all things have been produced by his power, Psa. xix. 1; Job xxxviii. 4, &c., ix. 4—12. His dominion is absolute. *The kingdom is the Lord's, and he is governor among the nations.* Angels are subject to his power; and the closing scenes of this world will display his majesty and his might. *The dead shall hear his voice, and shall come forth.* These displays of divine power are intended to keep alive our fear and worship of God, and to bring us to a felicitous confidence in him. *The Lord is my light and my salvation, whom shall I fear?*

OMNIPRESENCE, that perfection of God by which he is present in all places at all times, Psa. cxxxix.; Jer. xxiii. 24; Acts xvii. 27, 28. That we cannot comprehend how God is fully, and completely, and undividedly present everywhere, need not surprise us, when we reflect that the manner in which our own minds are present with our bodies, is as incomprehensible as the manner in which the supreme mind is present with every thing in the universe. The fact we know; how it is we do not know, and indeed cannot. *Who by searching can find out God?*

OMNISCIENCE, that perfection of God by which he knows all

things, whether past, present, or future; whether with respect to us certain or contingent; every possible thing, 1 John iii. 20; Job xxviii. 24. That he knows all future things, appears from Isa. xli. 26, and xlii. 9; as also that he is intimately acquainted with the thoughts of men, Ps. cxxxix. 2. The thoughts of men are determined both by the objects, by the law of imagination, and by their preceding state, as so many reasons of action, all which are known to God, Heb. iv. 13. He communicates knowledge, Ps. xciv. 8—11. On his government all things depend; no event therefore, to him, must be unforeseen or concealed. He must understand perfectly how to order and direct the means of bringing about whatever ends are best and fittest, Rom. xi. 33—35.

Each of the attributes mentioned in the last three articles, ranks with the natural perfections of Deity. Strictly speaking, they have in them nothing moral, as justice and mercy have. They are essential perfections, and yet each is ascribed without hesitation to Jesus Christ, so that he is God; each of them is assigned to the Holy Ghost, so that he too is God. See the articles God, Holy Spirit, and Christ.

ON, or AVEN, a city of Egypt, Gen. xli. 45, translated *Heliopolis, city of the sun*, by the Septuagint and Vulgate. It was situate on the Nile, to the south-east of the Delta, and east of Memphis, famous for a temple of the sun, in which was a speculum or mirror, disposed in such a manner as to reflect the sun's rays, and enlighten the temple with great splendour. The destruction of this city is predicted, Jer. xliii. 13; Ezek. xxx. 17; and it has long since been in ruins, a village occupying its site. A column of red granite, seventy feet high, and covered with hieroglyphics, marks the spot. It is said by Josephus, that this city was given to the Israelites to dwell in, when they first went into Egypt.

ONESIMUS, Philemon's slave, who robbed his master, deserted his service, and fled to Rome, where falling in with Paul he was brought to the knowledge of the truth, and sent back with a letter to Philemon, which we have amongst Paul's epistles. There are traditions about Onesimus becoming bishop of Berea, which deserve no credit.

ONESIPHORUS, of whom mention is made by Paul, 2 Tim. i. 16—18; came from Asia to Paul, then at Rome, A.D. 65, and was very serviceable to the apostle, who was then in prison for the faith, and almost forsaken.

ONION, Numb. xi. 5, a well-known plant, highly esteemed in Egypt, and, according to Hasselquist, not without good reason:—"Whoever has tasted onions in Egypt, must allow that none better are to be had in any part of the universe. Here they are sweet, in other countries they are nauseous and strong. Here they are soft, whereas in the northern and other parts they are hard, and their coats so compact, that they are difficult of digestion. Hence they cannot in any place be eaten with less prejudice and more satisfaction than in Egypt."

ONYX, a precious stone, semi-pellucid, and nearly of the colour of the human nail. Two were to be fastened on the high priest's ephod, with the names of the children of Israel graven upon them; the wor-

onyx is however equivocal, marking both a precious stone or gem, and also a marble, called in Greek onychites. The latter was the onyx prepared by David for the temple, 1 Chron. xxix. 2.

OPHIR, a country much celebrated in Scripture for abounding in gold more than any other that was then known. There is much dispute among the critics where this country was; Josephus says it is in the Indies, and that it is called the Gold country: by which it is thought he means Chersonesus Aurea, known by the name of Malacca, a peninsula opposite to Sumatra. It is remarkable that the natives of Malacca still call their mines *ophirs*. Others say the Ophir of the Bible is Sofala in South Africa, where mines of gold and silver have been found that exhibit marks of having anciently been worked. All we can know of this country is, that it must have been somewhere in the tropical parts of either Asia or Africa. It produced ivory, apes, and peacocks, as well as gold, silver, and precious stones.

ORACLE, the mercy-seat, or the sanctuary, the most holy place, wherein the ark was deposited, 1 Kings vi. 5, 19—21, 23. The word in the plural number denotes the revelations of God's will made anciently to the Israelites, and afterwards more widely communicated, Rom. iii. 2; Acts vii. 38.

There were oracles among the heathen, or supposed communicators of the will of the gods, whose answers were commonly ambiguous, obscure, and exceedingly embarrassing. They were mere artifices designed to sustain the worship of the false gods, and to secure a revenue to their avaricious priests. They ceased when christianity came to be published. Most probably they were imitations of the answers given from the Shechinah to the patriarchs.

OSSIFRAGE, Lev. xi. 13; Deut. xiv. 12. The *bone-breaker*, a kind of eagle which is said to break the bones of the animals on which it preys. The Septuagint and some German versions render the word *vulture*. Others take the ossifrage to be a large bird which does not take up its prey, as eagles do, in its talons, but pursues the animals on which it feeds among precipices until they are driven over the brink and dashed in pieces. Hence, they say, its name.

OSTRICH. This animal is ranked among birds; Moses forbids



the use of it to the Hebrews, Lev. xi. 13; Deut. xiv. 12; Isa. xxxiv. 13; xliii. 20; Jer. l. 39. In most of these passages we read owl, which, however, is not a desert bird, whereas the ostrich is. Substitute ostrich for owl in these passages, and a vigour of description and a force and beauty of imagery will be at once perceived, of which the passages are otherwise destitute. The ostrich, on the least noise, or the most trivial occasion, says Dr. Shaw, forsakes her eggs or young,

never returning to them, Job xxxix. 13, 14; Lam. iv. 3. Ostriches are of incredible swiftness, running assisted by their wings, and apparently insensible of fatigue, Job xxxix. 16.

OWL, a well-known bird, reckoned unclean by the law, Lev. xi. 16. When Isaiah speaks, xiii. 21, of Babylon's being reduced to a wilderness, he says, that *the owls shall dwell there;* that is, ruin and night shall cover the city. Owls dwell in ruins, and fly about at night. It would become

A place of lonely desolation, where
The screeching tribe and pelicans abide,
And the dun ravens croak 'mid ruins drear,
And mourning owls from man the farthest hide.

OX, the general name for what are called neat cattle, or beeves, which have been in all ages highly valued, from their great use in agricultural toil. Abraham was rich in cattle, Gen. xxiv. 35, and Job i. 14. Elisha was ploughing with oxen when called to the prophetic office, 1 Kings xix. 19; and by the labour of these animals wealth was increased, Prov. xiv. 4. See Numb. vii. 3, 7, 8; 1 Sam. vi. 7; 2 Sam. vi. 3, 6.

The *wild ox*, Deut. xiv. 5, is supposed to be the oryx of the Greeks which is a species of large stag.

P.

PADAN-ARAM, *Aram* or *Syria the fruitful*, or *the plain of Aram*, the northern part of Mesopotamia, where Haran or Charran was situated.

PALESTINE, the country of the Philistines, which comprehends that part of the land of promise which extends along the Mediterranean Sea, from Gaza southward, as far as Lydda to the north; but in a more general sense it is taken for the whole land of Canaan; though frequently the name is confined to the country on the side west of the Jordan. Judea and Palestine are often synonymous. This land is known in Scripture by the names of Canaan, the Land of Israel, the Land of Promise, the Land of Jehovah, and the Holy Land, besides the names of Palestine and Judea. In the time of the patriarchs, and up to that of Moses, it was possessed by the descendants of Canaan. Joshua conquered the land, and divided it by lot among the twelve tribes. After the captivity little or nothing is said of the territories of the ten tribes: the whole land was possessed by the descendants of the two tribes, who were called Jews. In the time of Christ, Palestine west of the Jordan comprised the three provinces of Galilee, Samaria, and Judea. The parts of Palestine on the east of the Jordan were divided more numerously and less distinctly than those west of that river. There are usually reckoned eight of these divisions;—Peræa, Gilead, Decapolis Gaulonitis, Batanæa, Amonites or Iturea, Trachonitis, and Abilene. It is a hilly, mountainous country, but the practice of terracing the hillsides made it very productive

Among its plains were those of Lebanon, of the Jordan, of Jericho, and of Esdraelon, all of which were exceedingly rich and fertile. Its rivers were few: the Jordan in three places widened out into lakes, two of them called sometimes *seas*, viz. that of Galilee, and the Dead Sea. Its climate was healthy; its inhabitants, though now scanty, were formerly very numerous, and its productions were mostly those of the utmost value to man—they were, too, in great abundance. In one word, it was the very garden of the world. Sin has made it a desert.

PALM TREE, or date. It grows plentifully in the east, rising to a



great height, and retaining its verdure the whole year. The fruit is very sweet and delicious. See Deut. xxxiv. 3; Judg. iv. 5; 1 Kings vi. 29. Branches of the palm tree are used as emblems of victory, Rev. vii. 9. This tree is celebrated as of the greatest use. Its trunk, branches, leaves, juice, fruit, are all serviceable, and to its fair and flourishing condition, the righteous are compared, Ps. xcii. 12—14. The palm is common in many other countries than those which the Bible chiefly describes.

PAMPHYLIA, a province in the southern part of Asia Minor which gives name to a part of the Mediterranean Sea, Acts xxvii. 5. On the south it is bounded by the Mediterranean, by Pisidia to the north, by Lycia to the west, and Cilicia to the east. Paul and Barnabas preached the Gospel here, Acts ii. 10.

PAPER, so called from the papyrus, a kind of bulrush growing on the banks of the Nile, and of other rivers, so prepared by the ancients as that they could write upon it, Isa. xix. 7. The papyrus was employed for other purposes, such, for instance, as those in which we employ rushes, osiers, and productions of that class.



PARABLES, instructive stories or figurative modes of speaking common in the east, 2 Sam. xii. 2, &c. xiv. 2, &c.; Judg. ix. 7, 8, &c. They are often used by the prophets Isa. v. 1—7 Ezek. xv., xvi., xvii., xix., xxiii., xxxi., and by Jesus Christ especially. Some of

nis parables, as that of a man going into a far country to receive a kingdom, are supposed to arise out of historical facts well known at the time. Others are supplied by incidents around him, as for instance that of the sower. Most of the parables of our Lord are designed to impress some one truth upon the mind, in connexion with which every part of them should be regarded.

In the New Testament the word parable is used for a proverb or adage—for a thing figuratively expressed, for a type, a special instruction, and for a similitude or comparison. See Matt. xv. 15; xxiv. 32; Luke iv. 23; xiv. 7. Parables were so largely employed by our Lord in his instructions because the Jews were accustomed to them in teachers, and preferred them; because they secured attention; and because they were well adapted to soften the prejudices of the people, and secure their perception of truth, notwithstanding their obstinacy and perverseness.

PARADISE, a name of Persic origin, adopted by the Greeks, and denoting an enclosure or park for beasts and fruit trees. The garden of Eden is thus called by the Septuagint, and distinguished by the name of the terrestrial paradise, as being an emblem of the celestial, or the future state of the blessed, Eccles. ii. 5; Cant. iv. 13; Neh. ii. 8; Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7.

PARAN, or EL-PARAN, a desert; the wilderness in which the Israelites wandered thirty-eight years, out of forty spent in their passage to Canaan, Numb. x. 12; Deut. i. 19. It extended from Sinai, south, to the border of Canaan north. Shin and Etham, also deserts, were on the west, and the Red Sea, Zin, and mount Seir, were on its eastern side. It is a dreary expanse of calcareous soil, covered with black flints.

PARTRIDGE, 1 Sam. xxvi. 20; Jer. xvii. 11. In the former of these passages, the allusion is to the mode of hunting these birds. The Arabs observing that the partridge becomes languid and fatigued, after having been hastily put up twice or thrice, they immediately run in upon it and knock it down with their zerwattys or bludgeons. The second of the above scriptures indicates that the partridge often fails in her attempts to hatch her young, a disappointment to which the position of her nest on the ground exposes her; they may be spoiled by the wet or crushed by the foot.

PASSOVER, a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt; because, the night before their departure, the destroying angel, who put to death the first-born of the Egyptians, passed over the houses of the Hebrews without entering them, they being marked with the blood of the lamb that had been killed the evening before, which for this reason is called the Paschal lamb, Exod. xii. This feast fell on the fourteenth day of the month Nisan, between the two evenings; and was celebrated for seven successive days. These days were called *days of unleavened bread*, and sometimes the *passover*. Such as could not, on account of uncleanness, keep the feast, were bound by the law, Numb. ix. 10, 11, to keep it for one day, and that on the four-

teenth of the following month; and hence the distinction of the passover into *the great*, and *the little;* also *the first*, and *the second passover*. Every family was to eat unleavened bread and a paschal lamb, which was to be a male, and one year old, or it might be a kid; no bone of it was to be broken, and it was to be roasted at the fire, and eaten with unleavened bread and bitter herbs. As soon as it was dark, all that were clean sat down to the paschal supper. Then the master of the family took the cup, and repeated the usual benedictions, and drank of it. After this the guests washed their hands; then the unleavened bread, bitter herbs, and the roasted lamb were served up; and the master repeated a blessing, and drank the second cup; after which he took up unleavened cakes, which he shared among the guests, Matt. xxvi. 26; the master then washes a third time, repeats a blessing, and drinks the third cup, called the cup of blessing, ib. 27; 1 Cor. x. 16. A fourth cup was filled and drank, during which a song, Psa. cxlv. 10, was sung. Of this fourth cup Christ and his disciples did not partake, the third having been sanctified for the use to which Christ intended to direct the attention of the disciples thenceforward. Whatever was left of the paschal lamb by the guests, was to be burnt by fire. The passover was typically predictive of Christ, our passover, 1 Cor. v. 7.

PAUL, a Jew, of the tribe of Benjamin, a native of Tarsus, in Cilicia, son of a man who had obtained the honour of the Roman citizenship, Acts xxi. 39; xxii. 27, 28. His language probably was the Hebrew, Phil. iii. 5. He was educated a Pharisee, and was well acquainted with the learning of the Jews, Acts xxii. 3; Gal. i. 14. According to the custom of Jews, whose children all learned some business, Saul, for that was the apostle's original name, was taught the art of tent-making, Acts xviii. 3. The history of Paul's conversion, Acts ix., xxii., xxvi., exhibits one of the most striking proofs of the truth of christianity. He was evidently a man of strong mind, not given to superstition, and not easily imposed upon. He was himself convinced of the reality of the circumstances which befel him on his way to Damascus. Up till that moment he had been most sincere and ardent in his opposition to the christian cause, but thenceforward he was equally sincere and ardent in maintaining it. The views he took of himself, the parties with whom he associated, the doctrines he inculcated, and the work in which he engaged, were all diametrically opposed to what were to be expected from him, as a Pharisee, proud of his intellectual and moral dignity, and thirsting to commend himself to God, and to obtain distinction among his countrymen. From the moment of his conversion, moreover, he became an object of hatred and persecution, and the more so from his espousing and zealously maintaining the admissibility of the Gentiles to the privileges of the church of God, without complying with the institutions of Moses, precisely the most unpopular and offensive of all the doctrines of christianity.

At what date his conversion took place, we have no means of accurately determining. It was probably toward the end of A.D. 36, and when he was about thirty-four years of age. His Hebrew name of Saul was changed to Paul, in com-

pliment to Sergius Paulus, proconsul of Cyprus, one of his converts, Acts xiii. 7, 8. How long he preached and laboured in the christian cause, we are equally unable to determine. On account of his great success, he was visited with some affliction, which he calls *a thorn*, an infirmity, *a temptation in the flesh*, 2 Cor. xii. 7; Gal. iv. 13, 14; to prevent his becoming vain and self-sufficient. He undertook many journeys, and with astonishing results in almost every direction; he preached boldly the faith he had once destroyed, presenting in his whole character a most signal display of the power and sovereignty of the grace of God. As a minister he was distinguished by the most unwearied perseverance and undaunted courage; no difficulty or danger deterred him, no opposition or persecutions could subdue his patience and cheerfulness. He gloried that he was counted worthy to suffer for Christ. To him principally the Gentiles were indebted for the light and blessings of the gospel; he watched over the churches he had formed with paternal care, and was always ready to strengthen their faith, to direct their conduct, and to stimulate their zeal.

In the New Testament we have fourteen epistles from his pen, addressed to churches or to individuals, all of which furnish evidence of the soundness and sobriety of his mind—of the depth of his penetration, the correctness of his judgment, and the ardour, and at the same time the reasonableness, of his piety. They discover none of the abstractions of quietism, the soarings or extravagances of fanaticism. Severity, manly seriousness, sentiments which ennoble the heart, are interchanged throughout with mildness, affability, and sympathy; their transitions are such as nature begets in the heart of a man penetrated by his subject, noble and discerning. He exhorts, reproaches, and consoles again; he attacks with energy, urges with impetuosity, then again he speaks kindly to the soul; he displays his finer feelings for the welfare of others, his forbearance and his fear of wounding; all, as the subject, times, dispositions, and circumstances required. He was no man's scholar—the Spirit of his Master pervaded him, and the light he enjoyed was diffused over his soul from above. He was eminently *the called servant of God.*

At what time and how he died, as the history closes with his release from his two years' imprisonment at Rome, A.D. 63, we have no means of knowing. He is thought to have fallen in the persecution under Nero, commenced to punish the burning of a part of Rome, which was falsely and maliciously charged to the Christians. It is evident from some passages of his writings, especially 2 Tim. iv. 6—8, that he anticipated martyrdom.

PELICAN, a large aquatic fowl of the goose kind, having a long



and large beak, the fore part of the head naked, and a membrane or a

bag at its throat capable of containing a large quantity of food reserved there for subsequent swallowing, or for the use of its young. From this bag the pelican feeds her young; hence the fable of the pelican's feeding her young with her own blood. The voice of this bird is harsh and dissonant, like a man uttering bitter groanings, hence the comparison, Psa. cii. 6; Deut. xiv. 17.

PENTATEUCH, the five books of Moses, placed first in the inspired volume, and received by the Jews of every sect as divine. An example occurs in Jewish history of the great veneration entertained for these books in the reign of Hezekiah, 2 Chron. xxix. xxx. Not only did Judah obey according to that pious monarch's direction the institutes of Moses, but even Israel, far more depraved, received the proclamation, 2 Chron. xxx. 6, &c. xxxi. Can a clearer proof be desired of the constant and universal acknowledgment of the divine authority of the Pentateuch? idolatry and corruption could not extinguish the regard in which it was held.

PENTECOST, a solemn festival of the Jews, so called because it was celebrated fifty days after the feast of the passover, Lev. xxiii. 15. At the feast of Pentecost the people repaired to the temple of the Lord, there to acknowledge his absolute dominion over the whole country, and to offer him the first-fruits of their harvest; they also called to mind the law which he had given them on the fiftieth day after their departure from Egypt, and gave thanks for it. It is called the feast of weeks, Exod. xxxiv. 22, because kept seven weeks after the passover. The miracle recorded Acts ii. occurred when Jerusalem was full of Jews from all parts at this feast.

PERSEVERANCE OF THE SAINTS, a continuance in the ways of God, to the end. This doctrine is taught in Job xvii. 9; Psa. xciv. 14; cxxv.; Prov. iv. 18; Jer. xxxii. 40; Zeph. iii. 17; John x. 27—29; xiii. 1; xvii. 12; Rom. viii. 34; 1 Cor. i. 8, 9; 2 Cor. i. 21, 22; 1 Pet. i. 5; and in a few other passages. On the other hand, the threatenings against apostatizing, Ezek iii. 20; xviii. 24; Heb. vi. 3—6, are thought to militate against the doctrine that saints will most certainly persevere. Also the predictions, Matt. xiii. 20, 21; xxiv. 12, 13; John xv. 6; and the fact of the falls of David, Solomon, Peter, Hymeneus, Alexander, &c., are thought equally to oppose the doctrine. We cannot give the arguments on both sides of this much disputed question. Christians constantly need the influences of divine grace for their support; if left to themselves, they would never arrive at heaven; all who do arrive there *are kept by the power of God through faith unto salvation.*

PERSIA, an ancient kingdom of Asia, the inhabitants of which became very famous from the time of Cyrus, the founder of the Persian monarchy. Their ancient name was Elamites, because they were the descendants of Elam, the eldest son of Shem, and in the time of the Roman emperors, they went by the name of Parthians. Persia is bounded on the north by Media, on the west by Susiana, on the east by Caramania, and on the south by the Persian Gulf.

PESTILENCE, or PLAGUE, a word in Hebrew for all epidemic or contagious diseases. *Sword, pestilence, and famine,* the three most

grievous inflictions of the Almighty upon a guilty people, are usually put together in the Scriptures.

PETER, an apostle, who had been born at Bethsaida. He was by profession a fisherman. His first name was Simon, or Simeon, but when our Saviour called him to the apostleship, he changed it into CEPHAS, the Syriac word for a stone or a rock; in Greek PETROS, and in Latin PETRUS, whence PETER. He is distinguished by strong faith and extraordinary zeal in his Master's service, of which there are many examples in the gospels, Matt. xvi. 16; John vi. 68. On one painful occasion, however, these qualities were found fearfully wanting. In the hour of trial, he denied Christ. To him God gave the special revelation, Acts x., as to preaching among the Gentiles, which was designed to correct the mistakes of the apostles; yet he does not seem to have entirely lost his Jewish prejudices, Gal. ii. 11—21. The history says nothing of him after the meeting of the church at Jerusalem, Acts xv. Paul however mentions him afterwards, 1 Cor. i. 12; iii. 22. Where or how he died we know not.

From him we have two epistles, valuable parts of the inspired writings. They are addressed to the Jewish converts dispersed through Asia Minor, and designed to confirm and establish them in their adherence to the faith, notwithstanding the trials and persecutions to which they were exposed, and to stop the mouths of those who spoke against them as evil doers. The corrupt principles of the Gnostics, and of those who scoffed at the promise of Christ's coming, as if never to be fulfilled, are denounced by the apostle. His style expresses the noble vehemence and ardour of his spirit, the full knowledge he had of christianity, and his strong assurance of its certainty and truth. The conflagration of this lower world, the future judgment of angels and men, are described in such strong and awful terms, with such tremendous circumstances, that, in the description, we seem to see the planetary worlds and this earth wrapped in devouring flames, and to hear the groans of an expiring world, and the crash of nature, tumbling into general ruin.

PHARAOH, a common name of the kings of Egypt; not fewer than ten or eleven may be traced in the Old Testament. There was the Pharaoh of Abram's time, Gen. xii. 15; one of the time of Joseph's being carried as a slave into Egypt; the Pharaoh who knew not Joseph, or would not acknowledge and respect him, Exod. i. 8; a fourth lived some fourscore years afterwards, by whom the Israelites were oppressed, Exod. iii. 10. The Pharaoh who perished in the Red Sea was probably a fifth. We read of another 1 Kings xi. 18, perhaps the same with the Pharaoh of 2 Chron. viii. 11. Shishak, or Sesostris, 1 Kings xi. 40, has been thought by some to be another. Hezekiah formed an alliance with another Pharaoh, 2 Kings xviii. 21; Josiah was conquered and slain by another, 2 Kings xxiii. 29; and in Jerem. xliv 30, we read again of another, the last whose name occurs in the inspired page. We meet with this name first in Gen. xii. 15. Josephus says it was used for three thousand three hundred years.

PHARISEES, a powerful religious party among the Jews, so called from a Hebrew word Pharesh,

which signifies to separate or set apart, because they pretended to a greater degree of holiness and piety than the rest of the Jews. It is difficult to trace this sect to its origin, but it is most probable, as they were lovers of traditions, that they began to appear when traditions began to have the preference to the law of God, i.e., about a hundred years before the birth of Christ. The distinguishing character of the Pharisees was their zeal for traditions, which they derived from the same fountain with the written word itself. They pretended in everything to a rigid observance of the law of God; yet, under the outward garb of religion, the most odious crimes, pride, ambition, and covetousness, lay concealed. They held the resurrection from the dead—a doctrine which the Sadducees denied; but, according to Josephus, their doctrine differed but little from that of the transmigration of souls, or the metempsychosis. See John ix. 2. They maintained a fate, and yet admitted free will, and in many things agreed with the Stoics. The sect of the Pharisees was not extinguished by the ruin of the Jewish commonwealth; modern Jews of this sect continue still, being as much wedded to traditions, or the oral law, as were their ancestors. From the Pharisees the Essenes are said to have had their rise, whom Josephus makes the third Jewish sect, Matt. v. 19, 31—43; xv. 4; xxiii. 5, 23; Mark vii. 4; Luke vi. 6, 7; x. 31—33; xi. 52; xiv.; xvi. 14: xviii. 9—11; Acts v. 38, 39; xxiii. 8; xxv. 5; James ii. 8. Saul of Tarsus was a Pharisee.

PHILADELPHIA, a city of Lydia, in Asia Minor, at the foot of mount Tmolus, where a church of Christ existed, to whom John wrote a consolatory and directive epistle. Rev. iii. 7—13. 'Among the Greek colonies and churches of Asia, says Gibbon, 'Philadelphia is still erect, a column in a scene of ruins.'

PHILEMON, a citizen of Colosse, most likely of some consideration, converted to the christian faith through Paul's instrumentality. See ver. 19 of the epistle, which epistle altogether is a masterpiece of natural, lively, and pathetic eloquence, placing Paul's character in a very amiable point of view.

PHILIP, the apostle, a native of Bethsaida, called to the apostleship at the beginning of our Saviour's mission, John i. 43, 44. He was the brother of Andrew, and is mentioned, Matt. x. 3; Luke vi. 14; John vi. 5, 7; xii. 21, 22; xiv. 8—10. After this the gospels do not mention him. 2. PHILIP, one of the seven deacons chosen by the apostles after our Saviour's resurrection, Acts vi. 5; he preached the gospel in Samaria, performed many miracles, and converted many, Acts viii. 5. Afterwards he was ordered by the angel of the Lord to meet the eunuch belonging to Candace, queen of Ethiopia, whom he likewise converted to the christian faith, Acts viii. 26—40. He is thought to have been a man of Cæsarea, in Palestine, where certainly his daughters lived, Acts xxi. 8, 9. There are other Philips mentioned, belonging to the Herodian family.

PHILIPPI, one of the chief cities of Macedonia, so called after Philip, the famous king of Macedon, who repaired and beautified it. Paul came to this city in the year 52, and made many converts, to whom he afterwards sent an epistle by Epa-

phroditus, received as one of the canonical books of Scripture. Of all Paul's epistles, that to the Philippians is the most pathetic, and fullest of kind and affectionate expressions. Chrysostom says, "It is a strong proof of the virtuous conduct of the Philippians, that they did not afford the apostle a single subject of complaint; for in the whole epistle which he wrote to them, there is nothing but exhortation and encouragement, without the mixture of any censure whatever."

PHILISTINES, a people of Palestine, who came thither from the isle of Caphtor. The time of their coming is not known; they had been a long time in the land of Canaan, and were a powerful people when Abraham came thither, in the year of the world 2383 and before Christ, 1621. The name Philistine is not of Hebrew origin, and the people do not appear to have been of the seed of Canaan; nevertheless Joshua gave their land to the Israelites, and attacked them by command from Jehovah, as possessing a country pertaining to them. They, however, maintained their power and independence down to David's time, when they were subdued, 2 Sam. v. 17; viii. 1, 2. Subsequently they regained considerable power, and greatly harassed Israel. Hence the predictions, Jer. xlvii. 4; Ezek. xxv. 16; Amos i. 6—8; Zeph. ii. 4—6; Zech. ix. 6. No human probability existed at the time of these predictions of their fulfilment, yet Volney, an infidel, being witness, they have been most literally accomplished. "On the very plain of the Philistines," he says, "we met with a number of villages badly built of dried mud, and which, like the inhabitants, exhibit every mark of poverty and wretchedness." Gaza consists chiefly of defenceless villages. Ashkelon is now deserted ruins; Ashdod, so powerful under the Philistines, is now the habitation of scorpions; and though these places still subsist, their names still remaining, that of Ekron is missing. *Ekron shall be rooted up.* Zeph. ii. 4.

PHINEHAS, *mouth of brass*, son of Eleazar, and grandson of Aaron the third high priest of the Jews from 2571 to about 2590, A.M. He is much commended for the zeal he showed in vindicating the glory of God, in the affair of Zimri and Cozbi, Numb. xxv. 7, insomuch that God promised that the priesthood should be given to his posterity by a perpetual covenant, the tacit condition being included, that his children should be faithful and obedient. We know that after this the priesthood passed from his family to that of Ithamar, nor was it restored till more than one hundred and fifty years afterwards. Eli had a son of the same name.

PHŒNICIA, a province of Syria, the proper description of which depends upon the time of which we speak. From the conquest of Palestine by the Hebrews, the limits of this province were very narrow; earlier they had a larger territory; and Greek writers sometimes use the name for the whole of Judea. Sidon, Tyre, Ptolemais, and other places, were the principal cities of this territory. Its colonies were in almost all the islands and coasts of the Mediterranean, and from hence arts, literature, and commerce, were carried to almost all the then known world.

PHYLACTERIES, called by

the Jews Tephilin; scrolls of parchment on which certain sentences of the law had been written; they were folded up, inclosed in small leather cases, and worn on the forehead and on the arm. The Jews suppose Deut. vi. 8, and Prov. iii. 1—3, vi. 21, to require them to do this. The Pharisees made their phylacteries broad, or perhaps they had the knots by which the Tephilin were bound upon them, larger than ordinary. The fringes or borders of their garments they also made broad. See Numb. xv. 38, 39; and compare Matt. ix. 20, xiv. 36. Probably they did this from pride or from hypocrisy, as pretending an extraordinary regard for the precepts of the law.

PI-HAHIROTH, *the mouth* or *pass of Hahiroth* or *Hiroth*. The Israelites were hemmed in here with the sea in front, and a narrow mountain pass behind. Pharaoh thought to take advantage of their difficult position, and destroy them there; the result is well known; Exod. xiv. The place of this miracle is still called the Sea of destruction; the sea is about three leagues over, with fourteen fathom water in the channel.

PILATE, or PONTIUS PILATE, is generally believed to have been a Roman. He was sent to govern Judea, in the room of Gratus, in the year 26 or 27, A.D. He was a cruel and merciless governor, as appears from Luke xiii. 1. Yet he was exceedingly reluctant to condemn and crucify Christ. Perhaps this might occur to make the innocence of the Redeemer more apparent. His judges, Pilate and Herod, after examining the evidence against him, pronounced him guiltless. Pilate's reluctance is to be attributed partly to the message of his wife, and partly to the testimony borne by Judas, that after all Jesus was innocent. Pilate was afterwards deposed by Vitellius, the proconsul of Syria, for his excessive cruelties and rapine, and sent to Rome to give an account of his conduct to the emperor. But though Tiberius died before Pilate arrived at Rome, yet his successor, Caligula, banished him to Vienne, in Gaul, where he felt his degradation so much as to put a period to his existence.

PILLOW, properly a sort of cushion on which to lay one's head in bed. Figuratively it betokens ease, rest, and quietness; such did the false prophetesses make, that they might be signs to the people of ease and rest, and thus endeavoured to render them secure, Ezek. xiii. 18 20; Amos vi. 4. The floors of the houses of the great in the east are covered with carpets; along the sides a range of narrow beds or mattresses is placed for the inhabitants or guests to recline upon, and velvet or damask bolsters are placed on these mattresses for further indulgence.

PINNACLE. Christ is said to have been taken in his temptation to a pinnacle of the temple, from whence he was tempted to throw himself down. This was probably the top of the porch of the temple. "On the south part of the court of the Gentiles," says Josephus, "was the royal gallery, that may be mentioned among the most magnificent things under the sun; for above the profoundest depth of the valley, Herod constituted a gallery of a vast height, so that, if any one looked down from the top of it, he would become dizzy, his eyes being unable to reach so vast a depth."

PLAGUE. See Pestilence. The plagues of Egypt, each more awful than the preceding, were designed to make Pharaoh confess the sole supremacy of the God of the Hebrews, and to execute judgment upon the Egyptians and their gods. The Nile was their principal divinity; it was dishonoured. The frog was one of their sacred animals; they were obliged to kill them in great numbers. Lice would be exceedingly offensive and disgraceful to them; and the gad-fly or hornet sent in such numbers among them in the middle of winter, would be an evident proof of an interposition superior to their divinity, whose business it was to protect them from the ravages of this insect. The murrain on the cattle, the boils upon themselves, the hail upon their fields and gardens, the darkness on all their land, were all significant indications of the displeasure of the God of heaven, all serving to prepare the way for a yet severer infliction upon the hardened monarch and his people. The first three plagues fell upon the Israelites as well as upon the Egyptians, to wean them from their idolatries, and induce their return to Jehovah; and as soon as this end was answered, they were exempted from further inflictions. "Some," says Philo, "perhaps may inquire, Why did God punish the country by such minute and contemptible animals as frogs, lice, flies, rather than by bears, lions, leopards, or other kinds of savage beasts which prey on human flesh? Or if not by these, why not by the Egyptian asp, whose bite is instant death? But let him learn, if he be ignorant, first, that God chose rather to correct than to destroy the inhabitants, for if he desired to annihilate them utterly, he had no need to make use of animals as his auxiliaries, but of the divinely inflicted evils of famine and pestilence. Next let him further learn that lesson so necessary for every state of life, namely, that men when they war, seek the most powerful aid to supply their own weakness; but God, the highest and the greatest power, who stands in need of nothing, if at any time he chooses to employ instruments, as it were, to inflict chastisement, chooses not the strongest and greatest, disregarding their strength, but rather the mean and the minute, whom he endues with invincible and irresistible power to chastise offenders."

PLOUGH, a well-known instrument for tilling ground. That of Syria was very light, drawn by an ox or an ass. The ploughshare is 'a piece of iron, broad but not large, which tips the end of the shaft.' It resembled and might easily be converted into a weapon of war, Isa. ii. 4; Joel iii. 10. The plough was so light, that the ploughman had to take great care, to lean upon it, and otherwise to guard against its being thrown out of the furrow. He must never look aside, Luke ix. 62.

POETRY, a large part of the Old Testament, as the greater part of the prophets, the Psalms, the books of Solomon, and some few passages in the historical books, are written in poetry; though at this distance of time, and from the loss of the language as a living language, but comparatively little can now be ascertained of the rules by which it was composed. It is distinguished by strength, conciseness, and bold figurativeness of expression. The sentences are short; the same

thought is seldom dwelt upon long, and the sublime, both in idea and in language, is attained to a degree to which no uninspired writers have ever reached. Scripture poetry differs greatly from the regular and correct expression which obtains in modern poetry. It is the burst of inspiration. Every object and person is addressed and spoken to as if present. The transition is abrupt, the connexion obscure, the persons are often changed, figures are crowded and heaped one upon another. It is pervaded rather by bold sublimity, than by correct elegance. The poetry of the Bible is *didactic*, as Proverbs, Ecclesiastes, and some of the Psalms, especially the cxix.; *elegiac*, the lamentation of David over Jonathan, several of his Psalms, and the Lamentations; *pastoral*, as the Song of Solomon, and *lyric*, as the song of Moses, Exod. xv., that of Deborah, and many of the Psalms. In a word, in the Scriptures are contained full exemplifications of the several kinds of poetic writing.

POMEGRANATE, a tree producing a juicy and delicious fruit, not unlike an apple in shape. The



breadth of the tree is greater than its height. Its wood is hard and knotty; its bark is reddish; its leaves a greenish, inclined to red, and somewhat like those of myrrh. Its blossoms are large and red, resembling a rose. The tree is valued for its fruit, Numb. xiii. 23; xx. 5; Deut. viii. 8, which is extremely beautiful, reddish both within and without. Its juice is like wine mixed with little kernels; nay, wine is frequently made of it, Cant. viii. 2. The form of the fruit was so much admired as to be employed in adorning the high priest's robe, Exod. xxviii. 33, and the stately columns of Solomon's temple.

POSTURES, various mentioned as indicating the nature and kind of the actions performed.

Standing, assisting, defending, struggling for victory. To stand before another is a posture of service.

Walking, among or in the midst, a posture of dignity or authority; or it may indicate being busy, watching and defending those among whom this walking takes place.

Sitting, ruling, reigning, judging, enjoying peace; or, with appropriate adjuncts, sitting is the symbol of other and very different things.

Falling prostrate, a well-known indication of submission, Lev. xxvi. 12; Judg. v. 10; 2 Chron. xviii. 18; Isa. xlv. 14; Acts vii. 55.

POTTER. Frequent mention is made of the potter in the Scriptures. His wares were fragile, and therefore they supply apt emblems of the facility with which human life and power are destroyed, Psa. ii. 9; Isa. xxx. 14. His power over the clay on which he worked was absolute, an apt emblem of God's power over the destinies of men, Rom. ix. 21. Bottles were sometimes made of the clay of the potter and jars and vases. Potsherds, or broken pottery, de-

te things that were insignificant, a. xxii. 15; Prov. xxvi. 23; Isa. r. 9. The sites of ancient towns ound with coarse, glazed, broken :tery, whence perhaps the figure.

PRAYER, has been well defined the offering up of our desires to God, for things agreeable to will, in the name, or through the diation of Jesus Christ, by the p of the Holy Spirit, with a con- sion of our sins, and a thankful cnowledgment of his mercies. e examples, Neh. ix.; Dan. ix. must be offered in faith, Heb. xi. James i. 5—7; and regulated the revealed will of God, 1 John 14, 15.

If a reason why we should pray asked for, it is enough that God uires it. Another reason may wever be urged,—it preserves in minds a solemn and impressive ise of God's agency in the world, l of our dependence upon him. jections taken from the predes- ation of all things, and the im- sibility of change in the mind of d. are of no weight against these sons, and we have no right to ppose, as some have done, that d will bestow whatever is fit for without praying. He has as od as told us he will not, Ezek. xvi. 37; besides which it may be eeable to perfect wisdom and nevolence to grant that to our yers, which it would not be eeable to the same wisdom and nevolence to give us without ying for. It is the divine plan revealed in the Scripture to give him that asketh, though in some es God does give even when the uest is not presented. Nor are to pray for ourselves alone; for ers also *the effectual fervent prayer a righteous man availeth much.*

PREDESTINATION, God's determination to bring by his grace certain persons to faith and salvation, that the death of Christ may not be in vain. It is called *purpose*, *foreknowledge*, and *predetermination*, Rom. viii. 28, 29: and it is eternal, immutable, free, yet actuated by motives of infinite wisdom and goodness. The salvation which it contemplates is accomplished by means, as are all the decrees of God. These means are faith, repentance, and holiness, the fruit of faith. John iii. 18; Eph. i. 4; ii. 8; Heb. xii. 14. Predestination is either absolute, including both the end and the means; or conditional, when the end is decreed, in case the means be used. Even when it is absolute, however, it cannot interfere with our duty in any particular case, because what it intends is not revealed, while that duty is clearly enough stated. It is in fact the rule rather for God's conduct than for ours. *He worketh all things after the counsel of his own will.*

PRE-EXISTENCE OF JESUS CHRIST. It is necessarily implied in the Deity of the Saviour, that he existed before he came into our world, which from many parts of the sacred record is perfectly evident, John iii. 13; vi. 50; viii. 58; xvii. 5, 24; 1 John i. 2. Some, however, maintain that his human soul, the first and most excellent of all the works of God, also existed before his incarnation, an opinion which, by ascribing the work of redemption to this sublime human soul, detracts from the deity of Christ, and is apparently contrary to Heb. ii. 17.

PRIEST, the name which has often been used for the ministers of religion in all ages and countries

The priest under the law, among the Hebrews, was a person consecrated and ordained of God, not only to teach the people and pray for them, but also to offer up sacrifices for his own sins and those of the people, Lev. iv. 5. The high priest was at the head of all religious affairs, and was the ordinary judge of all matters containing the practice and judgments of the Jewish nation, Deut. xvii. 8, 9. He was an eminent type of Christ, who, by the sacrifice of himself on earth, and intercession in heaven, was to restore all true believers to the favour of God, Heb. vii. 17. Believers generally are called priests, 1 Pet. ii. 5; Rev. i. 6. Priests as an order of religious persons invested with authority, and performing sacred functions, no longer exist. Christ is the only *Apostle and High Priest of our profession.* The *chief priests*, often mentioned in the gospels, included the high priest at the time in office, all who had held office as high priests, and the chiefs of twenty-four courses of priests, as they were divided by David. The acting high priest, at the time to which the gospels pertain, was usually aided by a senior priest of influence who had previously filled the station. Hence the association of Annas and Caiaphas, Luke iii. 2.

PROMISE, an assurance of bestowing blessings upon his people given by God in his word, 2 Pet. i. 4. *The promise*, so often mentioned in the New Testament, is that made to Abraham and other patriarchs of the coming of the Messiah, Rom. iv. 13, 14; Gal. iii. 14, 17, 18, 21, 22, 29. The *children of promise* are either Isaac's descendants in distinction from Ishmael's, or the converted [illegible] inction from those who remain obstinate and unyielding, or all true believers who by faith lay hold on the promise of salvation in Jesus Christ.

PROPHECY, the prediction of future events by inspiration from God. There were prophets, however, who were not so inspired, and who did not predict the future. The word prophet seems sometimes to be used as synonymous with teacher. Prophecy, to sustain its claim to inspiration, must be able to bear the following tests:

1. There must be evidence that it was recorded and promulgated before the events which it describes.

2. The agreement between the event and the prediction must be obvious and palpable, precluding all doubt and uncertainty.

3. The event must be of a nature which, at the date of the prophecy, no calculation of probabilities could have foretold, no human sagacity could have foreseen.

That there are many prophecies fully sustaining all these tests, will scarcely be doubted; and under many articles in this work, as Philistines for instance, we have seen their strict and perfect accomplishment. The interpretation of prophecy, at least of what remains unfulfilled, demands great sobriety of mind, a highly chastened imagination and deep piety; and with even these attributes, we can scarcely hope to succeed, 2 Pet. i. 19—21. Certain rules, however, have been laid down by a very judicious writer, which it may be useful to abstract:—

1. The life and circumstances of the prophet, the station he occupied, his connexion with the government and the people, and his share and interest in the political and religious

s of the country he prophesies
t,must be carefully investigated.
The matter of each prophetic
must be distributed with care
ıccuracy, as the several sub-
demand.
The words and sentences must
ıstly interpreted.
Actual prediction must be
ully separated from all matter
woven with it.
The style of poetry, the vivid
ery, the bold figures, the ex-
ive descriptions, the large di-
ions and episodes, in a word,
he peculiarities of poetic com-
ion must be especially regarded.
The history of Israel and Ju-
and the connected nations,
t be well understood.
The nature, sources, extent,
meaning of the emblems em-
ed in prophecy, must be well
wn.
. Different portions of prophecy
the same subject must be dili-
ly compared.
. The design of prophecy, to
rd proof of the existence, per-
ions and government of Jehovah,
designate particular persons as
authorised messengers, to fur-
ı an evidence of the reality of
ine revelation, to comfort the
ple of God under their sufferings,
to bear testimony to the great
leemer and Saviour of our
en world, must be duly appre-
ted.
10. We must have safe criteria
the application of particular pro-
ecies. The best guide in this
olication will be the authority of
New Testament. An impartial
e of the first, third, fifth, sixth,
d seventh rules mentioned above
y be of some use, and—
11. We must never think that prophecy in Scripture, is designed to enable us to predict future things.

To these rules may be added another from Lord Bacon—

12. We must allow for that latitude which is agreeable and familiar to prophecy, which is of the nature of its Author, with whom a thousand years are but as one day. The prophetic spirit was rapid in its description of future things, regardless of the order of history, and passed with unexpected celerity from subject to subject, and from period to period.

PROPHETS were anciently called seers, 1 Sam. ix. 9. The most usual way by which God communicated knowledge to the prophets was by revelation, which consisted in enlightening their minds, and inclining them to declare what he thus revealed to them. He also communicated to them by dreams and visions, and by articulate sounds, as to Abraham, and as at the promulgation of the law. The prophets of Israel were a very singular and venerable order of men. In the worst times, and at the greatest risks, they maintained the cause of religion. Kings trembled at them, all ranks of people did them honour. They were simple and uncostly in their habits, 1 Kings xiv. 3; 2 Kings iv. 38—42; vi. 2—4; Zech. xiii. 4. They were men of eminent holiness, 2 Pet. i. 21; their credentials were impressive and solemn, Deut. xiii. 1—3; Josh. x. 12, 13; 1 Sam. xii. 18; 2 Kings i. 10; Isa. xxxviii. 8. When not employed in their office they lived a sequestered life, distinguished by their simplicity and self-denial, 2 Kings i. 8; iv. 10, 38; vi. 1; Isa. xx. 2; Matt. iii. 4; Heb. xi 38 Rev. xi. 3. Sometimes they pro-

licly declared their predictions, sometimes they affixed them on the gates of the temples, and sometimes they adopted the most expressive emblems to make known impending events, Jer. vii. 2; xix.; xxvii.; Isa. xx.; Ezek. iii. 10; xii. 7. The chief subject of their predictions were the *sufferings of Christ, and the glory that should follow*, 1 Pet. i. 10—12.

The order of the written prophecies, according to some learned men, somewhat differs from that in which we have them in our Bibles. They give it thus—Jonah, Amos, Hosea, Isaiah, Joel, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Daniel, Obadiah, Ezekiel, Haggai, Zechariah, Malachi. Others give them in somewhat different order—Hosea, Amos, Isaiah, Jonah, Micah, Nahum, Jeremiah, Zephaniah, Joel, Daniel, Ezekiel, Habakkuk, Obadiah, Haggai, Zechariah, Malachi.

PROPITIATION, the appeasing or turning away the wrath of an offended person. From those who believe in Christ, God's wrath is turned away by Christ, who, to effect this propitiation, offered himself a sacrifice for our sins, 1 John ii. 2; iv. 10; Rom. iii. 25. See ATONEMENT and EXPIATION.

PROPITIATORY, the cover or lid of the ark of the covenant, from whence God was wont to show his kindness and mercy to the people of Israel. This was a type of Christ our propitiatory.

PROSELYTE, in the religious sense of the word, is one who leaves orgives up one religion to embrace and profess another. Proselytes among the Hebrews have been distinguished into two sorts; the first, Proselytes of the gate, because they were suffered to live among them, were those who observed the moral law only, and the rules imposed on the children of Noah; the second, Proselytes of Righteousness, who engaged to receive circumcision and the whole law of Moses, and enjoyed all the privileges of a native Hebrew. It is doubtful whether this distinction of proselytes be well founded. The rabbis declare that proselytes to Judaism from among the heathen were received by the three rites—circumcision, baptism, and a free-will offering. The use of the second of these rites till after christianity had been established, has, however, been keenly questioned. Evidence of it certainly is wanting. but as there is no question that it was prescribed and used in later ages, the question is important in the controversy, Whence was it then obtained? There was anciently much of zeal manifested by the Jews to make proselytes, Matt. xxiii. 15.

PROSEUCHÆ, places among the Jews where *prayer was wont to be made*, Acts xvi. 13. They stood generally without the cities, and on the banks of rivers; they had no covering or roof, except perhaps the shade of trees; they were, however, surrounded with a covered gallery.

PROVERBS, a canonical book of Scripture, written by Solomon and others. It is called the book of proverbs because it contains proverbial or moral sentences, expressed in a close and energetic style, for the instruction of persons of every degree and station in life. This collection is but a part of the proverbs of Solomon; we are told, 1 Kings iv. 32, that *he spoke three thousand proverbs*. The last two chapters are ascribed to different unknown authors; the first twenty-

chapters are thought to be the ıine works of Solomon, and the next following are a collection everal proverbs, existing in a tered form among the people, ch collection was made by order Hezekiah. Proverbial style is inguished, according to Bishop rth, by brevity, obscurity, and ance; only the first of which perties, however, is universal. ıy proverbs are not elegant; and ıparatively few are obscure.

PROVIDENCE, the conduct direction of the several parts of universe by a superior intelli- t Being. Some employ the term ignify the power or agency by ich the several parts of the crea- ı are ordinarily directed, giving ort of personal individuality to vidence. This, however, does appear to be a scripture account the term, which properly marks superintendence itself and care, her than the superintendent and etaker. Providence supposes intelligent mind; it denotes fore- ht, the adaptation of events to ir design, and a continual influ- ce controlling and directing all ngs and all beings.

Such a providence is involved in very notion of a wise and benc- lent Creator. He cannot behold th indifference what he has med. He is present everywhere, knows all things. If he did not rect and control them, what is to event the frustration of his de- gns? what can avert universal retchedness and misery? Job xii. —19; Psa. ii. 1—6; Isa. xiv. 27; an. iv. 3—37; Acts xvii. 24—29.

PSALMS, a canonical book of ıe Old Testament, containing spi- tual songs and hymns, composed y David and others. The book is called *Psalms* from a Greek word which signifies to touch gently a musical instrument, because with the voice was joined the sound of musical instruments. The number of canonical psalms has been fixed, both by Jews and Christians, at a hundred and fifty. They are supposed to have been collected by Ezra. Many of the psalms have a particular title, expressing either the name of the person who was to set it to music, or to sing it; the instrument or tune to be used for it; or the subject and occasion of the psalm. "What is there necessary for man to know," says Hooker, "which the psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of providence over this world, and the promised joys of the world that is to come; all good necessary to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found." The Psalms divide themselves into classes—such as prayers, thanksgivings, psalms of adoration, instructive or doctrinal psalms, prophetical and historical psalms. To enter into the force and meaning of these divine com-

positions, we should investigate the argument of each psalm, examine its historical origin, ascertain its author, and attend to its structure, so as to assign it to its own class.

PSALTERY, a musical instrument in use among the Hebrews, composed of wood with strings, and made use of with other instruments in the solemnities and ceremonies of religion, 1 Kings x. 12

PTOLEMAIS, ACCHO, or ACRE, one of the most considerable cities on the Syrian coast. Paul introduced christianity to this place on his way to Jerusalem, Acts xxi. 7.

PUBLICAN, one who farmed the public taxes, generally an unpopular officer, often extortionate and unjust. Roman taxes on the provinces were generally—1. Customs on imported or exported goods; 2. Taxes on cattle fed in pastures belonging to the Roman state; and, 3. A tenth of the corn. To pay these taxes was considered by many of the Jews incompatible with their liberty and privileges as God's own people, Matt. xviii. 17; Luke xx. 22. There were many who farmed these taxes in the days of our Lord, and it was matter of complaint against him that he favoured the publicans. See Luke vii. 34; xviii. 10; xix. 2.

PUL, or PHUL, king of Assyria. He came into the land of Israel in the time of Menahem, king of the ten tribes; but was prevailed upon, by a present of a thousand talents, not only to withdraw his forces, but to recognize Menahem's title to the crown of Israel. He is the first monarch who invaded Israel, and began the transportation of the people out of their own country.

PULSE, Lev. xxiii. 14; 1 Sam. xvii. 17; 2 Sam. xvii. 28; grains or seeds growing in pods, and used for food. The last passage is rendered in the Vulgate by words signifying *parched peas.*

PUNISHMENTS OF THE HEBREWS. One of these, and the most painful and degrading, was crucifixion; another was suspension or hanging, Josh. viii. 29; 2 Sam. xxi. 12; Esth. vii. 10; a third was stoning; a fourth was death by fire, Gen. xxxviii. 24; Lev. xxi. 9; a fifth was the rack, or tympanum; a sixth was casting the malefactor from a precipice, with a rope or stone about the neck, 2 Chron. xxv. 12; Luke iv. 29; a seventh was decapitation, Gen. xl. 19; Judg. ix. 5; 2 Kings x. 7; Matt. xiv. 8; an eighth was sawing asunder, Heb. xi. 37; a ninth was plucking out the eyes, Exod. xxi. 24; Judg. xvi. 21; 1 Sam. xi. 2; 2 Kings xxv. 7; a tenth was cutting off the extremities, the feet and hands, Judg. i. 5—7; 2 Sam. iv. 12. The bastinado and scourging were also frequent among them.

PUR, or PURIM, *lots*, a word of Persian origin: a solemn festival of the Jews, instituted in memory of the lots that were cast by Haman, the enemy of the Jews, for their destruction, Esth. iii. 7. This feast is celebrated for two days, the fourteenth and fifteenth of the month Adar, which answers nearly to our February.

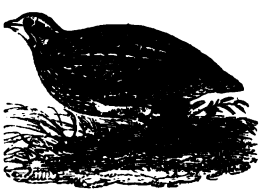
PURPLE, a dye much esteemed, especially that of Tyre. Vests dyed with it were much worn by persons of distinction, by kings and emperors. It was procured from a shell-fish, plenty of which are found in the sea, on the north-west of Canaan. The husband of the virtuous woman, and the rich glutton, are re-

nted as clothed in purple, Prov. 22: Luke xvi. 19. Purple is found in scripture in associa- with blue, crimson, or scarlet, of them costly and valuable

JTEOLI, now PUZZUOLO, a in the kingdom of Naples, eight s west of Naples; where Paul abode for seven days, after landing in Italy, Acts xxviii. 13. The Alexandrian merchant vessels preferred Puteoli to all the harbours in Italy, and here they deposited their rich freights; so that the vessel in which Paul sailed, according to the usual course, proceeded direct into this harbour.

Q.

)UAILS, birds of the gallinaceous l, given by God on two occa-



ns, as food to the Israelites when ey were in the wilderness, Exod. i. 13; Numb. xi. 32; Psa. lxxviii. . In the spring, quails pass in eat numbers from Asia into Eupe, and may then be found on the ıores of the Mediterranean and Red ea. The miracle supplying them the Israelites seems to have consted in their being brought so seaıably out of their ordinary course birds of passage, and in such numers, as to furnish food for above a illion of persons for more than a ıonth. They were not very unlike artridges in appearance. Hasselıist describes the quail as "of the ize of the turtle dove. I have met ith it," he says, "in the wilderness f Palestine, near the shores of the Jordan, between Jordan and Jericho, and in the deserts of Arabia Petræa. If the food of the Israelites was a bird, this is certainly it, being so common in the places through which they passed."

QUARRIES, Judg. iii. 19. The word so translated signifies also graven images; and it is probable that Ehud saw the images which Eglon had set up in order to seduce Israel to idolatry. His indignation was excited; and, under a divine impulse, he went immediately to inflict punishment upon him. See a similar instance of such impulse in Numb. xxv. 7, 8. By the Israelitish law the idolater was adjudged to death.

QUEEN. The Hebrews had no word to express what our term usually expresses, neither had they the dignity among them of which the word is expressive. Like other eastern kings, those of Israel and Judah had one wife who was a kind of chief wife over the rest. The high-born mother of Absalom was probably David's chief wife. The daughter of Pharaoh, whom Solomon married, might be his chief wife. In like manner Jezebel was Ahab's

Queen-mothers, as we should call them, or the widowed mothers of reigning kings, exercised a good deal of authority; as Bathsheba, 1 Kings i., ii.; Maachah, 1 Kings xv. 13, and Athaliah, 2 Kings xi. The last took the crown for herself, and assumed almost to be queen regnant.

QUESTION. Proposing and answering questions or riddles was a common pastime among the ancients. He who answered correctly within a given time was rewarded; he who failed suffered a penalty. Such questions were proposed at Samson's nuptial feast. The queen of Sheba proved Solomon with *hard questions*.

R.

RABBI, a title of dignity among the Jews, signifying *master*, or *excellent*. Rab properly signifies master, or one who excels in anything. Rabbi, or Rabboni, is My master. Rabbin is the plural. Rab is of greater dignity than Rabbi. Rab is a name given to the principal officers of the court of a prince. Those who placed their chief study in traditions or the oral law were called Rabbin. They were generally not well acquainted with history, chronology, antiquity, or geography; they understood the holy language but imperfectly; they knew not the true signification of many words in the sacred text, and were superstitiously fond of their traditions. They besides took the name of MARAN, *Lord;* MORE, *Doctor;* CHACAM, *Sage*. Their chief function was to preach in the synagogues, to make public prayers there, and to interpret the law.

RACA, a Syriac word, properly signifying *empty, vain, foolish*, and including a strong idea of contempt, Matt. v. 22. The person using this term is subject to be condemned by the council. Lightfoot says, that among the Jews this word was usually [illegible] with signs of marked and strong indignation. The other word *fool*, in this passage, is a word that denotes a person of great moral depravity—*miscreant*.

RACHEL, *a ewe*, daughter of Laban, sister of Leah, wife of Jacob, and mother of Joseph and Benjamin, Gen. xxx. 1. The prophet Jeremiah and the evangelist Matthew, Jer. xxxi. 15, Matt. ii. 18, have put Rachel for the tribes of Ephraim and Manasseh, children of Joseph, son of Rachel.

RAHAB, *large*, a harlot of the city of Jericho, who received into her house the spies sent by Joshua to view the city, and concealed them, Josh. ii. 1, for which good office she and her whole family were saved from that general destruction which God soon after brought upon Jericho and its inhabitants. The Jews say that the term translated harlot probably signifies a hostess; and were there evidence that in oriental cities anciently there were inns for the accommodation of travellers sometimes kept by women, it would not be unlikely, from the spies lodging at Rahab's house when charged with a difficult and dangerous commission, and from her becoming

equently wife of Salmon, a ce of the tribe of Judah, that was a hostess, properly so called, .i. 9.

AIN, the vapours exhaled by sun, which fall from the clouds he earth in drops, Eccles. xi. 3. *early and the latter rain* are n spoken of, Deut. xi. 14; Hos.). Rain fell in Judea, and ad- nt countries, in September or ober, and again about March. *latter rain* is called in Joel ii. *rain of the first month*, because b, or March, was the first month the sacred year of the Jews. vs fell plentifully in the interval. ecent traveller in India says, om midnight till this morning ight o'clock, (Feb. 6, 1836,) the and dew sent down from the ing a continual dropping, like a rt shower. A good rain of an r's duration would not have wet ground more deeply. What a ciful provision in a country re no rain occurs for so long a od!"

AINBOW. The rainbow was loyed as a sign that God would il his promise made to Noah, any more to destroy the earth a deluge, and to preserve in re- r succession the several seasons he year, Gen. ix. 8—17. This s not imply that the rainbow then first created, but what for- ly existed was then used for a purpose. Just as in the Lord's per bread and wine were then the first time employed to com- norate the Saviour's death.

AMOTH, *heights*, a famous city he mountains of Gilead, often ed Ramoth-Gilead. It was si- ed beyond the Jordan, and in tribe of Gad. It was the occa- of many wars between the kings of Israel and Syria: and here Ahab received his mortal wound by a chance arrow, 1 Kings xxii. 3, 4; 2 Kings viii. 28, 29; 2 Chron. xviii. 3; xxii. 5. It was assigned to the Levites, and was one of the cities of refuge beyond Jordan, Deut. iv. 43; Josh. xx. 8; xxi. 38. There were other places of the name; RAMAH, and RAMATH, names often met with, are the same word in its singular form.

RAVEN, a well-known bird of prey, black and voracious. It is said, that when, on hatching, the raven perceives its young covered with a white down or pin-feathers, it conceives so strong an aversion for them, as to forsake them till their black plumage begins to appear. To this it is thought the psalmist refers, Psa. cxlvii. 9. See also Job xxxviii. 41; Luke xii. 24 The raven delights in solitude, Isa. xxxiv. 11. Attempts have been made to substitute for the ravens of 1 Kings xvii. 4, a tribe living adjacent to the spot; the word translated *ravens*, it is said, means *merchants* also. These attempts fail for want of evidence, and the change is not necessary.

REASON, that faculty of the soul by which we distinctly perceive the connexion of general truths. The legitimate use of reason in matters of religion seems to lie not in deciding on the truth of anything the Bible teaches, but first in examining the evidences of revelation, then in learning what it inculcates. Some things taught in the Bible may be beyond reason; to pronounce them contrary to it is presumptuous, since we do not fully understand the things themselves.

RECHAB, *rider*, father of Jonadab founder of the order of

Rechabites, who, though living among the Israelites, did not belong to any of their tribes; they were enjoined to drink no wine, to build no houses, to sow no grain, to plant no vineyards, to have no lands, and to dwell in tents all their lives. But in what age this order was established, and who this Rechab was, are matters of uncertainty, 2 Kings x. 15. They were Kenites, 1 Chron. ii. 55. Perhaps they sprang from Midian, son of Abraham by Keturah, Gen. xxv. 2. Jethro, from whom they descended, is called a Midianite, Numb. x. 29.

RECONCILIATION, restoring to favour, or making persons who were at variance friends. Rom. v. 10; 2 Cor. v. 18, 19, intimate that sinners who were previously at enmity against God are reconciled to him; but certainly not in the sense exclusively of changing their dispositions. Reconciliation is not the same thing with conversion; it is restoring to favour, placing those who were liable to the curse in a new condition in which the curse no longer lies against them, because it has been endured by Jesus Christ on their behalf, Rom. v. 11; 1 Pet. iii. 18. His sufferings are called *the atonement*, or *the reconciliation*.

REDEMPTION, deliverance from bondage by means of a ransom. Thus Christ has ransomed sinners from their thraldom to the guilt and power of sin, by dying in their place, Rom. iii. 24; 1 Cor vi. 19, 20; Gal. iii. 13; Eph. i. 7; Tit. ii. 14; 1 Pet. i. 18, 19. The scripture invariably attributes redemption to the death of Christ, which is the redemption price, Matt. xx. 28; 1 Tim. ii. 6; Rev. v. 9; and though he was perfectly innocent, yet his being substituted for the guilty, has nothing in it inconsistent with justice; especially since he voluntarily undertook to suffer and die, and since he had an absolute right over his own life, being both God and man, John x. 18.

RED SEA, celebrated for the passage of the Israelites through it,



he overthrow of their pursuers, . xiv. The precise place of the ge has been much contested. ost probably was near a spot alled the Sea of Destruction." PI-HAHIROTH.

EED, a kind of cane, used as wish measure of six cubits inches, or a little more than yards, Ezek. xl. 3. The reed equently mentioned in Scrip- is a plant growing in fenny watery places, very weak and ler, and bending with the least th of wind, 1 Kings xiv. 15; ings xviii. 21; Job xl. 21; ix. 14; xix. 15; lviii. 5; Matt. ; Luke vii. 24. The reed was an lem of fragility and insecure port, Isa. xxxvi. 6; Ezek. xxix. of inconstancy and fickleness, t. xi. 7. *Bruised reeds* are af- ed or contrite persons. A reed anciently an instrument to te with, and to measure with, 3 n 13; Rev. xi. 1, 2. *A golden* denotes that what is measured h it shall be glorious and per- nent.

REFUGE, CITIES OF. See cle CITY OF GOD. One design providing the cities mentioned ler this title was the protection he guiltless and the unfortunate. manslayer, however, who had reside in one of these cities for personal safety, was subject to onvenience in consequence of death he had occasioned. He s removed from his patrimony; tricted in his going out and ning in; his pecuniary interests haps suffered; and he was per- ps reduced to a condition of ser- e and labour. Strangers and ourners might betake themselves these cities when needful, as well Israelites. The Rabbis add to the scripture accounts of the cities of refuge a good many provisions designed to facilitate the fugitive's approach to them, and the comfort of his residence there, all of which throw light on the clemency of the original provision that there should be such cities.

REGENERATION, or THE NEW BIRTH, that spiritual life which is infused into the soul at effectual calling. It is an act of God's sovereign power, renewing the elect in the spirit of their mind by the ministry of the word, through the aid of the Holy Ghost, so that from children of wrath they become sons and daughters of the Lord. Matt. xix. 28; 2 Cor. v. 17; 1 Pet. i. 3; John iii. 3—5; James i. 18; Titus iii. 5. The change which regeneration effects consists in the recovery of the moral image of God upon the heart, so that we come to love God supremely, to serve him as our highest end, and delight in him as our chief good. Various phrases are employed in scripture to describe this change, as *conversion*, *a new creation*, *the new creature*, *putting off the old man with his deeds*, *and putting on the new man; walking not after the flesh, but after the Spirit*. Strictly speaking, however, regeneration is the commencement of the work of God in the soul, while these modes of speech describe the progress of that work. Regeneration is to be distinguished from justification; the one places us in a new legal and judicial relation, the other produces a new moral state or character.

Regeneration in Matt. xix. 28, is used for that renovation in the general state of things, which will be effected at the resurrection.

REHOBOAM, son and successor of Solomon. In his reign the kingdom of David was divided. Jeroboam, who had headed an unsuccessful attempt against Solomon, returned from the land of Egypt, to which he had fled, and became king of ten of the twelve tribes, 1 Kings xiv. 20, 21; 2 Chron. xii.

REPENTANCE, used for a change of mind, a wish to have something undone that has been done, Heb. xii. 17. In a religious sense it means conviction of sin and sorrow for it, which may be either *partial and worldly*, *i.e.*, it may respect some sins, and their present consequences; or it may be *godly*, *i.e.*, a sorrow wrought in the heart by the Spirit of God, which respects sin itself as offensive in the sight of God, and as occasioning the bitter agonies endured by Jesus Christ—endured on our behalf, Matt. iii. 2; Acts iii. 19; xi. 18; xxi. 12. This repentance, the first step in the way to eternal life, is incumbent upon, and, doubtless, within the reach of every transgressor.

God is sometimes said to have repented, as Gen. vi. 6, where all that can be understood is such a change in his conduct towards his creatures, either in bestowing good or inflicting evil, as their actions may have occasioned, or as is similar to what among us indicates a change of mind and purpose.

REPHAIM, *giants*, the ancient giants of the land of Canaan, of whom there were several families. It is generally supposed that they were descended from one Rapheh, or Rapha; but others imagine that the word Rephaim properly signifies giants, in the ancient language of Canaan. Gen. xiv. 5; Josh. xii. 4. 6. See GIANTS.

REPROBATION, disapproval or rejection, Jer. vi. 30; 1 Cor. ix. 27; 2 Cor. xiii. 5—7. Some have held that the Most High unconditionally, and for no other reason than his own sovereign pleasure, rejects some from all possibility of repentance and salvation; a notion the mere stating of which is sufficient to secure its condemnation. The Bible contains nothing so revolting and absurd.

RESTITUTION, that act of justice by which we restore to our neighbour whatever we have unjustly deprived him of, whether with respect to his property, person, or good name, without which there can be no real, no sincere repentance. The law of Moses expressly requires restitution, Exod. xxii. The Roman laws adjudged a fourfold restitution by persons convicted of extortion or fraud; and to this Zaccheus condemns himself, Luke xix. 8. Restitution should be made, in kind where it can be, in value where it cannot; if neither kind nor value can be restored, a reasonable and liberal satisfaction should be made. It should include the natural increase which the thing unjustly taken might have realized. It should cover the whole amount of injury following upon the unjust act at first perpetrated.

The *restitution of all things*, Acts iii. 21, a phrase occurring only in this one passage, might more properly have been rendered *the fulfilment of all things*. Christ is to remain in heaven till all that prophets have spoken shall have been accomplished.

RESURRECTION, the revival of dead bodies, and their re-union with their former souls, Acts xxiv

15; 1 Cor. xv. 12, 13, in order to immortality. The doctrine is taught in both the Old and New Testaments, Psa. xvi. 10; Job xix. 25, &c.; Ezek. xxxvii. 1, &c.; Isa. xxvi. 19; John v. 28, 29; xi. 21—27; Rom. vi. 5; 1 Cor. xv.; Phil. iii. 10, 11; 1 Thess. iv. 13—17; Heb. xi. 35, &c. The Sadducees denied it, and the heathen generally seem to have had no notion of its truth, Matt. xxii. 23; Mark xii. 18; Luke xx. 28; Acts xvii. 32, 33; xxiii. 6—8. It ought not to be regarded as a thing impossible in itself, or impossible with respect to the knowledge and power of God. For if it was possible at first to animate a body, and so adjust its parts as to make it capable of different sensations, nothing can hinder the same thing or a similar thing from being effected after bodies have lain in the grave, by the power and wisdom that originally created bodies and gave them life.

Our inability to explain the manner in which the resurrection shall happen can be no objection, unless we can prove that it implies a contradiction. Paul employs a comparison taken from seed sown in the earth, which must die before it can send forth a bud. In like manner, our bodies, *sown in corruption*, shall be raised *in incorruption; sown in dishonour*, shall be raised *in glory; sown in weakness*, shall be raised *in power;* and *sown a natural body*, shall be raised a *spiritual body*, that is light and airy, a facile vehicle for the action of the soul. All men, both good and bad, shall be raised at once at the summons of the Judge, John v. 29; their bodies shall no longer be subject to corruption, but enabled to sustain for ever their different destination of happiness or misery. Such as may be then alive, shall undergo a change analogous to that of the raised bodies, which shall be to them instead of death, 1 Cor. xv. 51, 52; 1 Thess. iv. 15—17.

RESURRECTION of CHRIST, the fact in evangelical history with which the whole christian system stands or falls. Hence the vast importance of the evidence on which this fact rests, 1 Cor. xv. 14—19.

It was predicted, Psa. xvi. 10, 11, compared with Acts ii. 25—32, and xiii. 35—38. See also Luke xxiv. 46; Acts xxvi. 22, 23; 1 Pet. i. 11. Christ foretold it, and hinged the claims of his character and doctrine upon it, Matt. xii. 38, 40; xvi. 21; xvii. 23; xx. 19; xxvii. 64; John ii. 18—21; viii. 28; x. 17, 18. Observe the conduct of his enemies who made themselves sure that he was really dead, John xix. 33, 34. They closed the sepulchre, and guarded it, lest his body should be stolen, Matt. xxvii. 62—66. They invented a palpable and absurd falsehood, to evade or suppress the proofs of his resurrection, Matt. xxviii. 13. How could the soldiers know, if they were asleep, in what manner the body had been removed; and why was not this absurd tale brought out and made the most of when the apostles preached as they did every where their Master's resurrection? 2 Observe also the conduct of his friends. None expected his resurrection. The women came to complete the embalment of his body, not knowing of the guard of soldiers placed at the grave; and the disciples who went to the grave at the women's request, wondered what had transpired. All are exceedingly incredulous, and espe-

cially Thomas, but at length all were firmly convinced; and in Jerusalem, the very place where, if they maintained a falsehood, it must have been detected and exposed, they published the fact without contradiction, and at the expense of liberty, reputation, nay, even life itself. 3. Observe the results. The Spirit was poured forth, Acts ii. Multitudes were brought to believe the fact, and thereupon the whole course of their sentiments and lives was changed. The apostles' doctrine almost universally prevailed.

REUBEN, *behold, a son!* oldest child of Jacob and Leah, born A.M. 2246, Gen. xxix. 32. His sons were Hanoch, Pallu, Hezron, and Carmi, all ancestors of numerous families, Numb. xxvi. 5, 6. When the Reubenites came out of Egypt, their number of fighting men amounted to 50,500. They were settled in the kingdoms of Sihon and Og, after those countries were conquered by Moses. Dathan, Abiram, and On, who rebelled against Moses and Aaron, were of this tribe. The Reubenites were among the first who were reduced to captivity by Tiglath-pileser, 1 Chron. v. 26.

REVELATION. See APOCALYPSE.

RHODES, an island south of the province of Caria, in Asia Minor, and among the Asiatic islands accounted in dignity next to Cyprus and Lesbos. It was an extremely fertile and pleasant island, and famous for a statue of the sun or of Apollo, called the Colossus. This statue was seventy cubits high, and stood astride the mouth of the harbour, so that ships sailed between its legs; it was reckoned one of the seven wonders of the world. Paul touched here as he went to Jerusalem, A.D. 58, Acts xxi. 1.

RIDDLES. See QUESTION.

RIGHTEOUSNESS, applied to God, is that perfection of the divine nature, by which he is just and holy in himself and all his actions, Job xxxvi. 3; John xvii. 25. Applied to Christ, it signifies not only his absolute perfection, but his perfect obedience also, by which he satisfied the penal and preceptive law of God in the room of sinners. It is called the *righteousness of God*, Rom. i. 17, either because it is of God's appointment, and therefore acceptable; or because performed by him who is both God and man, and consequently it is of infinite value; or because it was opposed to the righteousness of imperfect works, Rom. x. 3. It is also called *the righteousness of faith*, Rom. iv. 13, because it is received by faith, so justifying a sinner, or making him righteous before God.

RING, an ancient and generally worn ornament, Gen. xxxviii. 18; xli. 42; Numb. xxxi. 50. It was the distinction of a rich man, James ii. 2. Rings were given as tokens of especial affection, Luke xv. 22, or as investing with authority, Gen. xli. 42, perhaps because they were used in sealing important and authoritative documents, 1 Kings xxi. 8; Esther iii. 10, &c.; Dan. vi. 17

RIVER, a stream of fresh water, flowing from some spring or source into the sea, Exod. ii. 5. "*The river*," in the Jewish scriptures, denotes sometimes the Nile, sometimes the Euphrates, and sometimes the Jordan, according to the subject of the passage in which it may occur. In a few passages the title is

given to the sea, Psa. lxxviii. 16; Hab. iii. 8. It is also used as the symbol of plenty, Job xxix. 6; Psa. xxxvi. 8. A river rises as a vapour from the sea, and returns again into the sea by various streams, Eccl. i. 7; so that taking the sea for an empire, a river will signify sometimes dependent powers. Rivers rise, overflow, and drown adjacent countries; they are thus symbols of invading armies, Isa. viii. 7. A river is often a protecting barrier to a kingdom; drying it up, therefore, is a foreboding of ill to a kingdom, Isa. xliv. 27.

ROMANS, EPISTLE TO THE, a canonical book of the New Testament. That Paul was the author of this epistle appears—1. From the inscription and title. 2. From the usual salutation at the end of the epistle, compared with 2 Thess. iii. 17. 3. From the style and matter of it, which are of a piece with the rest of his writings. 4. From the consent and tradition of the universal church. The Greek language, in which the epistle was written, was in daily use among the Romans, even among the women; and beside this reason for the apostle's choice of the Greek, it may be remarked that as the epistle contains all the grounds of the christian doctrine, it was proper that copies of the epistle should be sent to other churches, and the Greek was the most convenient for that purpose, as being of greater extent, and more generally spoken than any other language. The epistle was sent from Corinth, by Phebe, a servant, or deaconess, of the church at Cenchrea. It was intended to maintain the great truth that Jews and Gentiles are on the same footing in the kingdom of God or in the church of Christ. The first five chapters are devoted to the doctrine that by Jesus Christ all the saved, both Jews and Gentiles, are justified. Both are shown to be so completely under the power and condemnation of iniquity, that if they be justified at all, it must be by the righteousness of Christ, which is in effect the doctrine of the Old Testament, as well as of the New. Chap. v. describes the blessed results of such justification. In the three following chapters, the apostle shows that his doctrine did not encourage sin, just the reverse—it was the spring of true holiness. In the ninth and two following chapters, objections are satisfactorily met, and the remainder of the epistle is hortatory, calling upon the Jews to lay aside pride, envious distinctions, &c., to demean themselves quietly and orderly under the civil power, and to observe the great law of love toward all men, and also calling upon Gentiles not to interfere with the scruples of their Jewish brethren. Both Jews and Gentiles were to observe the great law of love.

ROOF. The roofs of houses in the east were made flat, usually with a battlement or balustrade, to prevent accidents from persons falling from them, Deut. xxii. 8. These roofs were used for drying flax, Josh. ii. 6. Here the people enjoyed the cool of the evening, 2 Sam. xi. 2, and here they performed their devotions, Isa. xv. 3; Zeph. i. 5; Acts x. 9. From the parapet walls of the roof, it was customary to stretch cords across the court through which was the passage to the inner part of the house, and on these cords a veil or covering was expanded as a protection from the heat. This veil, according to some

interpreters of Luke v. 19, was rolled down, and the sick man was let down over the parapet into the area or court of the house before Jesus.

RUBY, a precious stone of a red colour, mixed with purple, Job xxviii. 18; Prov. viii. 11; in which passages, however, and in some others, *pearls* are thought to be indicated rather than the ruby. The ruby is intended under the term which is translated *agate*, Isa. liv. 12; Ezek. xxvii. 16. The ruby is of a vivid red; it is hard as the sapphire, and in value second only to the diamond.

RUTH, a Moabitish woman, who married Chilion, son of Elimelech and Naomi. Ruth dwelt in Judea with her mother-in-law, who had lost her husband and two sons, and was afterwards married to Boaz, father of Obed, and grandfather of David. The book of Ruth is a sequel to the book of Judges, and an introduction to the writings under the name of Samuel, and subsequent writings. The precise time when the book was written is not known, but it was probably after David's birth. It is exceedingly interesting as an illustration of the simplicity of manners, the elegant charity, and the respect paid to the laws of Moses among the Israelites of ancient times. Ruth is found in the genealogy of our Saviour, Matt. i. 5.

Among the lessons taught in the book, one might be a kind of preintimation of the admission of Gentiles into the church of God.

S.

SABAOTH, *hosts* or *armies*. JEHOVAH SABAOTH signifies the *Lord of hosts*, reference being had to the inhabitants of heaven, God's armies, or to the sun, moon, &c., as if ranged in battle array, and moving regularly at his bidding, or to the people of God of all ages, of whom Jehovah is the commander.

SABBATH, a solemn festival of the Jews, the seventh day of the week, which they observed with remarkable exactness. The observation of a Sabbath was appointed from the beginning of time. It was renewed at mount Sinai, or as some think, there first, by positive law, instituted. The term translated *sabbath* sometimes denotes the whole week, Luke xviii. 12. It signifies also the sabbatical year, celebrated every seventh year, Lev. xxv. 2—4, in token of the Jews holding the land of Canaan of God, and sometimes Jewish festivals indifferently, Lev. xix. 3—30. Emblematically, it denotes the eternal rest in heaven, Heb. iv. 9.

A Sabbath day's journey, Acts i. 12, is a distance of about a mile, or 2,000 cubits. *The second Sabbath after the first*, Luke vi. 1, is generally supposed to have been the first Sabbath which followed the second day of unleavened bread. *The preparation of the Sabbath*, is the sixth day of the week, because not being allowed on the seventh to prepare their food, the Jews provided what was necessary on the preceding day

The obligation of giving a portion of our time to God is founded on natural right.

Christianity has substituted the first day of the week for the seventh as the day of public worship, Acts xx. 7; 1 Cor. xvi. 2; calling it in one passage *the Lord's-day*, Rev. i. 10. See, for illustration's sake, the expression the Lord's supper, 1 Cor. xi. 20. So scanty is the evidence in the New Testament, however, for the special observance of this day for public worship, that we incline to the principle involved in Paul's language, Rom. xiv. 5, 6, and dare not condemn christian brethren who refuse to attach especial sacredness to this day.

SABEANS, Isa. xlv. 14. *The Sabeans, men of stature.* These are properly the Sabeans of Arabia Felix, or those of Asia. They submitted to Cyrus, and acknowledged his government. The Sabeans who carried away Job's flocks, Job i. 15, were probably of Arabia Deserta. The sons of Sheba, Gen. x. 7, are also called Sabeans; there were also Sabeans, descendants of Joktan, Gen. x. 28; 1 Chron. i. 22; and also Sabeans in Africa, in the island of Meroë, whence Josephus says the queen of Sheba.

SACKCLOTH, a coarse black cloth, made usually of hair, worn in mourning, on occasion of death, or calamity, and trouble, 2 Sam. iii. 31; 1 Kings xx. 31; xxi. 27; Esth. iv. In time of joy, or on receiving good news, they who were wearing sackcloth tore it off, Psa. xxx. 11. See Isa. xx. 2; Zech. xiii. 4.

SACRIFICE. See OFFERINGS. The death of Christ is uniformly represented in the New Testament as a great sacrifice by which the guilt of man is expiated, and sinners are reconciled to God. The origin of animal sacrifices cannot be satisfactorily accounted for except on the admission of this truth, and on reference to those traditions which the antecedent revelation of such a truth would be sure to occasion; nor can the sacrificial language of the New Testament, when speaking of the death of Christ, be otherwise explained. See 2 Cor. v. 21; Eph. i. 27; Heb. vii. 27; ix. 26. The term sacrifice is used metaphorically in relation to the services performed by the saints, Rom. xii. 1; Phil. iv. 8; Heb. xiii. 15, 16; 1 Pet. ii. 5. With peculiar propriety, Dr. Owen says, "because in every sacrifice there was a presentation of something to God, so in these duties, there is the alienation of something that was our own, time, ease, property, &c., which is given to the Lord.

SADDUCEES, a sect among the Jews, so called from their founder, Sadoc. The sect arose about 250 B.C. Antigonus, a president of the Sanhedrim, and teacher in the divinity school of Jerusalem, having often inculcated that God was to be served only out of filial love and fear, two of his scholars, Sadoc and Baithus, inferred that there were no rewards at all after this life, and therefore, separating from the school of their master, they taught that there was *no resurrection* nor *future state, neither angel nor spirit*, Matt. xxii. 23; Acts xxiii. 8. All their hopes and fears were confined to the present life. They agreed greatly with the Epicureans, differing however in this, that they allowed that the power of God created the world, and his providence governed it. They rejected all tradition, receiving only

the written word; they expected the Messiah with great impatience, though, like the other Jews, they entirely distorted the prophecies concerning him. In the time of Josephus, they were not numerous, but they were opulent and influential. The council was partly composed of them. They were at inveterate enmity with the Pharisees, from whom, especially as to tradition, they so widely differed; yet such was the malignity cherished against Jesus Christ, that both parties united in persecuting him. Errors, and the respective advocates of them, may be mutually opposite and hostile, but those advocates are not the less jealous of truth and holiness, nor the less opposed to them.

SALT. God appointed that salt should be used in the sacrifices, or such parts of them as were offered by fire to him, Lev. ii. 13. Salt was the symbol of wisdom and grace, Mark ix. 50; Col. iv. 6; also of perpetuity and incorruption, Numb. xviii. 19; 2 Chron. xiii. 5. Perhaps this may account for the use of it alluded to, Ezek. xvi. 4.

Eating salt together is to this day among the Arabs a token of hospitality which is never violated. The Baron du Tott speaks of an Arab, from whom he had requested some act of kindly protection. 'Bring me directly,' said he to one of his domestics, 'some bread and salt.' Taking a little of the latter between his fingers, he put it with a mysterious air on a bit of bread, and ate it, and then said to the Baron with devout gravity, 'You may now rely upon me.' Is there any reference to such a custom in Numb. xviii. 19; 2 Chron. xiii. 5? To sow a place with salt was to devote it to perpetual desolation, perhaps in allusion to the destroyed cities of the plain, Gen. xix. 24, 25; perhaps because the natural effect of a large quantity of salt was to make land barren. See Psa. cvii. 34; Jer. xvii. 6; Ezek. xlvii. 11. Christ alludes in Matt. v. 13, to a fossil or rock salt, seen by Maundrell in a small precipice, and used considerably in offerings at the temple. When it lost its savour, as it did when exposed to the weather, it was thrown out to repair the road. That mentioned in Luke xiv. 34, is thought by Le Clerc to be the salt made from wood ashes which soon became unserviceable.

SALVATION is taken for deliverance from outward dangers and enemies, or for victory over them, Exod. xiv. 13; 1 Sam. xiv. 45; for remission of sins, for true faith, repentance, obedience, without which none can ever enjoy salvation, Luke xix. 9; for eternal happiness hereafter, which is the object of our hopes and desires, Luke i. 77; 2 Cor. vii. 10. The gospel is called the *gospel of salvation*, Eph. i. 13, because it brings the good news that salvation is to be had; it reveals salvation to lost sinners; it shows upon what ground it may be obtained; and at last it brings to the enjoyment of it. It is also used for the Author of salvation, Psa. xxvii. 1, for the Saviour, Luke ii. 30, and for the praise and benediction given to God, Rev. xix. 1.

SALUTE, to pay friendly compliments, whether by words, kisses, or letters, Matt. x. 12; Rom. xvi. 16; 1 Cor. xvi. 20. The salutations used by the ancients, and indeed by Arabs now, are often exceedingly prolix and tedious. Hence the direction to Gehazi, 2 Kings iv. 29; and to the disciples, Luke x.

4; and hence probably the language of Christ to Mary, John xx. 17, "Do not stay now for purposes of salutation. I do not yet ascend, &c. You will have other opportunities for this." See forms of salutation, Gen. xxxiii. 4; xlv. 14; Matt. xviii. 26—29; Luke xv. 20.

SAMARIA, capital of the kingdom of the ten tribes; built by Omri, king of Israel, and receiving its name, Samaria, from Shemir, the person of whom Omri purchased the hill whereon it was built. It was the chief city of the district called by the same name, and lying between Judea and Galilee. In the time of Shalmaneser, king of Assyria, this city was much enlarged and beautified. Shalmaneser, having reduced it to a heap of stones, and carried captive the Israelites he found in the country, sent other inhabitants in their stead; of which the most considerable were the Cuthites, descendants from Cush. Esar-haddon, the successor of Shalmaneser, sent a Jewish priest to instruct the people in the worship of Jehovah. The division of the Holy Land, of which Samaria was the capital, was exceedingly fertile, and remains so down to this day. Mr. Buckingham says of it, "In Samaria the very summits of the eminences are as well clothed as the sides of them. These, with the luxuriant valleys which they inclose, present scenes of unbroken verdure in almost every point of view, which are delightfully variegated by the picturesque forms of the hills and vales themselves, enriched by the occasional sight of wood and water, in clusters of olives and other trees and rills and torrents running among them."

SAMARITANS, a sect of the Jews originating in the time of Rehoboam, and then comprising all who revolted from his dominion. Shalmaneser planted colonies of idolaters in the country of the ten tribes whom he had taken captive, as intimated in the last article, and in addition to these causes of difference between Jews and Samaritans, there subsequently occurred others. A son of the high priest, on the return from the Baylonish captivity, married a daughter of Sanballat, and would not at Nehemiah's command, xiii. 23—30, separate from her. He fled to Samaria with other priests and many Jews who disliked Nehemiah's regulations. The people of that country, by means of these fugitives, were speedily broken off from their idolatry. They had, however, only the five books of Moses, lest they should find out that Jerusalem was the place where the tribes were to worship. Hence the controversy referred to, John iv. 20. The Samaritan Pentateuch differs a little, mostly however in the character in which it is written, from the Jewish: the jealousy between the two people becomes a corroborative evidence of the authenticity of this part of the sacred volume. There are now but few Samaritans, and these, as appears from their accounts of themselves, observe the Mosaic law with great strictness.

SAMSON, son of Manoah, of the tribe of Dan. His birth was predicted by an angel who appeared to Manoah and his wife. He was designed by God to deliver the Jews from the hands of the Philistines; and for this purpose had such amazing strength given him as no man ever yet possessed. His extraordinary achievements are re-

ceded, Judg. xiv., xvi. He is said by Paul to have had faith, Heb. xi. 32; but it may be doubted whether the faith of holy men is meant. Samson is called by an old writer not inaptly, "a rough believer."

SAMUEL, *heard of God*, son of Elkanah and Hannah, of the tribe of Levi, and family of Kohath, a prophet and judge of Israel for several years. He succeeded Eli, whose family was rejected from God's service on account of the iniquity of his children, which Eli did not effectually restrain. Samuel died at the age of ninety-eight, about two years before the death of Saul, A.M. 2947. To him some ascribe the books of Judges, Ruth, and the greater part of the first of the books bearing his name. Samuel's death is recorded in 1 Sam. xxv., so that the history after this must have come from some other pen. There seems to be no good reason for assigning any part of the books of Kings to him, which is sometimes done. The books of Samuel contain the Jewish history as interwoven with the lives of three of the most conspicuous men in the early history of the monarchy in Israel, viz., Samuel, Saul, and David, covering a period of about a hundred years in length. 1 Sam. xv. 35, and xix. 24, are thought to contradict each other. All that the former passage affirms, however, is, that Samuel did not, after the period mentioned, pay Saul any other visits of friendship or ceremony; he no more sought to afford him counsel or aid; the latter intimates that Saul accidentally met Samuel, coming thus—while he was pursuing David—in contact with his former friend and adviser.

SANCTIFY, to separate from common to holy purposes. Places things, persons, were thus sanctified, and sometimes in the New Testament the term is so used, John xvii. 19. Sanctification, as a theological term, denotes that work of divine grace by which all who are called and justified are renewed after the image of God. It is the end, so far as respects us, of our election; it is a leading promise, and distinguishing blessing of the covenant of grace, a fruit of redemption by the blood of Christ, the design of God in regeneration, the primary intention of justification, the scope of adoption, and absolutely necessary to glorification. So that in the sanctification of a sinner, the great design of all the divine operations in redemption, the most glorious of all the divine works are united.

Sanctification is the result of union with Christ, Eph. iv. 23, 24. It is produced by the Holy Spirit, 2 Thess. ii. 13; 1 Pet. i. 2; by means of the truth, John viii. 28, 29, 32—36; xvii. 17; Rom. vi. 6, 7, 22; vii. 4—7; 2 Cor. iii. 18; Gal. vi. 14; 1 John v. 5. Holiness of life proceeds from it, Tit. ii. 11—14.

SANDALS, soles of wood or skin tied to the feet with strings or thongs; afterwards an upper covering for part of the foot was added to these soles; and at last, shoes and coverings for the feet, reaching above the ankles, were called by the name of sandals. Gold or other precious metal was wrought into them, so that they were a magnificent sort of stocking or buskin. Mark vi. 9.

Shoe in Deut. xxv. 9, observes a modern writer, means *sandal*, the mere sole fastened on in the simplest manner, and *face* means the

surface of anything. Hence the action described is taking off the sandal and spitting upon it; *loose his sandal from off its foot and spit upon its surface*, a ceremony of contempt still prevalent among the Turks

The business of untying and carrying the sandals, was that of a servant or slave; this will explain Mark i. 7. To pull off the sandal on entering a sacred place or the house of a person of distinction was the usual mark of respect, Exod. iii. 5; Josh. v. 15; Eccles. v. 1. It was also an indication of mourning, 2 Sam. xv. 30; Isa. xx. 2—4.

SANHEDRIM, the name whereby the Jews called the great council of the nation, to whom it pertained to determine the most important affairs, both of religion and policy. This council consisted of seventy senators, and had supreme authority. The Jews had an inferior council of twenty-three judges to decide smaller matters, who had not however the power of life or death. To his court our Saviour refers, Matt. 22. The antiquity of the Sanhedrim is matter of dispute, the Jews making it coeval with Moses, at others considering it as no older than the Maccabees, or than the time of Gabinius, governor of Judea, who erected tribunals at Jerusalem, Gadara, Amathus, Jericho, and Sephoris, a city of Galilee. Its origin, therefore, is uncertain. The council of seventy elders, established by Moses, Numb. xi. 16, 17, does not appear to have existed either under Joshua, the judges, or the kings. After the captivity we find nothing of it, till the time of Jonathan Maccabæus. The Sanhedrim was in being in our Saviour's time, Matt. v. 21; Mark xiii. 9, xiv. 55 xv. 1; and it remained till the destruction of Jerusalem. Hillel and Shammai, two famous rabbis, had presided over this council before Christ's coming, between whom there were considerable differences, and especially on the subject of divorce, which gave occasion to the question, Matt. xix. 3.

SAPPHIRE, a precious stone, which in Hebrew has the name of *Shaphir*; there is frequent mention made of it in scripture, Job xxviii. 6: the oriental sapphire is of a sky blue, or fine azure, whence it is, that the prophets describe the pavement beneath the throne of God, as a paved work of a sapphire stone, Exod. xxiv. 10.

SARAH, wife of Abraham and mother of Isaac. She is considered by many to have been a sort of half sister of Abraham by the father's side, Gen. xx. 12. Others however, and with great probability, considers her to be the Iscah mentioned Gen. xi. 29. If so, she was daughter of Haran and niece of Abraham. The use of the words sister or daughter in Gen. xx. 12, is not sufficiently definite to settle the question.

SARDIUS, in Hebrew, *Odem;* a word signifying *redness*. This stone is of the colour of raw flesh, and was the first stone in the first row of the high priest's breast plate, Exod. xxviii. 17. It is supposed to be the same stone with what now has the name carnelian.

SARDONYX, a stone resembling partly the sardius, and partly the onyx, tinged with black and blood colour, in circles so distinct as to seem the effect of art, Rev. xxi. 20.

SATAN, *adversary*. The name commonly used of the devil. "That

there are angels and spirits good and bad," says an eminent writer, "that at the head of these last is one more considerable and malignant than the rest, who in the form or under the name of a serpent, was deeply concerned in the fall of man, and whose head, in the language of prophecy, the Son of man was one day to bruise; that this evil spirit, though that prophecy be in part fulfilled, has not yet received his death's wound, but is still permitted, for ends to us unsearchable, and in ways which we cannot particularly explain, to have a certain degree of power in this world, hostile to its virtue and happiness;—all this is so clear from scripture, that no believer, unless he be previously spoiled by philosophy and vain deceit, can possibly entertain a doubt of it." Satan is spoken of in the New Testament under various titles descriptive of his power and malignity, John xii. 31; 2 Cor. iv. 4; Eph. ii. 2; 1 John v. 18; Rev. xx. 2. His kingdom, character, and subjects are described Matt. xxv. 41; John viii. 44; Acts xiii. 10; 2 Cor. xi. 13, 14; Eph. ii. 2, 3; Col. i. 13; 1 Pet. ii. 9; v. 8; 1 John iii. 8; Jude ver. 6. To overthrow his works was the express purpose in view in the manifestation of the Son of God, 1 John iii. 8.

He is a creature of limited, though unquestionably of great powers, and is uniformly spoken of as only one, the prince however of a vast number of spiritual beings all full of malignity.

SAUL, *demanded*, son of Kish, of the tribe of Benjamin, and first king of Israel. Not fulfilling the commands of God, Saul was rejected, and David, the son of Jesse, was anointed king in his stead. When Saul knew this, he persecuted David with the greatest enmity; but he was at last slain, together with his sons, in battle against the Philistines, 2 Sam. i. &c. He reigned forty years, maintaining a character almost no feature in which can be contemplated with pleasure. He was capricious, cruel, jealous, treacherous, and malignant, a man whose character waxed worse and worse.

SAVIOUR, a title eminently applied to Jesus Christ, because he delivers from the greatest evil, sin and its fatal consequences. As sin renders men obnoxious to justice, he that undertakes to save them must undergo the punishment due to sin, by a vicarious substitution; and he who thus substitutes himself in the room of the guilty, is properly a Saviour. Hence Christ became man. The Saviour must be altogether exempt from sin, personal guilt disqualifying for the office. Hence was Christ born out of the ordinary course of nature, in a miraculous manner, free from corruption; and hence too he was *holy, harmless, undefiled, and separate from sinners*, perfectly obeying the law, that he might not only remove guilt, but also acquire a right to life, on behalf of those for whom he undertook. He must be under no obligation to obey the law for himself; the obedience of a created being could not be substitutionary, because it would be no more than such a being would be bound to yield on his own account. Christ must therefore himself be not only a man, but the true God. He must not only have a right over his human nature, but be able, through the infinite dignity of his person, to save the guilty. In the mysterious constitution of the

:edeemer's person, this union of ivine and human natures has been :alized. He fulfilled all righteous- ess, and therefore made satisfaction) God, whose law was violated. [e died *the just for* or in place of *ie unjust*, so that *God was in Christ reconciling sinners to himself.*

SCEPTRE, a rod of command, a taff of authority in the hands of nagistrates, Gen. xlix. 10; Numb. xiv. 17. It often denotes a tribe, ecause probably rods or sceptres vere used by the princes of each ribe, 1 Sam. ix. 21; x. 19, 20, 21; v. 17; 1 Kings xi. 32. It is used ometimes for the rod of correction, nd for the sovereign authority hat punishes and humbles, Psa. ii. ; Prov. xxii. 15.

SCHISM, a rent or fissure, most requently used of the rending or earing away of some members from church by their own act; their earing themselves as it were off rom the body. Dr. Campbell, owever, shows that schism is com- nitted when the internal union be- ween the hearts of christians is iolated by the withdrawment of ffection. Schism does not neces- arily imply error in doctrine, or eparation from visible communion. Refusing to comply with unscrip- ural impositions is not schism, but ejecting the recusants from the hurch, while it is admitted they re true christians, may be so de- ominated, and the whole amount f the crime which schism involves, ests upon those who frame and rge the impositions not at all of he essence of religion, requiring the doption of them as a term of com- nunion, 1 Cor. i. 10—12; xii. 25.

It is ignorant, idle, sometimes vorse, to call dissenters, for in- tance, schismatics. Those persons, whether individuals or churches, are guilty of schism, who separate from christians because of their want of uniformity in matters where the scripture has given no explicit direction.

SCHOOLS OF THE PROPHETS, institutions in which individuals were trained for the prophetical office. These individuals lived in the exercise of a retired and austere life, in study and meditation. There was one at Naioth over which Samuel presided, 1 Sam. xix. 18; and another at Bethel under Elijah and Elisha, 2 Kings ii. 3—5. People most probably went to these places to consult the prophets, 2 Kings iv. 23. Such schools continued down to the captivity, and were succeeded probably by the synagogues.

SCORPION, a small animal, somewhat like a lobster in shape, which has a bladder full of dangerous poison: its bite therefore, or its sting, is deadly. The pain oc-



casioned by its sting is thus described, "the place becomes inflamed and hardened; it reddens by tension, and is painful by intervals, now chilly, now burning. The pain soon rises high, and rages sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold,

the groin swells, the hair stands on end, the visage becomes pale, and the skin feels throughout it the sensation of perpetual prickling, as if by needles." See Rev. ix. 3, 5, 10. There were scorpions in Judea, white in colour, and of about the size of an egg, into the shape of which the creature often folded up itself, Luke xi. 12.

SCOURGE. The punishment of the scourge, or whip, was common with the Jews. Christ, among the pains and ignominy of his passion, endured scourging, Matt. xx. 19; Mark x. 34; Luke xviii. 33. Paul was scourged five times, 2 Cor. xi. 24. The whips used were of three separate cords, and at each whipping thirteen strokes were given; because, according to the Mosaic law, the number of stripes must never exceed thirty-nine, Deut. xxv. 3.

SCRIBE. This word has different significations in scripture, viz., it signifies a clerk, writer, or secretary, 2 Sam. viii. 17; a commissary or muster-master of the army, 2 Chron. xxvi. 11; 2 Kings xxv. 19; a doctor of the law, 1 Chron. xxvii. 32; Matt. xiii. 52. The last signification is the most common in the New Testament, where scribes are spoken of as a kind of high state functionaries, constituting, in conjunction with the Pharisees and the high priests, the Sanhedrim. The scribes made the law their particular study, and instructed the people in it, or rather in the glosses and traditions by which it had been burdened and corrupted, Matt. xv. 6. The scholars of such of them as presided in particular schools or synagogues, sat on low stools beneath their feet, Acts xxii. 3. Christ's teaching as distinguished from theirs was exceedingly popular, Matt. vii. 29. The scribes were exceedingly vicious, and contributed greatly to mislead the people as to the Messiah; and indeed as to religion generally, Matt. xxiii.; Acts vii. 51—53; 1 Cor. i. 20.

SCRIPTURE. See BIBLE.

SEA. The Hebrews gave this name to all great collections of water, as great lakes or pools, and the orientals gave it to great rivers. The *Great Sea* is the Mediterranean. The *Egyptian Sea*, Isa. xi. 15, is the Nile at the Delta, or perhaps the expression may denominate what is still called the Red Sea. The two seas, the lake of Galilee and the Dead Sea, are the chief seas known in the Bible. A sea agitated by the wind may denote a king or kingdom in a state of war—a quiet sea, kingdoms at peace. *There was no more sea*, Rev. xxi. 1, no turbulent spirits to disturb the peace of heaven. Some, however, say the sea denotes idolatrous nations, and hence that the meaning of this passage is, there are no idolaters there. The sea is emblematic of calamities and persecutions, and also of inconstancy, Psa. lxix. 1, 2, 14, 15; cxxiv. 4, 5.

The MOLTEN SEA was a large brazen or copper reservoir, or basin, which with several smaller lavers occupied a place in Solomon's temple. It contained perhaps somewhere about twenty thousand gallons, and was supplied by a pipe from the well of Etam.

SEAL. There were two sorts of seals, one used Jer. xxxii. 10—12, for the confirmation of a contract, covenant, or other deed. Another purpose for which seals were used was the fastening of doors, boxes, bags, &c. A ligament was employed upon which well-compacted

lay or wax was placed to receive ıe impression. The seal or signet 'as usually worn in rings on the ngers or in bracelets on the arms, ien. xxxviii. 25; Deut. xxxii. 34; Esther iii. 12; Job ix. 7; xiv. 7; sa. viii. 16; Dan. xii. 4. In Rev. . 1, we read of a book *sealed with even seals;* it was a rare thing to ffix so many seals, and in this case erhaps the number intimated the reat importance and secresy of the ıings contained in the book.

SEE. The human senses are ften, by the best ancient writers, ut for one another. See, *to see a oice*, Exod. xx. 18; Rev. i. 12; not n uncommon phrase. Seeing, as he eyes sympathize with the affec- ons of the mind, is put for re- oicing or being grieved; taking elight in, or having sorrow on ccount of, 2 Kings vii. 2; Psa. xiv. 13. *Seeing God* denotes having n enlarged and clear knowledge of im, pleasure in contemplating him, he joy of loving and being loved y him; all which is fitly repre- ented by seeing; sight being, of all ur senses, the most noble and efined.

SEIR, the Horite, a chief of the ıountaineers, whose abode was ituate in the fastnesses and rocks) the east and south of the Dead ea, Gen. xiv. 6. This country 'as usually called mount Seir. Esau made war with the moun- aineers and took possession of their bodes, Gen. xxxii. 3; xxxvi. 8, 9; Deut. ii. 12.

This tract extended from the outhern extremity of the Dead ea to the gulf of Araba, or Ezion- ber; its main elevation is about our thousand feet, and in the sum- ıer it produces most of the Euro- can fruits; in the winter it is covered with snow, sometimes very deep. Like most mountainous regions, Seir is very healthy. There was a mount Seir also in the terri- tory of Judah, Josh. xv. 10.

SELAH, an expression occurring upwards of seventy times in the Psalms, and three times in the pro- phecy of Habakkuk. It is most commonly thought to be a musical term for a rest or pause There was a rock or perhaps a city called by the name Selah, 2 Kings xiv. 7; Isa. xvi. 1.

SENNACHERIB, king of As- syria, who came, in the reign of Hezekiah, king of Judah, with great power and might to lay siege to the city of Jerusalem, and to lay it waste. His army, consisting of a hundred and eighty-five thou- sand men, was cut off by a destroy- ing angel, which angel many sup- pose to be thunder, others a hot wind, common in those parts, 2 Kings xix. 7—35, 37. It is enough to know that whatever the angel was, it was God's messenger for the overthrow of a proud foe of his people. Sennacherib returned al- most alone into his own country, and was slain by his two sons soon afterwards, as he was worshipping in the temple of his god Nisroch, about A.M. 3294.

SEPTUAGINT, the name of an ancient Greek version of the Old Testament, made under Ptolemy Philadelphus, by seventy-two Jews, usually called the Seventy, being a round number. It was made at an early period, and is the oldest ver- sion of the Hebrew scriptures known: in the Pentateuch it is exceedingly exact, and in other parts the fidelity and ability with which it is executed renders it of great value. The translators are

fabled to have been inspired. This version was very extensively used among the Jews, so that the writers of the New Testament mostly quote from it.

There is a remarkable difference between the chronology of this version and that of the Hebrew original, in relation to which the reader's attention is requested to some observations in the preface to this volume. It may be enough to say here, that the Septuagint chronology was less likely than the Hebrew to be corrupted.

SEPULCHRES, among the Jews, were hollow places dug into rocks, as was that bought by Abraham for the burying of Sarah, those of the kings of Judah and Israel, and that wherein our Saviour was laid at mount Calvary, to the north-west of Jerusalem. See Gen. xxiii. 6; Mark xv. 46. Dr. Shaw says, that the sepulchres of the principal citizens have square chambers or cupolas built over them, and that considerable pains are taken to keep them clean, whitewashed, and beautified, Matt. xxiii. 27—29; Mark v. 3. "I trod," says Mr. Light, "the ground celebrated for the miracle of the unclean spirit, driven by our Saviour amongst the swine. The tombs still exist in the form of caverns, on the side of the hills that rise from the shore of the lake, and, from their wild appearance, may well be considered the habitation of men exceedingly fierce, possessed by a devil; they extend at a distance for more than a mile from the present town." Weeping at the grave of recently deceased relatives is still common. "We saw," says Mr. Buckingham, "from twenty to thirty parties of females, either watering the myrtle plants, (at the graves,) or strewing flowers over the green turf."

SERPENT. Serpents are of several kinds. The basilisk, a real or fabled creature, the largest and the most to be dreaded of the whole tribe. The horned snake, which it is asserted lies in wait for passengers in the sand, or in the rut of the caravan wheels, from whence it bites the horse's heel, so that from the instantaneous and dreadful effect of the poison, the hinder legs of the animal become powerless, and the rider falls backward, Gen. xlix. 17. The fiery flying serpent, having in Hebrew the name of *Seraph*, from the violent inflammation its poison produces, or from its fiery red colour. These were the serpents which afflicted the Israelites in the wilderness. And the dragon, of which there were said to be three kinds; those of the hills and mountains, those of the valleys and caves, and those of the fens and marshes: the first, of an aspect which was said to be frightful, with a cry loud and shrill, a crest bright and yellow, and a protuberance on the head like a burning coal; the other kinds were, one of a silver colour, the other dark or blackish colour, not venomous, though of a formidable appearance. Serpents were formerly worshipped, perhaps from some traditions of the circumstances of the fall. And, by the way, this historical fact may be regarded as a remarkable corroboration of the Mosaic account in Gen. iii. *The brazen serpent*, Numb. xxi. 9, was a serpent made by Moses of brass, and set upon a pole, that whoever was bitten by one of the fiery serpents, and should look upon it, might be healed, owing all its vir-

e to the divine appointment. It an eminent type of Christ, John . 14, to whom if men look d trust in him, they shall be ved. The brazen serpent was eserved down to Hezekiah's time, ıen, because of the superstitious ɔrship rendered to it, that monarch oke it up, and called it, by way contempt, *Nehushtan, a brazen uble*, 2 Kings xviii. 4. In Isa. v. 29, the serpent is employed as symbol of a powerful monarch.

SERVANT. This word gene-lly signifies a slave; for among e Hebrews and the neighbouring tions, the greater part of the ser-nts were slaves, at the disposal their masters. Hebrew slaves ntinued in servitude only for a ne, whereas other slaves among e Israelites, generally strangers ıo had been bought, or captives ıo had been taken in war, were rpetually subject to the will of eir masters, and at their disposal. ı Israelite reduced to slavery, at e end of seven years might claim ı liberty; but if he chose to con-ıue with his master, he had his rs bored with an awl, and was to ve for ever, Exod. xxi. 6, or till e next jubilee, Lev. xxv. 40. rvants or slaves, as opposed to e persons, represent the Jews der the yoke of ceremonies, in ntradistinction from those who ı under the gospel, Gal. iv. 3. rvant is also taken for one who luntarily devotes himself to the vice of another. Joshua was the vant of Moses; Elisha of Elijah; ter, Andrew, Paul, &c., of Jesus rist.

SEVEN, besides its usual nume-signification, denotes perfection, veral great events having refer-ce to this number; as the crea-tion of the world, and the conse-cration of the seventh day to repose This, according to Heb. iv. 4—9 intimates eternal rest. Every seventh year was consecrated to the rest or respite of the earth, by the name of a sabbatical year; and the seventh times seven, or forty-ninth year, was the year of jubilee. In the prophetic style, a week often stands for seven years, Dan. ix. 24 25. This number is often found in the scriptures in connexion with interesting circumstances. Joseph's dreams, the Jewish festivals, Josh. vi. 4—8; the seven churches in the Revelation; Gen. iv., 1524; Lev. xxvi. 24; 1 Sam. ii. 5; Psa. xii. 6; lxxix. 12; Prov. xxvi. 16; Jer. xv. 9. In some of these, and other passages, the number seven is put for an indefinite number.

SHADOW. This figure is a striking instance of the necessity of some knowledge of the circum-stances, such as climate, &c., with which eastern writers were familiar. In a very hot country, a shade or shadow would be exceedingly re-freshing, especially when thrown from some cold, heavy object on which the sun's rays could make but little impression: the shadow of a great rock, for instance. The general idea of the word is that of protection against some great evil or security thus offered. Shadow is sometimes used for transitoriness. *Shadow of death*, dismal darkness.

SHARON, or SARON, three cantons of Palestine. The first, according to Eusebius and Jerome, is a canton situate between Tabor and the sea of Tiberias; the second between Cæsarea and Joppa; and the third, beyond Jordan, in the country of Bashan, in the division of the tribe of Gad, 1 Chron. v. 16

The second of these cantons was exceedingly fertile and beautiful, so that the name was proverbial for any place of extraordinary beauty and fruitfulness, Isa. xxxiii. 9; xxxv. 2.

SHAVING. When mourning, the Jews shaved their heads, and neglected to trim their beards. To shave off a part of the beard was as great an insult as could be offered, 2 Sam. x. 4. Arabs and Turks are said by eminent travellers to value their beards almost more than life. "One of the buffoons of the bashaw," says Belzoni, "took it into his head one day, for a frolic, to shave his beard, which is no trifle among the Turks; for some of them, I really believe, would sooner have their head cut off than their beard. In this state he went home to his women, who actually thrust him out of the door; and such was the disgrace of cutting off his beard, that even his fellow-buffoons would not eat with him till it was grown again."

SHEBA, QUEEN OF, of whom mention is made, 1 Kings x. 1, 2, &c.; 2 Chron. ix. 1, 2, &c.; and in the Gospels, Matt. xii. 42; Luke xi. 31. She came to Jerusalem in the time of Solomon, to make trial of his wisdom, by methods then in frequent use among those who were accounted wise. This princess is thought to have come from Arabia, and it is supposed that her empire lay to the south of Judea, bordering upon the ocean, and abounded in gold, silver, spices, and perfumes, the presents she brought to Solomon. The Ethiopians of Africa have a tradition, that their royal family is descended from this queen of Sheba and Solomon.

SHECHEM, a town in the mountains of Ephraim, about thirty-four miles north of Jerusalem, and seven south of Samaria. It was a very ancient place, Gen. xii. 6. It was the scene of some of the important transactions in the history of Jacob, Gen. xxxiii. 18, 19; xxxiv. 1, 2, 20 24, 26. Joshua made it a city of refuge, Josh. xx. 7, and it was a centre of union, a kind of metropolis, during his time, Josh. xxiv. 1, 25. It may be met with subsequently in the history of the Israelites. Perhaps it took its name from the son of the reigning prince, Gen. xxxiv. 2.

SHEEP, the emblem of meekness, innocence, patience, and submission; a social animal dependent upon, and observant of, the care and attentions of the shepherd. The sheep of Palestine are said to have been very fat, but as the fat was unwholesome in so hot a country it was forbidden to be eaten, Lev. vii. 23.

SHEKEL, the name both of a weight and a coin among the ancient Hebrews, from the custom of paying money by weight, which is the literal signification of the term shekel. *See tables of weights, measures, and money, at the end of this volume.* Some think, but without sufficient authority, that the Jews had two kinds of shekels, the common shekel and the shekel of the sanctuary.

SHEKINAH, the visible symbol of the divine presence, which rested over the propitiatory or mercy seat in the shape of a cloud. From hence God gave forth his oracles in an articulate and audible voice, when consulted by the high priest; so that he was said to dwell between the cherubim, Psa. lxxx. 1; xcix. 1 The rabbis tell us, that the sheki-

ah first resided in the tabernacle rected by Moses in the wilderness, escending on the day of its conecration in the figure of a cloud: nd that it passed thence into the anctuary of Solomon's temple, on he day of its dedication by that rince; where it continued down to he destruction of Jerusalem and of he temple by the Chaldeans. Some ave thought that the luminous ppearance at the entrance of Eden 'hen man was driven forth, and hat at the bush when Moses reeived his commission, were the hekinah or symbols of the divine resence and of the accessibleness f God to fallen and sinful creaures.

SHEM, *name*, second son of Noah, ien. vi. 10. The posterity of Shem ad for their possession the best ountries in Asia. The Jews ascribe) them the theological tradition of ie things that Noah had learned om the first men. Shem comunicated them to his children, nd by this means the true religion as preserved in the world. Shem ad five sons—Elam, Asshur, Arhaxad, Lud, and Aram, all heads f numerous tribes.

SHEPHERD, one who tends ieep, the profession of the ancient atriarchs. The title is figuratively scribed *to God*, Isa. xl. 11, *to kings*, oth in sacred and profane writers, zek. xxxiv. 23. The *shepherds* ientioned Mic. v. 5, are the princes onfederate with Darius Hystaspis, ho slew Smerdis the usurper. 'he *three shepherds cut off in one onth*, Zech. xi. 8, are supposed to ean the three orders of magisates, princes, priests, and prophets. 'he designation *foolish shepherds*, er. 15, 16, is thought to denote the oman emperors, successors of Tiberius, who were foolish, mad, and cruel. The Messiah is often represented under the name of *a shepherd*, Isa. xl. 11; Zech. xiii. 7. This last passage Christ applies to what should happen after his death, Matt. xxvi. 31. He takes to himself the title of the *good Shepherd*, John x., opposed to hireling; and he is called, Heb. xiii. 20, the *great Shepherd*, and 1 Pet. v. 4, the *chief Shepherd*. The reason why shepherds were an abomination to the Egyptians, Gen. xlvi. 34, is supposed to be owing to what Manetho testifies, namely, that an army of strangers, called shepherds, from Arabia, made an irruption into Egypt, which they subdued and held in subjection for five hundred and eleven years.

The numerous flocks of the orientals were never committed solely to the care of menials and strangers. Their owners tended them in person, or placed them under their sons and daughters. Hence the employment of Rebekah, Rachel, Jacob and his sons. David also was the keeper of his wealthy father's flock. His elevation to the throne does not form so strong a contrast with his previous condition, as, according to our customs, would appear. Monarchs had their trusty overseers of their flocks. Doeg, 1 Sam. xxi. 7. David's shepherds, 1 Chron. xxvii. 29. *The chief shepherd* in a pastoral country would be an officer of great dignity and honour, 1 Pet. v. 4; Heb. xiii. 20.

SHEW-BREAD, loaves of bread or biscuits piled one upon another on the golden table in the holy place, and changed every sabbath-day, Exod. xxv. 30; Lev. xxiv. 5—9. This bread was called *shew-bread*, or *bread of the faces*, becau-

was exposed to public view before the ark. The priests only were to eat of it when it was removed. David, however, through necessity, broke through this restriction, 1 Sam. xxi. 3, 4. God prefers mercy to sacrifice, or in the collision of duties, allows a positive to give way to a natural law, Matt. xii. 7. The offering the shew-bread was accompanied with salt and frankincense, which was burnt upon the table at the time of setting on the fresh cakes.

SHIBBOLETH, or SIBBOLETH, Judg. xii. 6, the word employed by the Gileadites as the test of an Ephraimite. "The Greeks," says Hartley, "have not the sound *sh* in their language, hence they are liable to be detected like the Ephraimites. I was struck with this circumstance in learning the Turkish from a Greek tutor."

SHIELD, a piece of defensive armour, which defended the whole body during battle. Its form and materials were various, wood covered with tough hides, or brass overlaid, sometimes with gold, 1 Sam. xvii. 7; 1 Kings x. 16, 17; xiv. 26, 27; Psa. v. 12. The loss of the shield was greatly resented by Jewish warriors, 2 Sam. i. 21, and to throw away, or to lose the shield, among the Greeks was a capital crime, punishable with death, Eph. vi. 16; Heb. x. 35.

The shield is emblematically used for defence, protection, and the courage and security thence derived. It is used for those who, from their station, should be protectors of the people, Psa. xlvii. 9; for the arms of the faithful fighting under their divine leader, Psa. xci. 4; Prov. xxx. 5; Eph. vi. 16; for God himself, in Gen[illegible] her passages.

SHILOH, *the peacemaker*, a word which the patriarch Jacob makes use of to denote the Messiah, Gen. xlix. 10. It was applied to Jesus Christ by the ancient Jews, as well as by the Christians; the Chaldee paraphrast translates the passage, *till the Messiah come*. During the time of Christ and his apostles, this prophecy was not so evidently fulfilled as to enable them to quote it in proof of his Messiahship, and the quoting of it for this purpose might be avoided, also because the specific mark of time referred to a subject exceedingly galling to the Jews. It was however accomplished, for soon after Christ all civil power passed away from Judah. Shiloh is also the name of a famous city in the tribe of Ephraim, Josh. xviii., twelve miles from Shechem. Here Joshua, xviii. 1, 2, assembled the people, to make the second distribution of the land of promise. Here the tabernacle of the Lord was set up, when the people were settled in the country, Josh. xix. 51, where it continued till it was taken by the Philistines, under the administration of the high priest Eli, 1 Sam. iv. Here also the prophet Ahijah dwelt, 1 Kings xiv. 2.

SHIMEI, son of Gera, kinsman of Saul. When David retired from Jerusalem, on account of the rebellion of his son Absalom, Shimei met him and execrated him as a murderer and wicked monster. This offence David passed by during his life, but on his death bed he ordered his son Solomon not to let Shimei go unpunished. Soon after the accession of Solomon, Shimei was put to death by the command of that prince, 2 Sam. xix., when he violated the condition on which for some time his life had been spared.

HIPS, were very little like t modern vessels are. Naviga- was usually confined to coasting. ships were a large and bulky l of boat, sometimes propelled sails; often however by oars, frequently both sails and oars e employed. On the prow was ;ure head or sign, from which ship was named, and by which as known. Each ship carried or more boats, several anchors, other conveniences according he then condition of the art of igation. The Jews were not a aring people. The *ships* on lake of Galilee mentioned in gospels were mere fishing boats. graphic description of Paul's age, Acts xxvii., xxviii., could e been given only by an eye ness.

SHISHAK, king of Egypt, de- ed war against Rehoboam, king udah, in the fifth year of the n of that prince. He advanced inst Jerusalem, but soon after hdrew, taking with him the trea- es of the Lord's house, and those the king's palace, together with golden bucklers that Solomon made, 2 Chron. xii. 2, &c. shak is the first king of Egypt ose proper name is mentioned in ipture. He was the greatest queror and most celebrated hero all antiquity, celebrated in my- logy as the son of the Egyptian piter. He was at last routed in ece.

SHITTIM, a valuable wood, ereof Moses made the greatest t of the tables, altars, and planks, onging to the tabernacle. The otuagint render it *incorruptible od.* Jerome says, Shittim wood ows in the deserts of Arabia, and like white thorn as to colour and leaves; but the tree is so large as to furnish very long planks. The wood is hard, tough, and extremely beautiful. It is supposed to be the



black acacia, that being the only wood found growing in that part of the world. "The acacia tree," says Dr. Shaw, "being by much the largest and most common tree in these deserts, Arabia Petræa, we have some reason to conjecture that the shittim wood was the wood of the acacia, especially as its flowers are of an excellent smell, for the *shittah tree* is, in Isa. xli. 19, joined with the myrtle and other fragrant shrubs."

SHOES. See *Sandal.*

SHOULDER. To give or lend the shoulder, for bearing of a burden, signifies to submit to servitude, Gen. xlix. 15; Isa. x. 27. The Messiah has delivered his people from the rod, or yoke, to which they were subject, Isa. ix. 4. Marks of honour and command were worn upon the shoulder, Job xxxi. 36. In allusion to this mark, Isaiah says that the Messiah shall bear the government upon his shoulder, Isa. ix. 6. See also Isa. xxii. 22. To be borne upon shoulders, sometimes denotes honour and distinction, Isa. xlix. 22.

SHUSHAN, or SUSA, capital

of Susiana, Elam, or Persia. From the time of Cyrus, the kings of Persia passed the winter here, and the summer at Ecbatana. At Shushan occurred the events mentioned in the book of Esther. Here Daniel had some of his visions, and here, tradition says, is the tomb of that prophet. Shushan is now a gloomy wilderness, infested by lions, hyænas, and other beasts of prey.

SIDON, or ZIDON, eldest son of Canaan, and founder of the ancient city of Sidon, the capital of Phœnicia; assigned under the name of *Great Zidon*, Josh. xix. 28, to the tribe of Asher, but of which they never could get possession, Judg. i. 31. It is situate upon the Mediterranean, with a fine harbour; and was always famous for its great trade and navigation. There are extant some medals of Sidon in the ancient Phœnician characters, resembling the Hebrew. At present it is called Zaide.

SIGN, the word is used for a pledge, Gen. ix. 12, 13, xvii. 11; it is also used for miracle, Exod. iv. 7—9, &c. It is frequently put for the proof or evidence of a thing, Exod. iii. 12; Judg. vi. 17; 2 Kings xx. 8. *Signs in* or *of heaven* are the phenomena of the heavens which impostors made use of to deceive the credulous; and which God commands his people not to be dismayed at, Isa. xliv. 25; Jer. x. 2.

SILENCE, refraining from speaking; also, in the style of the Hebrews, a remaining immovable, Josh. x. 12, 13. *Sun, stand thou still upon Gibeon:* Heb. *be silent*, and the sun stood still, and the moon stayed, or was silent, at the command of Joshua, a passage which probably denotes that the victory gained was so rapid, that, from the commencement of the fight to its end, no perceptible progress of the heavenly bodies had been made. Prov. xxvi. 20, *strife ceaseth* or *is silent.* Silence is taken for an entire ruin or destruction, for a total subjection, Isa. xv. 1. Ar of Moab is *laid waste, and brought to silence*, or is utterly destroyed.

Silence in Rev. viii. 1, is used in allusion to the manner of the temple worship, where, while the priest was offering incense within, the people without prayed in silence, Luke i. 10. Perhaps it refers to the tranquillity of the church during Constantine's reign, fifteen years, or some say twenty-five. A half-hour, twenty-five years; an hour, fifty; a great prophetical day $50 \times 24 = 1200$ years.

SILOAM, a celebrated fountain between the walls of Jerusalem and the brook Kidron, towards the east.



It is probably the same with the fountain En-rogel. The pool of

Siloam, John ix .7, or Bethesda, was ed or supplied by the fountain of Siloam. The tower of Siloam, Luke xiii. 4, is thought to have been near the fountain.

SIMEON, *favourable hearing*, on of Jacob and Leah, and one of he twelve patriarchs. Simeon, as well as Levi, were scattered in Israel according to Jacob's prediction. The portion of this tribe was only a canton dismembered from Judah's ot, Josh. xix. 1, &c., together with some other lands which they went o conquer in the mountains of Seir, nd in the desert of Gedor, 1 Chron. v. 27—42.

2. SIMEON, a holy man at Jerusalem, full of the Holy Ghost, who *waited for the redemption of Israel* or *the Messiah*, Luke ii. 25, &c. It is believed, and perhaps rightly, that he died soon after giving this testimony to Jesus Christ.

SIMON, the same name probably s SIMEON. There were several of his name, the chief of whom were, . SIMON, brother of our Lord, Matt. iii. 55; Mark vi. 3; that is, his ousin-german, son of Mary, sister f the blessed virgin. 2. SIMON ETER. See Peter. 3. SIMON the ANAANITE, *i.e.* Simon the Zealous, from the Hebrew word *Kana*, which signifies *to be zealous*. Others re of opinion, that he was called Canaanite from Cana, a city in Galilee; others again that he received his name Canaanite, or Zelotes, or the zeal he showed in embracing he gospel of Christ. 4. SIMON the YRENEAN, who was compelled to ear the cross of our blessed Saviour, he being no longer able to ustain the weight of it. It is not learly known whether Simon was Jew or a Gentile. Many fathers have supposed the latter, Matt. xxvii. 32; Mark xv. 21. 5. SIMON the PHARISEE, with whom Jesus dined, Luke vii. 36, &c. 6. SIMON the LEPER, who dwelt at Bethany, Matt. xxvi. 6; Mark xiv. 3, who invited Christ to eat with him Lazarus, who had been raised from the dead, was at table with them. Mary, sister of Lazarus, to show her love and respect for the Saviour, poured a box of ointment on his feet. This entertainment is not the same with that which our Saviour had at the house of Simon the Pharisee. 7. SIMON MAGUS, or the SORCERER, a wicked impostor who dwelt at Samaria, when Philip preached the gospel in that country. This man, among those who were converted and embraced christianity, is said to have believed also. When Peter and Paul came soon afterwards into Samaria, to confirm the new converts, Simon was full of admiration at the wonderful miracles they performed, and offered the apostles a sum of money to communicate the same power to himself. This proposal they rejected with indignation, Acts viii. 20. And hence the term Simony, a temporal consideration for a spiritual thing. Suetonius, in his life of Nero, speaks of this impostor. 8. SIMON NIGER, probably a man of colour, Acts xiii. 1, one of the teachers of the church of Antioch, who laid their hands on Paul and Barnabas; he is supposed to have been one of the seventy disciples. 9. SIMON the TANNER, at whose house at Joppa Peter lodged, Acts ix. 43: nothing farther is recorded concerning him.

SIN, *is the transgression of the law*, 1 John iii. 4, or a want of conformity to the will of God either natu-

ral or revealed. Original sin is that which corrupts our whole nature, rendering it contrary to the nature and will of God, or as the ninth article of the church of England has it, "it is that whereby a man is very far gone from original righteousness, and is of his own nature inclined to evil." How sin was introduced into our world the Bible gives a clear and deeply interesting account. How it arose originally, anxious as men have been to find out, it is not given to us to know or explain, and indeed it were better far to direct our inquiries into the way of escape from its power and punishment, which God has mercifully provided.

The sin against the Holy Ghost, Matt. xii. 31, 32; Mark iii. 28—30; Luke xii. 10, is a contumacious and entire rejection of the gospel, though sustained by evidence given by the Holy Ghost to its power and excellence. If this sin was capable of being committed while Christ was on earth, or when the Holy Ghost was miraculously given, it may be questioned whether it can be committed now; *the signs and wonders, and divine miracles, and gifts of the Holy Ghost*, must be present and obvious, and withal deliberately rejected. The sin was probably peculiar to the time of the Apostles, who wrought their miracles evidently through the power of the Holy Ghost: or if it be now possible it lies in an impious and unalterable determination to refuse the offered and acknowledged mercy of God.

SINAI, a mountainous district of Arabia Petræa, on which God gave the law to Moses, Exod. xix. 1. It occupies a kind of peninsula, formed by two arms of the Red Sea. The Arabians now call the loftiest peak TOR, *i.e. the mountain* by way of excellence, or *Gebel Mousa*, the Mountain of Moses. Sinai has three summits, the western, where God appeared to Moses in the bush; the middle, where the law was given, and the eastern. The middle is far the highest.

SISTER, in the style of the Hebrews, has much the same latitude as that of brother; used not only for sister by father and mother, but also for a near relation, as cousin or niece. See SARAH, Gen. xii. 13; Matt. xiii. 56; Mark vi. 3.

SIVAN, the third month of the ecclesiastical, and ninth of the civil year, answering to the moon of May, Esther viii. 9.

SLAVERY. That the condition of hopeless bondage, to which in modern times this name has been applied, was never sanctioned by the scriptures, is evident from Exod. xxi. 16; Ezek. xxvii. 13, and from many other passages, as 1 Tim. i. 10. A kind of slavery was, however, unquestionably recognized by the scriptures as existing, and it was in some degree perhaps tolerated, as see Ex. xxi. 2; Lev. xxv. 39, 44,45, but the Jewish code was not intended as a full development of all the principles of morality; some things were tolerated not consistent with perfect rectitude, *because of the hardness of their hearts* to whom the law was given, Matt. xix. 8; Mark x. 5; moreover, slavery, though permitted, was nowhere recommended by the Jewish law. No attempt is made to represent it as virtuous, nor does it appear, from anything in the law, that it met with divine approbation. On the contrary, it is evident that the Jew who would not possess a slave, was the man of superior virtue, Isa. lviii. 6

When christianity was introduced, slavery prevailed in the Roman empire, and it is true that there is no passage in the apostles' writings directly prohibiting it. It must however, be borne in mind what was the nature of christianity, and the design of its Author, ere we charge upon that glorious system the giving of any sanction to this most atrocious of all violations of social right. It is the revelation of a special provision of saving mercy to guilty man—it neither creates nor modifies the great principles of morality—it does not set itself to correct by direct means every evil existing among men; it abstains from all interference with civil government; this is not its province: but from this it is no more to be argued that christianity sanctions slavery, than that it approves of the very grossest form of tyranny and oppression in civil governors, because it does not in so many words describe the illegitimate powers. Christ's laws are those of universal justice and benevolence, and as such are subversive of slavery and of every other form of tyranny and oppression.

Thanks to a merciful providence, christianity has at length in England and her colonies overcome and destroyed the hideous monster slavery. America also has recently abolished slavery over her States ever, we trust, to rise again.

SLEEP, the repose of the body; sloth, inactivity, and stupidity of the soul; or death, Jer. li. 39; John xi. 12; Eph. v. 14. In ancient times some superstitiously slept in the temples to obtain prophetic dreams, Isa. lxv. 4. And for this purpose they used to lie sometimes on the skins of sacrificed victims.

SMOKE, as an emblem, signifies gross errors obscuring and darkening the understanding. Smoke is a thing of no substance, and so may signify ambition, or vain promises. When it proceeded from incense offered to God, it is the emblem of acceptance and protection; when from fire only, it denotes diseases, anger, punishment, war, Psa. lxxiv. 1; Isa. xiv. 31. A house filled with smoke is punishment from persons in authority. In Isa. iv. 5, and some other passages, smoke is protecting; an allusion to the pillar of cloud in the wilderness. Perpetually ascending smoke, Rev. xiv. 11, &c., constant and everlasting torments.

SMYRNA, a city of Asia Minor, upon the Archipelago, having a fine harbour and still retaining its name. John addresses the church of Smyrna, with its bishop or pastor, Rev. ii. 8, who is generally supposed to have been Polycarp, the famous martyr. The city had recently been one of the finest cities of Asia, and in the time of John it retained much of its former splendour.

SOAP, an article twice mentioned in scripture, and in such connexions as to indicate that some such a composition as our soap is intended, Jer. ii. 22; Mal. iii. 2. What it was, however, does not appear, nor whether it was obtained from the vegetable or mineral kingdom. It is very probable that the term used indicates the ashes of certain plants, some such as are now employed in the manufacture of barilla and soda.

SODOM, the capital of the Pentapolis, or district of five cities, Gen. xiv. 2, 8, 10. Lot resided here for some time, on account of its great fertility, and other advantages. Worldly advantages often prove a

snare. The destruction of Sodom is recorded in the book of Genesis. Recent discoveries, especially those of Dr. Robinson, go to disprove a common opinion that the Dead Sea now covers a plain in which these cities, and especially Sodom, formerly stood; those discoveries, however, only show that when these cities were standing, there must have been some such a basin to receive the Jordan waters as the Dead Sea is; it may, however, have been much smaller than it is now, and so the common opinion after all may not be far from correct.

SOLOMON, *pacific*, the richest and the wisest of all the eastern princes. He was named by the prophet, Jedidiah, *beloved of the Lord*, 2 Sam. xii. 24, 25; and indeed his history furnishes many proofs of God's favour and kindness to him. His heart however was not stedfast in God's covenant; by an idolatrous wife he was drawn away from the Lord, 1 Kings xi. 1, 2; Nehem. xiii. 26. His history is given at pretty full length in the Bible, and therefore needs not to be repeated here. He reigned forty years, and died at about fifty-eight years of age. By him the books of Proverbs and Ecclesiastes were written, and perhaps the Canticles, with several other books uninspired and now lost.

SOUL, the immortal, immaterial, active substance or principle in man, whereby he perceives, remembers, reasons, and wills. Our thinking principle. That the soul survives the death of the body, is evident from the reasoning of Christ, Matt. xxii. 31—33; from the promise of Christ to the expiring malefactor, Luke xxiii. 43; from the hopes of the apostle, [illegible] v. 1—9; Phil. i. 23; 1 Thess. iv. 14; and from the facts which form the basis of the prophetic visions in the Apocalypse, xx. 4, &c.

In scripture the soul is sometimes taken for the whole person, Gen. xii. 5. Thus, the expression is repeated in the Hebrew scripture *dead soul*, Numb. vi. 6; ix. 6. Sometimes, nay in the Old Testament very often, for the natural life, Psa. vii. 5; xxxiii. 19. Sometimes for death or a dead body, Psa. xvi. 10. Sometimes soul is used for desire, love, and inclination, 1 Sam. xviii. 1; Prov. xxvii. 7.

SOWER. The parable of the sower is illustrated in one part of it by a passage from Buckingham's Travels in Palestine. "We ascended to an elevated plain where husbandmen were sowing, and some thousands of starlings covered the ground, as the wild pigeons do in Egypt, laying a heavy contribution on the grain thrown into the furrows, which are not covered by harrowing as in Europe." *Sowing beside all waters*, Isa. xxxii. 20; and *casting the bread*, or *bread corn*, *upon the waters*, Eccles xi. 1, refer to the sowing of rice, which is done on low grounds, flooded and prepared for sowing by being trodden by oxen and asses mid-leg deep: thus they *send forth thither the feet of the ox and the ass*.

SPARROW. Under this word the scriptures include the whole family of small birds, which, though not feeding exclusively on grain, are denominated *clean*, or such as may be eaten, Gen. vii. 14; Psa. lxxxiv 3; Matt. x. 29. In Syria, however, sparrows are numerous and familiar as they are with us.

SPIDER, a well-known insect, remarkable for its thread, formed d

a glue extracted from its own body, and in spinning which the insect can dart itself a great way up into the air. Man's carnal confidence, and their carnal attempts to save themselves, are likened to a spider's web, Job viii. 14; Isa. lix. 5; the slenderest and frailest of all textures.

SPIKENARD, a plant of fragrant smell and taste, of which the scripture makes frequent mention. See Cant. i. 12; iv. 13, 14; John xii. 3. Horace mentions an unguent so valuable that a very small quantity of it was an equivalent for a large vessel of wine.

SPIRIT, in some places in scripture is taken for the Holy Ghost, the third person in the Trinity. In others it signifies the soul which animates the human frame and remains its being after the dissolution of that frame, Numb. xvi. 22; Acts vii. 59. It is also used for angel, demon, ghost, or soul separated from the body. It it often employed for the disposition of the heart or mind, Numb. v. 14; Isa. xi. 2; Zech. xii. 10; Luke xiii. 11; and the *discerning of spirits*, or the making trial of supposed spiritual gifts, is placed among the miraculous bestowments of the Holy Ghost, 1 Cor. xii. 10; 1 John iv. 1. The phrase, the *Holy Spirit*, is especially used to denote a divine personal agent, associated with the Father and the Son in the baptismal formula, and in apostolical benedictions, 2 Cor. xii. 4—6; 2 Cor. xiii. 14. Distinct personal acts and attributes are ascribed to the Holy Spirit, Acts xii. 12; John xvi. 8; Acts viii. 25; Rom. viii. 26; Eph. iv. 30; also Acts xiii. 2; xv. 28. He proceeds from the Father and the Son knows all things, 1 Cor. ii. 10. is called God, Acts v. 3, 4, and by his will gifts and offices were conferred on the church in its earliest days, 1 Cor. xii. 4—11. He bestowed especial and peculiar gifts then; he renders the gospel effectual in the conversion and salvation of men now.

STAR, according to the ancient Hebrews, denoted any heavenly body, whether emitting or reflecting light, except the sun and moon, which idolaters called the king and queen of heaven, calling the stars the army, or *the host of heaven*, Deut. xvii. 3. God is said to number the stars and to call them all by their names, when the inspired writer would exhibit his power and magnificence, Isa. xl. 26. The stars are put to express a vast multitude, Gen. xv. 5; xxii. 17; they are put also for persons of eminent station, Gen. xxxvii. 9; Numb. xxiv. 17; Dan. viii. 10. *Star falling from heaven*, the revolt of an inferior against a superior power, Rev. ix. 1. In chap. ii. 28, *morning star* means pre-eminence. *I will give him pre-eminence*, Jude 13; Rev. i. 20; the pastors of the churches and false teachers. *Stars of heaven falling*, Rev. vi. 13, is the downfall of political power. Star drawing other stars with his tail, Rev. xii. 4, is the subduing of some governments and kingdoms by others.

STEPHEN, the first martyr, one of those Hellenistic Jews who believed in Jesus. He was one of the seven deacons chosen to attend to the Grecian or Hellenist widows in the church at Jerusalem, and he is described as *full of the Holy Ghost and of power*, so that he performed many miracles, and stedfastly defended the faith of Christ. He was put to death by the Jews, in the

manner related Acts vii., and is an example of the majesty and meekness of true christian heroism. At his death we first hear of Saul afterwards Paul the apostle of the Gentiles.

STOICS, a sect of ancient philosophers, who placed the supreme happiness of man in living agreeably to nature and reason, affecting great stiffness, patience, apathy, and insensibility in their manners, Acts xvii. 18. According to their general doctrine all things are subject to an irresistible fate. Some of them held that the soul after death was removed into the celestial regions till the general conflagration, when all souls should be absorbed in the Deity.

STONE (*the White*), Rev. ii. 17. The allusion is to an ancient custom of using a white stone in acquitting in judgment. A white stone was also given to those who conquered in the games. The Hebrews gave sometimes the name of stone or rock to kings, to princes, or to God himself. Joseph in Egypt became *the stone of Israel*, Gen. xlix. 24. The weights they used in commerce were stones, Lev. xix. 36. *Just weight shall ye have;* the Hebrew has it *just stones*. Heaps of stones were memorials of great or especial events, Gen. xxi. 46; Josh. iv. 5—7; xxii. 10, and sometimes they marked particular spots with execration, Josh. vii. 26. *A heart of stone* is either a hard and a wicked heart, Ezek. xxxvi. 26, or a heart of great courage, Job xli. 24. *Stoning* was the only capital punishment ordered by Moses; and even this, as was common in the punishments in idolatrous nations, was never attended with insult or torture. In inflicting this punishment many were sometimes engaged, and perhaps it was ordained on that very account. Its tendency would be to check crime, Deut. xvii. 13.

The *Stone of Stumbling*, Isa. viii. 14, was a piece of rock jutting out of the hard unfrequented roads of comparatively desert lands. "In England, where the roads are so excellent," says Mr. Hartley, "we do not readily perceive the force and just application of the Scripture figures; but in the east, where the roads are for the most part nothing more than the accustomed track, the constant danger and impediment arising to travellers from stones and rocks, fully explain such an allusion as Isa. viii. 14. In Isa. lxiii. 13, the comparison is furnished from the sure-footedness of the Arab and Tartar horses, when guided by their skilful riders, who are famed for dexterity in managing even bad horses.

STORK, a bird of passage, which in August leaves the cold climates and returns to them in the spring, Jer. viii. 7: the Jewish law declared storks unclean, Lev. xi. 19. The name is said to imply strong natural affection, for which these birds are remarkable. In a great fire at Delft, storks perished with their young, which they could not rescue, rather than abandon them. So in the battle of Friedland, a stork's nest having been set on fire by a howitzer shell, the female made repeated efforts to extricate her young, and at length, when those efforts were ineffectual, she perished with them in the flames. The stork is a large and very lofty-flying bird, almost like a heron.

STRANGER, one that is in a strange land, being at a distance from the place of his nativity, Gen. xxiii. 4. Strangers by the Mosaic

law were to be treated with kindness, Lev. xix. 33, 34; Numb. ix. 14; xv. 14; Deut. x. 18; xxiii. 7; xxiv. 17; xxvii. 19. In David and Solomon's reigns, strangers had to labour on the religious edifices projected and built by those monarchs, 1 Chron. xxii. 2; 2 Chron. ii. 17, 18. The laws of Moses as to strangers were forgotten, or not observed by the degenerate Jews, Luke x. 30—37.

STREETS, CORNERS OF, Matt. vi. 5. Both Hindoos and Mussulmans offer their devotions in the most public places, at the landing places, and in the public streets, and upon the roofs of boats, without any attempt at modest concealment. An aged Turk is exceedingly fond of a long flowing white beard, a well-shaved cheek and head, and a clean turban. It is common to see them mounted on stone seats, with a bit of Persian carpet, at the corner of the streets, or in front of their bazaars, combing their beards, smoking their pipes, or drinking their coffee, with a pitcher of water standing beside them, or saying their prayers, or reading the Koran.

SUN. Other heavenly bodies have been explained as symbolical of ruling powers, mostly civil, sometimes ecclesiastical. The sun is the chief of these. A setting sun is the symbol of a declining power; a rising sun of a power that is increasing. Light, the symbol of God's government; so its dawning or the day-spring is the beginning of his favour and deliverance which is to go on and increase, Luke i. 78, 79. slaves locked up in dungeons night, day-spring would be deliverance, at least for a season. God called a sun, Psa. lxxxiv. 12; he is the source of happiness. Christ is the light or sun of the world, John viii. 12.

SUPPER. One of the ordinances of the gospel church is called the *Lord's supper*, because it was first observed in the evening of the day, and under the symbols of bread and wine, it represents the body and blood of Christ, or the blessings which we derive from his death. This supper is sometimes represented as having in the christian system a similar place to the passover in the Jewish; and hence as circumcision was in every case to precede partaking of the paschal lamb, it has almost universally been held that baptism must precede participation in the christian rite. In one case, however, there is a precept regulating the order of the two appointments; in the other it is contended no such precept can be found. The great fact set forth by our partaking in the Lord's supper, is his death on our behalf, and the doctrines which that fact includes. The death of Christ cannot be remembered without the circumstances which rendered it necessary the disinterested love, the exalted virtues of our great deliverer; and thus reminding us of the obligations under which we are laid to him. We renew the exercise of that faith which the ordinance is designed to excite, and thus obtain renewed life, and a deeper experience of the great salvation.

SURETY, in general, one who undertakes to fulfil the engagements of another, in case of his failure The ceremony by which a surety made his engagement, was striking hands with the contracting parties, Job xvii. 3; Prov. vi. 1, 2. Christ is called, Heb. vii. 22, *the surety of a better testament;* but many critics

we of opinion that the word used in this passage means *one who draws near*, so that it is of similar import to high priest or mediator. If the idea of surety be retained, it describes Christ, because all things are given into his hand, as ensuring the performance on the part of God of every promise of the new covenant.

SWALLOW, a bird of passage frequently mentioned in scripture. See Psa. lxxxiv. 3; Prov. xxvi. 2; Isa. xxxviii. 14; Jer. viii. 7. Among several nations of antiquity, birds that built their nests on the temples, or within their limits, were not suffered to be driven away, much less killed, but found a secure and uninterrupted dwelling.

SWEAR. See OATH. Oaths were taken in various ways. Sometimes the juror held up his right hand towards heaven, Psa. cxliv. 8; Rev. x. 5. A servant swearing fidelity put his hand under the thigh of his master, Gen. xxiv. 2. In private contracts the parties took hold of each other's hands, and swore to the performance of them, Prov. xi. 21; xvi. 5. Sometimes the altar of the god by whose divinity they swore was touched, and often on solemn occasions a victim was slain; the parts were divided and laid asunder, and the contracting parties passed between them, Gen. xv. 17. The violation of an oath is a greater sin than a simple lie, for, 1. It is a sin of greater deliberation. 2. It violates a superior confidence. 3. It more obviously makes light of God, whose presence and observation are always invoked in an oath, Deut. vi. 13; x. 20.

SWINE, pigs, well-known animals, the use of which was expressly forbidden to the Hebrews, Lev. xi. 7; Deut. xiv. 8. They held the flesh of the pig in such detestation, that they would not so much as pronounce its name, but instead of it, said, "That beast, that thing." The unconquerable aversion of the later Jews, in whatever country, to swine's flesh, is to be traced to the ancient precepts as to eating it, and to threatenings like that in Isa. lxvi. 17. Avarice, a contempt of the law of Moses, and a desire to supply the neighbouring idolaters with victims for sacrifice, led the Jews on the borders of Galilee, in the days of our Lord, to keep herds of swine. Hence, in punishment of the contempt for God's law implied in such conduct, Christ permitted a whole herd to be destroyed in the lake of Gennesareth, Matt. viii. 32. The precept, Matt. vii. 6, exactly corresponds to a Talmudical lesson, *Do not cast pearls before swine.* Do not offer wisdom to one who knows not the value of it, but profanes its glory. To heighten the idea of the prodigal's degradation, he is said to have been sent into the fields to feed swine, the very lowest and meanest of all employments.

SYCAMORE, the Egyptian fig-tree; its name is composed of two words, one signifying a *fig*, the other a mulberry. It partakes of the nature of each of these trees; of the mulberry tree in its leaves, and of the fig tree in its fruit, which is much like a fig in its shape and size. This fruit grows neither in clusters, nor at the end of the branches, but sticking to the trunk of the tree. These trees grew in Judea, since we find Zacchæus climbing up a *sycamore tree, to see Jesus Christ as he passed by*

Luke xix. 4. The *sycamine* is often confounded with the *sycamore*, but it is a different tree. The one resembles the fig, the other is the mulberry. The black mulberry tree of Greece has even now the name of *Sycamine*.

SYCHAR. See SHECHEM.

SYNAGOGUE, the place where the Jews met for the performance of divine service, praying, reading, and hearing the holy books and other instructions. The origin of these synagogues is not clearly known. Dr. Prideaux affirms, there were none before the Babylonish captivity, Luke iv. 15, 44. They are thought to have succeeded to the schools of the prophets. *The uppermost seats in the synagogues*, were the seats nearest to the sacred books, which were deemed most honourable seats, Matt. xxiii. 6; James ii. 3. The synagogue preacher seems to have been the reader of the section for the day, or any other person who had readiness of speech, Matt. iv. 23; Luke v. 16—21; Acts xiii. 5, 15; xv. 1. The other officers were, 1. The ruler. 2. The elders of the synagogue or a council of the most powerful and learned of the people, whom it pertained among other things to examine and punish delinquents, especially in religious matters, John xii. 42; xvi. 2. 3. The collectors of the alms. 4. The servants, Luke iv. 20. 5. The messenger or legate, the person sent in synagogues abroad to carry alms to Jerusalem; there was also another synagogue messenger whose business it was to recite the prayers for the people. In Jerusalem there were more than four hundred synagogues. Every trading company had its own, and even strangers built some for those of their own nation, Acts vi. 9.

SYRACUSE, a famous city of Sicily, seated on the south-eastern side of that island, with a fine prospect both by sea and land. This city, whilst in its splendour, was one of the largest and richest the Greeks possessed in any part of the world, Acts xxviii. 12.

SYRIA, called in Hebrew ARAM, from the name of the patriarch who first peopled it. Syria, properly so called, is bounded by the Euphrates on the east, by the Mediterranean on the west, by Cilicia on the north, and by Phœnicia, Judea, and Arabia Deserta on the south. Syria was at first governed by its own kings, each of which reigned in his own city or canton. David subdued Syria about A.M 2960, 2 Sam. viii. 5; and again in 2969, upon the occasion of the war he had with the Ammonites, to whom the Syrians gave assistance, 2 Sam. x. 6, 8, 13, 18, 19. They continued in subjection till after the reign of Solomon, when about 3029 they shook off the yoke, and could not be reduced again to their former obedience, till the time of Jeroboam II. king of Israel, 2 Kings xiv. 28. Rezin, king of Syria, and Pekah, king of Israel, having declared war against Ahaz, king of Judah, this prince found himself under a necessity of calling to his assistance Tiglath-pileser, king of Assyria, in 3245, who put Rezin to death, took Damascus, and transported the Syrians out of the country to places beyond the Euphrates, 2 Kings xvi. From that time Syria continued in subjection to the kings of Assyria. Afterwards it came under the dominion of the Chaldeans; then under that of the

Persians; and lastly it was reduced by Alexander the Great, and was subject to all the revolutions that happened to the great empires of the east. After the death of Alexander, which occurred in 3681, his empire was divided among his principal officers, who at first assumed the title of governors, and then that of kings. Seleucus I., named Nicator or Nicanor, head of the family of the kings called Seleucidæ, assumed the crown of Syria, and the name of king of that region, in 3682, and reigned forty-two years. He died in 3724. In this family the power continued, till Pompey reduced Syria to a Roman province, in 3939, when this monarchy was entirely extinguished, having subsisted for 257 years.

SYRO-PHŒNICIA. Phœnicia properly so called, of which Sidon or Zidon was the capital. In the gospel, the Canaanitish woman is called a Syro-Phœnician by Mark, vii. 26, because she was of Phœnicia, which was then looked upon as making a part of Syria, and was in the jurisdiction of the governor of that province. Matt. xv. 22, calls her a Canaanitish woman, because this country was really peopled by the descendants of Canaan, of whom Sidon was the first-born son, Gen. x. 15.

T.

TABERNACLE, a magnificent kind of tent, square or oblong, set up by the command of God, for the performance of religious worship, as sacrifices, &c., during the journeying of the Israelites in the wilderness, and after their settlement in the land of Canaan. It was made use of for the same purpose, till the building of the temple at Jerusalem by Solomon. It is described, Exod. xxvi., xxvii. *The court of the tabernacle* was an inclosed piece of ground a hundred cubits long from east to west, and fifty cubits broad. It was inclosed within curtains five cubits in height with an entrance at the east end twenty cubits wide, exactly in the middle. *The tabernacle* stood at the west end of this court, thirty cubits long, ten cubits broad, and ten cubits high. It was always placed, when it was set up, from east to west, having its entrance at the east end. The court contained the altar of burnt offering and the brazen laver, both standing between the entrance into the court and that into the tabernacle. Within the tabernacle on its south side, on the left therefore of the person entering, was the *golden candlestick* or *lamp stand*. The *table of shewbread* was on the opposite side. The altar of incense stood between them, and immediately in front of a veil which separated one third of the tabernacle from two thirds, the larger division being the *holy place*, the smaller the *most holy*. Behind this veil in the most holy place was the *ark of the covenant*, a sort of box covered with an ornamented top, called the *mercy seat*. In this box the stones containing the law written upon them were laid up, and perhaps in a coffer on one

side made for the purpose there were kept a copy of the five books of Moses, a golden pot full of manna, and Aaron's rod that budded. Paul seems to speak as if these things were laid up within the ark itself as well as the stones with the law upon them, Heb. ix. 4; but see 1 Kings viii. 9; Exod. xvi. 32, 34; Numb. xvii. 10; Deut. xxxi. 26. Upon the *mercy seat* were the cherubim, between which rested the shekinah, the symbol of God's presence, Lev. xvi. 2; Numb. vii. 8, 9. God was the king of Israel in a sense pre-eminent and peculiar, the tabernacle was his royal palace. Every thing in it was significant, and during the journeying of the people in the wilderness their movements were all regulated by it, or by the movement of the bright cloud which rested upon it, Numb. ii. 1—34; iii. 17—38; Psa. lxxx. 1, 2. The tabernacle was first set up at Gilgal when the people got into the land; afterwards at Shiloh, where it stood nearly four hundred years. In the days of Saul it was removed to Nob, 1 Sam. xxi. 1—9. It was afterwards at Gibeon, 1 Chron. xxi. 29; 2 Chron. i. 2—13. When the temple was built, probably the tabernacle was taken down, and with all its sacred vessels it was removed to this larger and more magnificent house.

Tabernacle also denotes a house or dwelling Job xi. 14; and it is used figuratively for our bodies, 2 Cor. v. 1; and in Rev. xxi. 3, for the tokens of God's gracious presence.

TABERNACLES, FEAST OF, a festival of the Hebrews, observed after harvest, on the 15th of the month Tisri, Lev. xxiii. 39. It was one of the three great solemnities, wherein all the males of the Israelites were obliged to present themselves before the Lord; and it was instituted to commemorate the goodness of God, who protected the people in the wilderness, and directed them to dwell in booths when they came out of Egypt. It continued eight days, the first and the last being the most solemn. On these two days the people cut down branches of trees, Lev. xxiii. 40, and waved them towards the four quarters of the world, singing, not unlike the singing when Christ went to Jerusalem, Matt. xxi. 8, 9. Various rites were added to this festival in days later than those of Moses, one of which was the drawing of water and solemnly pouring it upon the altar with various joyous accompaniments. To this there is supposed to be a reference in Isa. xii. 3, also in John vii. 37—39.

TABLES OF THE LAW, stone tablets on which were written the decalogue or ten commandments, Exod. xxxi. 18. There have been many useless conjectures as to how these tablets were inscribed on both sides, whether they were transparent, whether the writing was on each side of the tablet, or whether there were two somewhat like two opposite pages of a modern book, filled on one side, and so closing that no writing was seen on the outside. Some say they were inscribed by Moses at the command of God; some that they were written by the instrumentality of an angel; but others see in the scripture expressions Exod. xxxi. 18, Deut. ix. 10, evidence of immediate divine agency in writing these tables.

TABOR, a remarkable mountain in Judea, not far from Kadesh

in the tribe of Zebulun, and in the confines of Issachar and Naphtali: it stood in the midst of the valley of Jezreel. From the top of this mountain, Mr. Maundrell says, you have one of the most agreeable prospects in the world. Here it was, as some think, that our blessed Saviour was transfigured. From Matt. xvi. 13, and Mark viii. 27, it seems that Cæsarea Philippi was the vicinity in which Christ was teaching only a little before his transfiguration, which was fifty miles or thereabouts north of Tabor. Some other mountain in that neighbourhood is thought to be a more likely spot. The Hermon range was near Cæsarea Philippi.

There were two other Tabors, one a grove in the vicinity of Bethel, 1 Sam. x. 3, the other a Levitical city in Zebulun's tribe, 1 Chron vi. 77



TAIL, two things are signified by it; 1. subjection or oppression under tyranny, Deut. xxviii. 13. 2. A false prophet; an impostor or deceiver, who infuses the poison of his doctrine as a scorpion infuses poison by the stroke of his tail, Isa. ix. 14, 15; xix. 15.

TALENT, a weight among the Jews, a little more than one hundred and thirteen pounds. The value of a talent of silver was three hundred and forty-two pounds three shillings, and nine-pence, and a talent of gold was worth £5475. The term is employed in the writings of the evangelists, for gifts or opportunities of usefulness, of the

employment of which an account will be required at the last day, Matt. xxv. 15; Luke xix. 13.

TARES. In a treatise in the Mishna on the different kinds of seeds, a bastard or degenerate wheat is mentioned, of a name not unlike the Greek word used for tares. It is a kind of plant similar to corn or wheat, having at first the same sort of stalk, and the same viridity, but bringing forth no fruit, at least none that was good. A plant in Syria is mentioned by travellers, drawn by the hand in the time of harvest, along with the wheat gathered out from it, and bound in separate bundles, Matt. xiii. 29.



TARSHISH, second son of Javan, Gen. x. 4. To a country of this name Solomon sent his fleets, 1 Kings x. 22; 2 Chron. ix. 21, which is thought by the Chaldee paraphrast to denote the Mediterranean in general, especially the coast of Africa, either Tunis or Carthage. The seventy translate the word sometimes *the sea*, and with this will agree very well the Scripture expression, *ships of Tarshish*, viz. large merchant ships, able to bear long voyages. It is however contended by some that Tarshish was an ancient city in Spain, not far from the mouth of the Guadalquiver, and conveniently situated for trade with ports on the Mediterranean. This city was called Tartessus.

TARSUS, capital of Cilicia, and native city of Paul, Acts ix. 11. Some suppose that this place obtained the privileges of a Roman city, and therefore its inhabitants, and Paul among them, were free citizens of Rome. This, however, was not till long after Paul's time. He must have had these rights, therefore, as the reward of some personal services rendered to Rome by his ancestors.

TEARS. The use of ampullæ, or urnal lachrymals, among the Romans, is well known. They were also in use among the eastern nations, especially the Hebrews. Montfaucon has explained the different kinds of these vessels. They were placed in the sepulchres of the deceased as a memorial of the distress and affection of surviving relations and friends. The prayer, Psa. lvi. 8, is equivalent to, Let my distress, and the tears I shed, be ever before thee; let them excite thy kind remembrance of me, and plead with thee to grant me the relief I need.

TEMPLE, a house or dwelling of God, or a building erected and set apart for the worship of the true God. The word is sometimes used for the tabernacle built by Moses; as the word tabernacle is sometimes used for the temple built by Solomon. The foundation of Solomon's temple was laid A.M. 2992; the building was finished in the year

3000. and dedicated in the following year. The place chosen for erecting this magnificent structure was an eminence on the eastern side of Jerusalem called Moriah. Its entrance stood towards the east, the most holy and retired part being towards the west. The dimensions and materials of this noble edifice may be found, 1 Kings vi., vii.; and Ezek. xl. This temple, after its dedication, underwent many revolutions, and was at last entirely destroyed by Nebuchadnezzar, king of Babylon, A.M. 3416. It continued buried in ruin fifty-two years, down to the first year of Cyrus, A.M. 3468, when that prince gave permission to the Jews to return to Jerusalem, and rebuild the temple, but they met with many interruptions from their enemies, and did not finish and dedicate it til' the reign of Darius Hystaspis, A.M. 3489. In 3986, Herod the Great undertook to rebuild the whole temple anew, which he finished in the most superb and elegant manner. This, however, is considered by the Jews to be only a repairing, not a new building of the temple. It did not subsist after this above seventy-seven years, when it was finally destroyed by the Romans, A.D. 70. The temple like the tabernacle consisted of three parts; *the outer court* where Gentile proselytes worshipped, and where sometimes business very different from worship was transacted, Matt. xxi. 12, 13; Mark xi. 15—17. Beyond this was the *court of the Israelites*, separated from the outer court by a low stone wall, elegantly constructed, on which were pillars with Greek and Latin inscriptions, importing that no alien might enter the holy place. To this Paul refers, Eph. ii. 13, 14. This *inner court* was divided into two parts for the two sexes, and within it was the *court of the priests*, a raised inclosure which the priests only were permitted to enter, and to which the oblations and offerings of the people were brought, Luke xxi. 1. And separated from this was the holy place, or the sanctuary, into which none but the high priest entered once a year, on the great day of atonement, Exod. xxx. 10; Lev. xvi. 2, 15, 34; Heb. ix. 2—7. The veil which separated the sanctuary from the rest of the temple, was *rent in twain* at Christ's crucifixion, to indicate that the privilege of the high priest was thenceforth common. All should have access to the throne of grace through the Mediator, Heb. x. 19—22. The courts and furniture of the temple, corresponded with those of the tabernacle. See TABERNACLE.

The temple was regarded by the Jews with the most affectionate reverence; they instantly resented any insult offered to it, Matt. xxvi. 61; xxvii. 40; John ii. 19; Acts xxi. 27—30. A guard of soldiers protected it from disturbance or insult, over whom was an officer called *the captain of the temple*, John xviii. 12; Acts iv. 1; v. 25, 26.

TEN, an indefinite number for many, Gen. xxxi. 7, 41; Rev. ii 10. Ten thousand, or myriad, indefinitely used of great multitude. Perhaps the ten kingdoms, Rev. xvii., should not be understood precisely.

TERAPHIM, images or superstitious figures, frequently mentioned in scripture, Gen. xxxi. 19, which some suppose were a sort of *dii penates*, or household gods; others,

that they were *talismans*, or figures of metal, cast and engraved under certain aspects of the planets, to which extraordinary effects were ascribed. It is the opinion of many, that Rachel took these images away that her father might be deprived of the means of discovering which way Jacob and his family had fled. Others imagine that she did it to remove the objects of his superstitious worship. But it seems most probable that she was addicted to this idolatry, and desired to carry with her into Canaan the objects of her worship.

TESTAMENT, the word means properly *covenant*, and is used especially for the two parts of the sacred volume, so called as containing the covenant made by God with men through our Lord Jesus Christ.

In Heb. ix. 15—20, this word is used, some have thought, in the modern sense of a will, which is favoured by our translation of verses 16 and 17 of that chapter. It seems, however, unnatural to suppose the apostle using the word here in a sense so different from the general acceptation in which he employs it; besides which every thing he says in this passage is exactly and perfectly applicable to a covenant as ordinarily understood.

TETRARCH, a sovereign prince, who has the fourth part of a state, province, or kingdom under his dominion, without wearing the diadem, or bearing the title of king, Matt. xiv. 1; Luke iii. 1, 19; ix. 7; Acts xiii. 1.

THEOPHILUS, one to whom Luke addresses his gospel, and the Acts of the Apostles. It is doubted whether the name Theophilus be a proper name, or an appellative or common name, which may stand for any good man, or lover of God. The former is the more probable opinion.

THESSALONICA, a famous city of Macedonia, and capital of the kingdom, standing upon the Thesmaic bay. It was improved and beautified by Philip of Macedon, and called Thessalonica in memory of the victory he obtained over the Thessalians. There were many Jews in this city, who were in possession of a synagogue when Paul came thither, A.D. 52, Acts xvii. Paul wrote two epistles to the Thessalonian converts; the first in the beginning of A.D. 52, said to be the first in the order of time of all the books of the New Testament. It was occasioned by the favourable report Timothy had brought to him of the stedfastness of the Thessalonians in the faith. This stedfastness he commends, furnishing four arguments for the truth and divine origin of the gospel, which they believed. 1. The miracles by which it was confirmed, chap. i. 5—10. 2. The character, behaviour, and views of its first preachers, ii. 8—13. 3. The holy nature of its precepts, iv. 1—12. 4. The resurrection of Jesus Christ, by which God declared him to be his Son, the governor and judge of the world, iv. 13; v. 11. He then proceeds to the reproofs, the practical admonitions and instructions, which their condition rendered necessary.

The second epistle was written soon after the first, and was designed chiefly to correct certain erroneous impressions produced by what he had said in his former letter concerning the last judgment. In this epistle there is one mark of genuineness and authority in addition to

what are to be found in his other epistles. It is the exact delineation which the apostle gives of the *man of sin*, for so opposite were the principles and practices here attributed to him, to the genius of christianity, that human sagacity could not have foreseen his rise and prevalence. A prediction so exact in every particular, carries its own evidence with it, and proves that its author wrote under divine inspiration.

THIEF. Restitution was the punishment of theft under the Jewish law, except when the robbery was committed in the night. The law allowed then of the killing of the thief, because it was supposed he intended to murder as well as to rob, Exod. xxii. 2. See Exod. xxii. 1—4; 2 Sam. xii. 6; Prov. vi. 30, 31. In order that restitution might be made, anything that the thief possessed might be sold, or even he himself might be made a slave or a bond-servant.

THIGH, that part of the body on which the sword of the warrior hangs. The word therefore indicates power, or preparedness for action. An ancient mode of swearing was *putting the hand under the thigh*, so that the word indicates oaths. *Smiting the thigh*, a sign of inward sorrow and compunction, Jer. xxxi. 19. *Name on the thigh*, Rev. xix. 16, was the name on the garment covering that part of the body.

THOMAS, the apostle, otherwise called DIDYMUS, *the twin*. We know little either of the beginning or latter part of this apostle's life. He expressed some doubt of our Saviour's resurrection, of the truth of which Christ himself fully convinced him, John xx. 29. It is said that Thomas preached the gospel and suffered martyrdom in the Indies.

THORN, very likely, from the curse, Gen. iii. 18, a plant called the rest-harrow, a pernicious prickly weed, growing promiscuously with thistles in uncultivated grounds, covering entire fields and plains in Egypt and Palestine, Exod. xxii. 6; Judg. viii. 7; Ezek. ii. 6; xxviii. 24; Hos. x. 8; Heb. vi. 8. There are several other words translated thorn, one denoting a plant with incurvated spines, the blackthorn or sloe tree of Linnæus; another the name of a tree bearing thorns, Eccles. vii. 6; Hos. ii. 6; Nahum i. 10. A third, Josh. xxiii. 13, probably the Kantuffa, which Bruce describes. Numb. xxxiii. 55, intends the goad or sharp instrument by which cattle were usually driven. Judg. viii. 16, a plant armed with thorns of pliant branches, and leaves of a deep green, not unlike ivy, of which some have thought the crown put upon Christ was made. Is it however quite certain that this crown was intended to put Christ to pain? The reed and the robe were employed as marks of contempt, and there does not appear to be anything in the New Testament, intimating that the crown was at all different from them. The Greek word which is employed, does not necessarily mean thorns. It was also used for a soft and smooth plant, very common about Jerusalem. No christian writer, till Tertullian, who did not live till near two centuries after Christ, speaks of the crown put upon the Saviour as an addition to the cruelties of his crucifixion. Polycarp, Barnabas, Clemens Romanus, all the other writers now extant are entirely

silent on this supposed design so to inflict pain.

THRONE, the seat whereon sovereign princes usually sit, to receive the homage of their subjects, or to give audience to ambassadors, where they appear with pomp and ceremony, and from whence they dispense justice. In a word, the throne, the sceptre, the crown, are ordinary symbols of royalty and regal authority. The scripture commonly represents the Lord as sitting upon a throne. Sometimes it is said, that the heaven is his throne, and the earth his footstool, Isa. lxvi. 1. In the scriptures the Son of God is represented as sitting upon a throne, at the right hand of his Father: and Jesus Christ assures his apostles that they should sit upon twelve thrones, to judge the twelve tribes of Israel; see Luke xxii. 30; Heb. i. 8; Rev. iii. 21. In Rev. iv. 4, we find the four-and-twenty elders sitting upon as many thrones in the presence of the Lord. Bruce in his Travels says, "The next remarkable ceremony in which these two nations [Persia and Abyssinia] are agreed, is that of adoration, inviolably observed in Abyssinia to this day. This is not only kneeling but absolute prostration: you first fall upon your knees, then upon the palms of your hands, then incline your head and body till your forehead touches the ground; and in case you have an answer to expect, you lie in that posture till the king or somebody from him desires you to rise."

Several cases in history serve to illustrate the circumstance of the elders casting their crowns before the throne. Herod did this before Augustus. Tiridates before Nero, Tigranes, king of Armenia, before Pompey; each acknowledging in this manner, his subjection and dependence. "This short expedition," says Malcolm, referring to some brief war, "was brought to a close by the personal submission of Abool Fyze Khan, who, attended by all his court, proceeded to the tents of Nadir Shah, and laid his crown and other ensigns of royalty at the feet of the conqueror, who assigned him an honourable place in his assembly, and in a few days afterwards restored him to his throne."

THUNDER, Haggai ii. 6, 7, 21, denotes political convulsion, or the calamities of war, Isa. xxviii. 2; Ezek. xiii. 13. "In the prophetic language of Scripture," says Sir I. Newton, "tempests, winds, or the motions of clouds are put for wars; thunder, or the voice of a cloud, for the voice of a multitude; and storms of thunder, lightning, hail, and overflowing rain, for a tempest of war descending from the heavens and clouds politic."

THYATIRA, a city which some ascribe to Mysia, and others to Lydia, because on the frontiers of these provinces, Rev. ii. 18, 19. It is midway between Pergamos and Sardis, and has still a trade chiefly in cottons. It was noted for the art of dyeing, Acts xvi. 14, an account which is confirmed by inscriptions recently deciphered. It is still famous for the same manufacture, sending large quantities of scarlet cloth weekly to Smyrna.

TIBERIAS, a city of Galilee, situate about the middle of the western shore of the lake of Gennesareth, or the sea of Tiberias This city was built by Herod Antipas, in honour of the emperor

Tiberius, John vi. 1, probably on the site of the less known place Chinereth or Cinnereth.

TIME, as days, months, years, &c., must be interpreted according to the circumstances of the case in reference to which they are used, and the age in which the writer or speaker lived. *Day* is sometimes put for year in the historical parts of scripture. Perhaps because in those early ages day was a general word for any periodical revolution, or perhaps because terms might not, as yet, be settled and fixed to determined spaces of time. Prophecy represents events occupying a long time: the symbols of duration, therefore, like those of the events themselves, are drawn in miniature. A vast empire persecuting the church for 1260 years, is represented by a beast ravaging for so many days. Sometimes the term day signifies any determinate period, Isa. xxxiv. 8; lxiii. 4; Heb. iii. 8, 9.

TIMOTHY, a young christian of Derbe, Acts xvi. 1. His father was a Gentile, his mother a Jewess, remarkable for her piety. When Paul came to Lystra, he heard such an account of Timothy from the brethren, that he took him along with him; he became greatly useful to the apostle in preaching the gospel. When Paul returned from Rome in 64, Timothy was left at Ephesus, to take care of the church in that city. Two epistles are addressed to Timothy, designed to guide him in the management of the church at Ephesus, and in the discharge of his ministerial duties generally. To christian ministers these manuals are invaluable. In the second, Paul apprises Timothy, *his own* or *genuine son in the faith*, of the extreme danger he himself was incurring at Rome; and from the very borders of the grave he advises, charges, and encourages him to the faithful discharge of his duties as a minister of Christ. "Imagine," says Dr. Benson, "a pious father under sentence of death for his piety and benevolence to mankind, writing to a dutiful and affectionate son, that he might see and embrace him again before he left the world; particularly that he might have with him his dying commands, and charge him to live and suffer as he had done; and you will have the frame of the apostle's mind during the writing of this whole epistle."

TIN, a well-known metal, harder than lead, Numb. xxxi. 22; Isa. i. 25; Ezek. xxii. 18—20; xxvii. 12. It formed part of the Tyrian trade with Tarshish, and perhaps also with our own island. Silver suffers most from an admixture of tin, a very small quantity serving to make that metal brittle. Hence we see the propriety of the denunciation in Isa. i. 25. The Jews in ver. 22 are compared to silver.

TISRI, or TIZRI, the first month of the civil year among the Hebrews, and the seventh of the ecclesiastical, answering to the moon of September.

TITHE, the tenth part of any thing. Tithes were devoted according to the Mosaic law, Lev xxvii. 30, 32, to the Lord; they were *holy unto Jehovah*. There were properly two sorts of tithes to be paid by the Jews; to the Levites one, Numb. xviii. 21—24, out of which the priests took a tithe for themselves, and the other for the feasts and sacrifices, either in kind or in money, Deut. xiv. 22,

out of which the poor, the widow, and the fatherless, received relief. In every third year this portion of the tithe, instead of being brought to the temple, was to be used on the spot by every one in the city of his habitation, Deut. xiv. 28, 29; xxvi. 12. Tithes are spoken of, 1 Sam. viii. 15—17, as likely to be taken by the king the Israelites were determined to choose. Oriental kings often obtained their revenue in this way. It does not appear, however, that the kings of Israel or Judah took tithes for themselves or made any order or law about them.

TITUS, a Gentile by religion and birth, converted to christianity by Paul, who calls him his son, Gal. ii. 3; Tit. i. 4. He was bishop or pastor in Crete, where he preached the gospel with great success, not only there but in the neighbouring islands. It is remarkable that Titus is not mentioned in the Acts of the Apostles. Paul wrote an epistle to him, A.D. 64, wherein he instructs him in the work he had to perform. As one of the functions that Titus was to exercise in the isle of Crete, was to ordain elders, it was highly incumbent on him to make a discreet choice. The apostle also set forth in his letter the sort of advice and instructions Titus was to give to all sorts of persons: to the aged, both men and women; to young people of each sex; to slaves or servants. He exhorted him to exercise a strict authority over the Cretans, and to reprove them with severity, as being a people addicted to lying, wickedness, idleness, and gluttony. And as there were many converted Jews in the church of Crete, he exhorted Titus to expose their vain traditions, their Jewish fables, and to show them that the observation of the legal ceremonies was no longer necessary, that the distinction of meats had been abolished, and that every thing was pure and clean to those that were pure He put him in mind of exhorting the faithful to be obedient to temporal powers, to avoid disputes, quarrels, and slander; to apply themselves to honest callings, and to shun the company of a heretic, after the first or second admonition. This epistle may very properly go with those to Timothy, as a part of the minister's manual.

TONGUE, is taken, 1. For the principal organ of speech, James iii. 5. 2. For speech or language, Deut. xxviii. 49. 3. For good or bad discourse, Prov xii.; xvii. 29. *To gnaw the tongue*, denotes rage, despair, and torment, Rev. xvi. 10 *Tongue of angels*, a hyperbole, signifying the highest pitch of eloquence, or of the power of language, 1 Cor. xiii. 1. On Mark vii. 33—35, Dr. Adam Clarke's commentary intimates that the deaf man put his own finger to his ears, to indicate his deafness; that he spat upon the ground or emptied his mouth that the Saviour might look at his tongue; that the man touched his own tongue as if to show that he could not speak; that it was he who looked up to heaven and groaned; in answer to all which affecting signs Christ simply said, *Be opened*, and the man was enabled to hear and to speak. On Judges vii. 5, Josephus says, that the three hundred men who lapped standing or still moving onwards thus showed their timorousness and fear of being overtaken by the foe, and were chosen on that ver-

account, to illustrate the power of God in the victory which Gideon gained.

TOOTH. It was ordered by the law of retaliation, that a person should give *tooth for tooth*, Exod. xxi. 24. *To gnash the teeth* is a token of sorrow, rage, despair, Psa. xxxv. 16, &c. God *breaks the teeth of the wicked*, Psa. iii. 7. *Cleanness of teeth* denotes famine, Amos iv. 6. The wicked complain, that the *fathers have eaten sour grapes, and the children's teeth are set on edge*, Ezek. xviii. 2, to signify that the children have suffered for their fathers' transgressions. The teeth are used as emblematic of the instruments of a devouring enemy's cruelty, Prov. xxx. 14. *Gnashing of teeth* denotes violent anguish and despair, or perhaps envy, Psa. cxii. 10; malignity, Acts vii. 54· and horror, on learning the doom pronounced, Matt. xxiv. 51.

TOPAZ, a gem called by the ancients chrysolite; as the chrysolite of the moderns was the topaz of the ancients. This was the second stone in the first row of the high priest's breastplate, and had the name of Simeon upon it, Exod. xxviii. 17. It is likewise the ninth foundation of the New Jerusalem, Rev. xxi. 20. The topaz is of a pale dead green, with a mixture of yellow. It is very hard, and takes a fine polish. The topaz of Ethiopia was celebrated for its lustre, Job xxviii. 19.

TOPHET, the name given to the valley of Hinnom, situate to the south of Jerusalem, because of the sacrifices that were there offered to the heathen god Moloch, a drum being beaten all the time in order to drown the cries of the unhappy victims. A drum in Hebrew is called *Toph*, Jer. vii 31. Figuratively, Tophet denotes hell.

TRACHONITIS, a province situate between Palestine and Cœlo-Syria; of which Philip, son of Herod the Great, was tetrarch, Luke iii. 1. It belonged rather to Arabia than Palestine, and served as a shelter for thieves and depredators.

TRADITION, a doctrine transmitted either orally or in writing. The Pharisees are often reproached by our Saviour for preferring oral tradition to the written law, Matt. xv. 2, 3; Mark vii. 13. The traditions mentioned, 1 Cor. xi. 2; 2 Thess. ii. 15; iii. 6, are not what is usually understood by the term, things remembered and transmitted orally, but they are evidently the things taught or delivered by the apostles to the churches they had established.

TRANSFIGURATION, the miraculous change of our Saviour's appearance, recorded by Matthew, Mark and Luke. The transfiguration was intended, 1. As a solemn confirmation of the prophetic office of Christ. 2. As supporting the faith of the disciples previously to the approaching trial, occasioned by the suffering of their Master. 3. As an emblem of glorified humanity. 4. As illustrating Christ's superiority to Moses and Elias. 5. As an evidence of the separate state in which departed saints enjoy heaven. 6. As exhibiting the sympathy between the church in heaven and the church on earth. 7. As denoting the fulfilment of each part of the former dispensation in Christ: and 8. As maintaining the grand distinction—the infinite difference—between Christ and all other prophets. See Peter's reference to this memorable occurrence in 2 Pet. i. 16—18.

TREES, according to their nature, bulk, height, &c., denote the several degrees of great or rich men, or the nobles of a kingdom, Zech. xi. 1, 2. On Isa. ii. 13, &c., Bishop Lowth remarks, that the Hebrew poetry is regular and particular in applying images taken from things natural, artificial, religious and historical. It has a set of images appropriated in a manner to the explication of certain subjects. Cedars of Lebanon, and oaks of Bashan, denote kings, princes, potentates of highest rank; mountains, hills, &c., denote kingdoms, republics, states, cities; towns and fortresses denote defenders, protectors, whether by counsel or strength, in peace or war; ships of Tarshish, and works of art and invention employed in adorning them, denote merchants, when enriched by commerce, and abounding in all the luxuries and elegances of life; such as those of Tyre and Sidon.

TRIBE, is a distinct family of a people. Jacob had twelve sons, who were heads of so many families, which together formed a great nation; each of these families was called a tribe. Joseph's family was divided into two branches, Ephraim and Manasseh, thus making thirteen tribes. Twelve was, however, a favourite number in cases of this kind, and was therefore retained. The Gentiles succeeding to privileges of which those lost by the Jews were a type, are called the twelve tribes of Israel, Ezek. xiv. 8; Matt. xix. 28; Rev. vii. 4; xxi. 12. The separation of the tribes in the days of Rehoboam, was the cause of many ills, perhaps of almost all the civil and social ills of the Israelites. 1. It led to a change of the old religion and ancient worship of their forefathers. 2. It created numerous disputes and wars between Israel and Judah, so dividing a people, who if entire might have been strong, that they easily fell a prey to their powerful adversaries, Assyria and Babylon. The ten tribes have disappeared ever since the time of the Babylonian captivity. Many of them joined with Judah and Benjamin on their return from that captivity, and were thus mingled and lost with them. Others have probably mingled and been lost among surrounding nations.

TRIBUTE. The Hebrews acknowledged none for sovereign over them but God alone. Their government was a theocracy, or divine government. To him they paid a tribute of half a shekel a head, which every Israelite paid yearly, Exod. xxx. 12—15. The kings or judges of the Hebrews generally do not appear to have demanded a money tax from the people. Solomon compelled the Canaanites to pay tribute. He made the Israelites his soldiers, officers, and ministers and towards the end of his reign he *raised a levy* from them, but it was a levy of men whom he made to work at the public buildings, 1 Kings v. 13, 14; ix. 15; xi. 27, which perhaps sowed the seeds of the discontent that afterwards broke out into open revolt, 1 Kings xii. 4 The imposing of tribute by the Romans upon the Jews, was the occasion of much uneasiness, many seditions, and ultimately of the war which destroyed their state and nation. The tribute repeatedly mentioned in the New Testament, was the tax paid to Roman governors.

TRINITY. In addition to what was said on this subject under the

article GOD, it may be observe dhere that the direct scripture proof of the Trinity is contained in the words used in the administration of christian baptism; in the benediction of Paul at the close of the second epistle to the Corinthians; in Rev. i. 4, 5. The word Trinity does not occur in the scripture, but the doctrine is plainly taught in all those passages which prove that the Father is God, and that the Son and the Holy Spirit are God also.

TRIUMPH, among the Hebrews was celebrated in a joyful procession, with music, singing, and dancing, Exod. xv.; Judg. v.; 1 Sam. xviii. 6, 7; 2 Chron. xx. 21—27. Roman triumphs were conducted with very much pomp,—branches of palm were carried before the conqueror, who was placed in a chariot profusely adorned; the train was formed of animals to be sacrificed, of carriages carrying the spoils taken from the enemy, of princes, captives, &c., from the conquered nations, officers, musicians, every thing in a word contributing to the splendour of the occasion. Allusions to these processions occur, 2 Cor. ii. 14; Eph. iv. 8; Col. ii. 15; 2 Tim. iv. 7, 8; James i. 12; 1 Pet. v. 4; Rev. ii. 10; iii. 21; vii. 9. In the passage from 2 Cor., the apostle refers to the different destinies of the captives,—some were to be spared, and some to be slain at the close of the spectacle.

TROAS, a city of Phrygia or Mysia, upon the Hellespont, having the old city of Troy to the north, and the city of Assos to the south, Acts xvi. 8. Sometimes by Troas must be understood the province in which the ancient Troy stood, Acts xvi. 8, xx. 5, 6; 2 Cor. ii. 12; 2 Tim. iv. 13.

TROPHIMUS, an Ephesian disciple. After his conversion, he continued with Paul. His being left sick at Miletus, 2 Tim. iv. 20, shows that the power of working miracles could not be exerted by the apostles at all times. That power was granted for a specific purpose, for which it had to be reserved.

TRUMPET, a wind instrument of silver or brass; rams' horns were also used as trumpets. Two trumpets of silver were used in calling the assembly, both being blown for all the people, and but one for the princes or heads of the people. The trumpet also gave the signal for marching, and was used in war and at the festivals, the priests blowing it, Numb. x. 2. Joshua used seven trumpets of rams' horns, Josh. vi. 4. At the dedication of Solomon's temple, there were sixscore priests *sounding with trumpets*, 2 Chron. v. 12. The feast of trumpets was celebrated on the first day of the civil year, or of the month Tizri, which was distinguished from other months by the sounding of trumpets, Lev. xxiii. 24, 25. Trumpets also were sounded to proclaim the jubilee, Lev. xxv. 9, 10.

TRUTH, denotes 1. The opposite of deceit or lying, Prov. xii. 17. 2. Fidelity in promises, Gen. xxiv. 27. 3. Substance or reality, opposed to the shadows, types, or ceremonies of the law, John i. 17. 4. Sincerity or uprightness opposed to hypocrisy, Heb. x. 22. 5. The true doctrine of the gospel, Gal. iii. 1.

TUBAL-CAIN, son of Lamech and of Zillah, Gen. iv. 22. The scriptures mention him as the first inventor of brass and iron instruments, and there is great reason to believe he was the Vulcan of the heathens.

TURTLEDOVE, a bird often mentioned in scripture, sometimes offered in sacrifice. The turtledove is somewhat smaller than a pigeon, and its several kinds vary in colour. Jer. viii. 7, ranks the turtledove with migratory birds. Aristotle also says that the turtledove is a bird of passage. Varro and other writers make a similar statement.

TYCHICUS, an assistant and companion of Paul, who was employed in carrying some of his epistles to the churches respectively to which they were addressed. Paul employed him to learn the state of the churches, and to bring back an account of them; wherefore he calls him his *dear brother*, a *faithful minister of the Lord*, and his *companion in the service of God*, Eph. vi. 21, 22; Col. iv. 7, 8. It appears from Titus iii. 12, that Paul had thoughts of sending him to Crete, to preside over that church while Titus might be absent.

TYPE, an example, pattern, or general similitude to a person, event or thing that is to come. In theology, it usually denotes some institution under the old testament, appointed to represent or prefigure something future under the new; and may therefore be, in some measure, referred to the head of prophecy, foretelling by things as the latter does by words. That there were many types under the old testament, appears from the new, as 1 Cor. x. 1, &c.; Gal. iv. 22; Col. ii. 17; but principally Heb. ix. and x. throughout; these are not barely resemblances, comparisons, accommodations, or allusions, but were intended as prefigurations of things and persons to come. Every resemblance real and imagined, must not however be considered as typical, and perhaps we ought in every case to have the authority of the New Testament to guide us, ere any thing be regarded as properly a type. See Luke xxii. 16; John iii. 14; vi. 32; viii. 56; Rom. v. 14 1 Cor. x. 4; Heb. iii. 1; vii. 3; viii. 5; ix. 9—11; xi. 9. It is remarkable that all the light which emanates from type, as well as from prophecy, manifold as are its rays, concentrates in the person of Christ.

TYRE, a famous city of Phœnicia, allotted to the tribe of Asher, Josh. xix. 29. It was first built by a colony of Sidonians; and therefore in Isa. xxiii. 12, it is called the *daughter of Zidon*. It was situate upon a high hill on the main land, where its ruins are still remaining, under the name of Palæ-tyrus, or Old Tyre. A new city of the name was afterwards built on an adjacent rocky island, about half a mile from the main land, which became a place of immense trade and wealth, Isa. xxiii. This city was taken and destroyed by Nebuchadnezzar, and afterwards by Alexander the Great, after a seven months' siege, by carrying a bank or causeway from the land, through the sea, to the island on which the city stood. The prosperity of Tyre was amazingly great, but its vices were as great. Tyre pretended to the empire of the sea. It became the seat of almost universal commerce; and gave birth to the most famous colonies. It had within its walls merchants whose credit, riches, and splendour equalled them with princes in the earth. The merchants of Tyre traded in the persons of men. In the storming and taking of the city by Alexander the Great, eight thousand persons were slain; many

thousand escaped on board their ships to Carthage; two thousand were crucified, and thirty thousand were sold for slaves! The utter destruction of Tyre is a frequent subject of prophecy, Ezek. xxvi.; xxvii.; xxviii.; Zech. ix. 3, 4. Let Ezek. xxvi. 4, 5, 14, be considered and compared with the following, but one of many extracts of similar import, that might easily be multiplied. "When I approached the ruins of Tyre, and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun and waves and wind, and useful only for the drying of fishermen's nets, many of which happened at that time to be spread thereon, it brought to my memory the prophecy of Ezekiel concerning Tyre, that such should be its fate."

U.

UNBELIEF, 1 John v. 10; the opposite of faith. See FAITH. Sometimes it denotes a weak faith, Mark ix. 24. Not to believe that Jesus is the Christ, able and willing to save the chief of sinners, is a sin of the highest magnitude,—it makes *God a liar*, 1 John v. 10. What is frequently called unbelief, viz., doubting whether I am a child of God, is not unbelief. God has not testified this, and I may have no distinct and clear evidence of it.

UNICORN, Numb. xxiii. 22; xxiv. 8; Deut. xxxiii. 17; Job xxxix. 9, 10. An animal of great strength, supposed to have but one horn almost perpendicular with its nose, having the greater power from its position as a lever, than it could have in any other situation, Numb. xxiii. 22; Psa. xcii. 10. The animal has been identified by some with the rhinoceros; by others it is thought to belong to the ox tribe, and some make it a kind of stag. The *Oryx Leucoryx* is thought to be the unicorn, and though this animal has two horns, it is said that Bible references nowhere require us to understand an animal with but one, as the English or Latin name *unicorn* would imply.

UPPER ROOM. The principal rooms in oriental houses were those above. The first floor of one described by Jowett, at Aleppo, consisted of a store, too dirty from the articles kept in it, to be habitable. The next floor consisted of an humble suite of rooms, not very high, occupied by the family for their daily use. On the story above that, all the expense of the master of the house is lavished; here the guests were received, and all the rites of hospitality were observed. In this room, Mr. Jowett farther says, were two projecting windows, with cushions or divans encircling each; a second tier of mats or cushions is sometimes placed above these divans, and behind them when the company is large; so that here Eutychus would be sitting on a level with the open window, through which he might easily fall when asleep, and he could scarcely so fall without being killed, Acts xx. 6—12.

UR, the country of Terah and

Abraham, which the latter was ordered to quit, Gen. xi. 28. The country lay east of Canaan. The name signifies fire or light, and was probably given in connexion with the idolatry prevalent in that country. A city of Chaldea was so called.

URIAH, or URIJAH, *flame of Jehovah;* there were three persons of this name mentioned in sacred history—one whom David caused to be slain, a Hittite officer in his army; another was high priest in the days of Ahaz, who was the means by whom that king departed from the law of Moses as to the shape of the altar for sacrifice, Exod. xxvii. 1—8; xxxviii. 1—7; 2 Kings xvi. 10—12; and the third was a prophet, who was slain by order of Jehoiakim, because he foretold the approaching conquests of the Babylonians, Jer. xxvi. 20, 21.

URIM and THUMMIM, *light* and *perfection* or *truth*. The learned are in doubt what the Urim and Thummim were. Josephus, and after him several others, maintain that they were the precious stones of the high priest's breastplate, the lustre or dimness of which indicated the answer to any inquiries that were made. Others think that the Urim and Thummim were something enclosed within the folds of the breastplate; while others suppose that the words denote merely the answers given by God from the mercy-seat to the priest, standing before the veil clothed in his robes of office. This however does not agree with 1 Sam. xxiii. 9—11; xxx. 7, 8. The Urim and Thummim were consulted in cases of property, in judicial cases, and in matters of legal difficulty or sudden emergency, Exod. xxv. 22; xxxiii. 11; Numb vii. 89; ix. 8; Josh. vii 14—18; 1 Sam. xiv. 37—45; Prov. xvi. 33; xviii. 18; the privilege of consulting the Most High directly in matters of legal difficulty appears to have been confined to Moses. See instances of consulting the Urim and Thummim, or falling *before the ark*, which became a sort of oracle, Josh. vii. 5, 6; Judg. xx. 27, 28; 1 Sam. x. 22—24; xxii. 10; xxiii. 2—12; xxx. 8; 2 Sam. v. 23, 24. When the temple was erected, oracles were delivered by the prophets, 1 Kings xi. 9; xii. 22; xvii. 1; xxi. 17—29; xxii. 7; 2 Kings iii. 11—14; xix. 6—34; xx. 1—11; xxii. 13—20; Jer. xxxiii. 3—5. With the prophets, the oracle, or Urim and Thummim, ceased, but it was again to be revived, Ezra ii. 63. Perhaps this last passage may be regarded as a prophecy of Christ.

USURY, interest, sometimes unlawful profit, gained by lending money or goods. The law of Moses enacted that usury should not be taken of the poor, which law was afterwards extended to all Hebrews. Usury could be taken only from foreigners, Exod. xxii. 25; Lev. xxv. 35—37; Deut. xxiii. 20, 21. The Hebrews were exhorted to lend money to their needy brethren as a deed of compassion and kindness, Deut. xv. 7—11; xxiv. 13; Psa. xv. 5; xxxvii. 21, 26; cxii. 5; Prov. xix. 17; Ezek. xviii. 8. As in the time of Moses, their state had been but recently founded, and their mercantile transactions were limited, the law against taking usury was well suited, and exceedingly merciful.

UZ, eldest son of Aram, and grandson of Shem, Gen. x. 23. It is uncertain to what country, exactly, the name of Uz is given, but it is most commonly thought to be a district of Idumea, Jer. xlix. 7 &

20; Ezek. xxv. 13; Amos i. 11, 12; Obad. 8, 9. Nothing is clearer, says Mr. Horne, than that the history of an inhabitant of Idumea, is the subject of the poem bearing the name of Job, and that all the persons introduced into it were Idumeans, dwelling in Idumea; in other words Edomite Arabia.

UZZAH, *strength*. The Levite who fell for hastily putting forth his hand to the ark, 2 Sam. vi. 6—8. David seems to have thought the judgment severe; and since his time it has often been asked, why was Uzzah so hastily slain. It should be remembered—1. That Uzzah, as a Levite, ought to have known the law of God, and should have seen that it was obeyed, Exod. xxv. 14; Numb. iv. 15. 2. The whole proceeding in the removal of the ark was contrary to this law; and, 3. The design was to check a growing disposition to treat holy mysteries with undue familiarity.

V.

VEIL, a covering anciently used by women over their faces and a considerable part of their whole persons, in token of modesty, reverence, and subjection to their husbands, Gen. xxiv. 65. Veils worn in the east are of two kinds; one is in the form of a large cloak, sometimes of linen, and sometimes of cloth; this covers the whole person from the neck downwards; the head and face being covered with a large white handkerchief, or a piece of black crape, stiffened and thrown over the head; the other kind of veil is a linen sheet, large enough to cover the whole habit from head to foot, and is brought over the face in such a manner as to conceal all but one eye. Perhaps this is alluded to, Cant. iv. 9. To lift up the veil of a virgin is reckoned a gross insult, but to take away the veil of a married woman is one of the greatest indignities she can receive, Cant. v. 7; Isa. iii. 18, &c. A lady in the east considers herself degraded when she is exposed to the gaze of the other sex. Hence the conduct of Vashti. To be without the veil is to incur the imputation of easy virtue, Prov. vii. 13, 14. The curtain by which the holy place was separated from the most holy of the temple, is also called a veil. The word translated *power* in 1 Cor. xi. 10, most probably means *veil*, and the whole passage ver. 4—15, must be explained from the oriental use of the veil by ladies.

VINE, a noble plant of the creeping kind, fragrant in bloom, and plentiful in fruit. The expression, 1 Kings iv. 25; Micah iv. 4, refers to the practice of planting vines and other trees for the sake of their shade, about oriental houses, especially at the entrance. Palestine abounded in vines, Gen. xlix. 11, 22. There were several varieties of the vine. A fruitful vine, cultivated with great care, is an emblem of the Hebrew nation, Psa. lxxx. 8—16; Isa. v. 1—7.

VINEGAR, an acid prepared by a second fermentation of vinous juices, in which the spirit, the result of the first fermentation, is evaporated, leaving behind the fixed saline parts. It was eaten with bread, Ruth ii. 14, and when mixed with water was the drink of the Roman

soldiers. The Nazarites were forbidden the use of vinegar, Numb. vi. 3, because it came from wine.

VOCATION, that act of divine mercy by which through the Word and Spirit of God, men liable to condemnation, polluted and guilty, are brought into the fellowship of Jesus Christ, and the enjoyment of the blessings of the gospel, 1 Cor. i. 9; Gal. ii. 20; Eph. i. 3, 6; 2 Thess. ii. 13, 14. There is a universal call given to men wherever the gospel comes, requiring or calling on men to repent and believe; but by calling is most frequently meant the effectual influence of the word upon the heart, as in the case of Lydia, Acts xvi. 14. This is denominated *a holy calling*, 2 Tim. i. 9. Thus the converted, whether Jews or Gentiles, are frequently spoken of as *the called*, Rom. ix. 24; 1 Cor. i. 24, &c.

VOW, a solemn promise made to God, about some lawful matter; the objects of which were either persons or things. Vows were common under the old testament. The vow of Jephthah is among the most remarkable for its rashness, Judg. xi. 31. Samuel was devoted to the service of God in the tabernacle, as appears from Samuel's story, 1 Sam. i. 21. If a man or woman was dedicated by vow to God, the engagement had to be strictly adhered to, unless the person so vowed was redeemed. If one vowed an animal that was clean, it was neither to be redeemed nor changed, but was to be sacrificed; if the animal were unclean, the priest valued it; and if the proprietor would redeem it, he was to add a fifth part to the value, by way of forfeit. The same thing, in proportion, was done, when the thing vowed was a house or a field. The first-born could not be devoted, because it was antecedently the Lord's, Lev. xxvii. 28. The persons making vows must be free, in subjection to none; vows and promises of children, as not free, were therefore void of course, unless ratified by the express or tacit consent of parents; the same holds of married women; but widows, or women divorced, were at liberty to fulfil their vows. Vows, like agreements, must have two consenting parties, the one giving, the other accepting the thing vowed. It may be questioned whether under the present dispensation, the Most High ever becomes party to a vow. Promises are not vows.

VULTURE, a bird of prey, of remarkably quick sight, Job xxviii. 7, declared unclean by the law, Lev. xi. 14; Deut. xiv. 13. The vulture resembles the eagle; its head, however, is naked, and its beak is partly



straight and partly crooked. Vultures are frequent in Arabia, Egypt, and in many parts of Africa and Asia; they have a most indelicate voracity, preying more upon carrion than upon live animals. On that very account, however, they are of great importance in countries subject to a good deal of dead animal matter very speedily corrupting, and in this way likely to become noxious by infecting the atmosphere

W

WARS, among the Hebrews may be distinguished into two kinds; some obligatory, as expressly commanded by God; those, for example, against the Amalekites and Canaanites; and some undertaken to revenge injuries offered to the nation, to punish insults or offences, or to defend their allies; for example, the war against Gibeah and Benjamin, Judg. xx.; that against the Ammonites, 2 Sam. x.; and that of Joshua in protection of the Gibeonites, Josh. x. All who were capable of bearing arms were summoned to the war on urgent occasions, 1 Sam. xi. 7; and as the wars were of short continuance, the soldiers, especially those of rank, supported themselves, 1 Sam. xvii. 13. Walls, towers, ditches, and gates, were the usual defences of towns against an invading army. Previously to commencing war, the heathen consulted soothsayers, oracles, the lot, or arrows of divination; the Hebrews anciently inquired of God by means of the Urim and Thummim; and subsequently by means of prophets. The attack was usually vehement and impetuous, accompanied by shouting and yelling, as if to terrify the foe; and they who obtained the victory, intoxicated with joy, made the mountains resound with their shouts. They subsequently erected monuments, and hung up the arms of the enemy as trophies in the tabernacle, 1 Sam. xxxi. 10; 2 Kings xi. 10. Allusions to standing firmly to receive the shock of the first attack occur, 1 Cor. xvi. 13; Gal. v. 1; Eph. vi. 14; Phil. i. 27; 1 Thess. iii. 8; 2 Thess. ii. 15. Of the war-shout we read, Judg. vii. 20; and of the songs of victors, Judg. xi. 34—37; 1 Sam. xviii. 6, 7. See also 2 Sam. viii. 13. The rewards of meritorious conduct given to the soldiers were of various kinds, Josh. xiv.; 1 Sam. xvii. 25; xxviii. 17; 2 Sam. xviii. 11.

WATCH, to keep a look out. The times for changing the men who in eastern cities were on the look out during the night, or the times for their perambulating the cities in discharge of their duty, came to be distinguished as the watches of the night, Exod. xiv. 24; Judg. vii. 19; 1 Sam. xi. 11; Luke xii. 38. Men stationed to keep guard, or at any point of observation, for any particular purpose, were sometimes called the *watch*, Matt. xxvii. 65; xxviii. 11.

WATER. Bread and water are mentioned in scripture as the chief support of life; and to provide a sufficient quantity of water, to prepare it for use, and to deal it out to the thirsty, are among the principal cares of an oriental householder. Not to furnish water to travellers was regarded, and still is, as a mark of great inattention and insult, Deut. xxiii. 4; 1 Sam. xxv. 11. The value and importance of water in such a climate will augment the beauty of the similes which in scripture it is made to furnish. Water is used figuratively for trou-

bles and afflictions, Psa. lxix. 1; for a great multitude of people, Isa. viii. 7; Rev. xvii. 15; for children or posterity, Numb. xxiv. 7; for the clouds, for tears, and for the ordinances of the gospel, Psa. civ. 3; Jer. ix. 1—7; Isa. xxxv. 6, 7; xii. 3.

WAYFARING MEN. In the early ages, inns and places of that kind were utterly unknown, private generosity had to furnish the rites of hospitality, and as may be supposed, such generosity has always been in high repute. Isa. xxxv. 8, may be illustrated from modern travels. "As it would be next to an impossibility," says Irwin, "to find the way over these stony flats where the heavy foot of a camel leaves no impression, the different bands of robbers [wild Arabs] have heaped up stones at unequal distances for their direction through this desert. We have derived great assistance from the robbers in this respect, who are our guides when the marks either fail or are unintelligible to us."

WEAVING, an art exceedingly ancient, usually pertaining to females, Prov. xxxi. 13, &c. Mr. Harmer suggests that the simile in Isa. xxxviii. 12, is that of a carpet filled with flowers and ingenious devices, suddenly cut off when the figures were rising into view fresh and beautiful; and when it would, on that account, be expected that the weaver should proceed in his undertaking.

WEEK, a period of seven days, continuously recurring. The Hebrews had three sorts of weeks—1. Weeks of days, which were reckoned from one sabbath to another; as if these days the sabbath was the principal, the whole period was sometimes called Sabbath. 2. Weeks of years from one sabbatical year to another, and which consisted of seven continuous years. 3. Weeks of seven times seven, or forty-nine years, reckoned from one jubilee to another. The *seventy weeks*, Dan. ix. 24, are allowed to be weeks of years.

WELLS, were of very great importance to a pastoral people inhabiting a hot country, Gen. xxvi. 18, &c. To prevent the sand raised by the wind from the surface of a parched soil from filling up the wells, they were covered with large stones, and sometimes, to prevent depredation, these coverings were secured with locks. Watering a flock in such circumstances was no easy task, Gen. xxiv. 20; Exod. ii. 16.

WHALE, the largest fish that we know of. It is frequently mentioned in scripture. In Gen. i. 21; Job vii. 12, the crocodile must be meant, as in Isa. xxvii. 1; Ezek. xxxii. 2. The kind of fish, whether it were a whale or any other fish that swallowed Jonah, is not mentioned. The words in Jonah are *a great fish;* and Matt. xii. 40 uses a word which may signify any large fish.

WHIRLWIND, a strong blast, which, rising suddenly from almost every point of the compass, winds about in a somewhat circular manner. Whirlwinds are common in the deserts of Arabia. It was out of a whirlwind that the Lord spake to Job, xxxvii. 9; xxxviii. 1. Whirlwinds sometimes sweep down trees, houses, and everything which stand in their way, Psa. lviii. 9; Isa. xvii. 13; Nah. i. 3. Travellers in the east often meet with them.

WIDOW, a woman whose husband is dead. The brother of the

husband dying without issue, was, by the law of Moses, Deut. xxv. 5, to marry the widow. Two motives prevailed to the enacting of this law. The first was, the continuation of estates in the same family; and the other, the perpetuation of a man's name in Israel. It was looked upon as a great misfortune for a man to die without an heir, and for his inheritance to pass into another family. The law was not confined to brothers-in-law only, but was extended to more distant relations of the same line, as we may observe in the example of Ruth, who was married to Boaz, after she had been refused by a nearer kinsman.

WINE, fermented vegetable juice, chiefly that of grapes. It was used in libations of drink-offerings, Exod. xxix. 40. The priests were forbidden to take wine during their ministration, Lev. x. 9; and wine was also forbidden to Nazarites, Numb. vi. 3. The Rechabites abstained from it altogether, Jer. xxxv. We sometimes read in the prophets of mixed wines, that is, wine made stronger and more inebriating by mixing with it myrrh, opiates, or other drugs, with which it was boiled down, Prov. xxiii. 30; Isa. v. 22. Wine of which the fermentation was deficient, never attained its genuine strength and flavour, but degenerated into liquor of an acetous kind, Jer. xlviii. 11. There were wines of various kinds. '*Wine of Helbon*, Ezek. xxvii. 18; *of Lebanon*, Hos. xiv. 7. *Wine* or *the cup*, often denotes the displeasure of God, or his judgments, Jer. xxv. 15. *To put new wine into old bottles*, denotes doing an unsuitable, improper thing, Matt. ix. 17. The skin or leathern bottles which had been n use, were not strong enough to resist the impulse which continued fermentation would impart to new wine.

WINEPRESS, Isa. v. 2; Mark xii. 1. Our Lord does not mean in this passage the press itself, but what was called the *lacus*, an open place or vessel beneath the press, to receive the *must*, or unfermented juice, conveyed to it by a conduit or spout, and in which the process of fermentation went on.

WING, a symbol taken from the action of the parent bird—protection, Psa. xxxvi. 7; Ruth ii. 12; Matt. xxiii. 37. The word has many metaphorical significations, as—

The flanks of an army and the arrangements of its battalions, Isa. viii. 8.

Remote regions, Job xxxvii. 3.

Extremity, hair, fringe or tuft of a garment, Zech. viii. 23.

Beams of the sun, Mal. iv. 2.

The swift and impetuous motion of the wind, Psa. xviii. 11.

Stretching out of wings, invasion of a land, Isa. viii. 8; Jer. xlviii. 40.

WISDOM, the knowledge by which we connect the best means with the best ends, Prov. viii. 11; James iii. 13. That knowledge which enables a man to determine what is fittest to be done according to the circumstances of time, place, persons, manners, and end, in each case. This was what Solomon prayed for, 1 Kings iii. 9—12, 23. It signifies also quickness of invention and dexterity of execution, Exod. xxxi. 3. It is used for craft, cunning, and stratagem, Exod. i. 10; 2 Sam. xiii. 3; Job v. 13. Wisdom also denotes doctrine, learning, and experience, Job xii. 12; and true piety, Psa. xc. 12; Job xxviii. 28 It is also a title of

Christ, *the Word* or *Wisdom of God*, Prov. iii. 19; viii. 22—25; Matt. xxiii. 34; Luke xi. 40.

WITCHCRAFT, a sort of magical art, or pretence to an art; spells, conjurations, enchantments; or, in some cases, drugs or poisons being used to get at the knowledge of hidden or future things.

Witchcraft, whatever it was, as an idolatrous practice was condemned by the law of Moses, Deut. xviii. 9—14. Our translation of Acts viii. 9, is apt to mislead. There is no witchery in the original text. Simon practised magic and astonished the people. Witchcraft and sorcery are used metaphorically, Nahum iii. 4; Rev. xviii. 23; xxi. 8.

WOMAN. The condition of Hebrew women as entirely subject to their husbands, so often apparent in scripture, is still observable in oriental domestic customs. Mr. Bartlett, in his *Walks about Jerusalem*, says, that, on his expressing a wish to draw the costume of the female members of a rich Jew's family with whom he was, the Jew "commanded their attendance, but it was some time before they would come forward; when, however, they did present themselves, it was with no sort of reserve whatever." "We were surprised," he adds, "at the fairness and delicacy of their complexion, and the vivacity of their manners." The *daughters of Judah*, moreover, are sometimes spoken of as exceedingly beautiful. Mr. Wolff describes them as still retaining this distinction. Mr. Wolff met one at a wedding feast. "She was scarcely seated," Mr. W. says of his wife, "when she felt a hand upon hers, and heard a kind greeting. She turned to the voice, and saw a most beautiful Jewess, whom I also afterwards saw, and I never beheld a more beautiful and well-behaved lady in my life, except the beautiful girl in the valley of Cashmere; she looked like a queen in Israel. A lovely lady she was; tall, of a fair complexion, and blue eyes, and around her forehead and cheeks she wore several roses. No queen had a finer deportment than that Jewess had."

WORD, often signifies the law of God, Psa. cxix. 101; it is used also to express every promise of God, Psa. cxix. 25, &c.; the prophecy or vision granted to a divinely appointed messenger, 1 Sam. iii. 1; Isa. ii. 1; and the whole scriptures of the Old and New Testament. Lu. xi. 28; James i. 22. Supernatural effects are often attributed to the word of God, Psa. cvii. 20. The *Word of the Lord*, in Psa. xxix. is thunder. The term *Word of God* or *Jehovah*, however, is consecrated and appropriated to signify the second person of the Trinity, John i. 14. The Chaldee paraphrasts and the most ancient Jewish writers use this term instead of the sacred name of Jehovah; for example, according to them it was *the Word* which appeared to Moses in the bush, to Abraham in the plains of Mamre, &c. John seems to have derived the designation from the sacred books of the Jews, and as they acknowledged the word to be in the highest sense their God, the God with whom, in every part of their history, they had had to do, he has no difficulty in applying the term to our blessed Lord. The name is not, however, used by any other writer of the New Testament. John was the last of that holy band of men, and very likely at the time he wrote, errors began to prevail in

relation to the person of Christ, which he was inspired especially to correct; and no just or consistent sense can be put upon the opening of his gospel, not to mention the many passages besides which it contains, without admitting the true and proper Deity of Jesus Christ the Son of God.

WORM. The general name in Scripture for creeping insects. There are worms breeding in putrefied bodies, Exod. xvi. 20—24; Isa. xiv. 11; Mark ix. 44—46; worms consuming woollen garments, Isa. li. 8; Luke xii. 33; worms which, perforating the leaves and bark of trees, cause the excrescence called *kermes*, whence the crimson dye was derived, Exod. xvi. 20; Psa. xxii. 6; Jonah iv. 7; and worms which destroyed the vines, Deut. xxviii. 39, perhaps the vine-weevil.

WORSHIP. That public worship was instituted under the law, and was sanctioned by the conduct of Christ and his apostles, will not admit of question. Some of Paul's epistles are directed to be read in the churches or public assemblies. Psalms and hymns are to be sung, and other acts of divine worship, and especially the Lord's supper, are to be celebrated by christians in their collective capacity, when gathered together in one place. Ecclesiastical writers from the earliest ages record the performance of public worship at set periods, so that no doubt can be entertained as to its obligation. The worship of the early christians seems to have been simple, without pomp; they had no temples, altars, or images. Private houses were their first places of resort for the purpose of worship; perhaps as the churches increased, edifices were set apart for the purpose. Emblematic ornament and magnificence in edifices for worship belong to a degenerate age. At first the church assembled every day—it seems almost always to have been in assembly, Acts ii. 41—47, but afterwards the seasons of worship were chiefly the first day of the week, to commemorate the resurrection of the Saviour. Other days were regarded, especially Wednesday and Friday, as proper for this purpose, but nothing was enjoined respecting them. "After the reading of the scriptures," says an ancient christian writer, "the president instructs the people in a discourse, and incites them to the imitation of good examples." Singing and prayer were customary at an early period; and probably the celebration of the Lord's supper, which was regarded as the sign of constant fellowship, formed a part of the worship of the early christians whensoever they came together.

WRITING. Alphabetic writing was invented and practised at a very early period in the history of the world, but when or by whom the art was first taught is not known. Moses speaks of books and writings as common things, Exod. xvii. 14; xxiv. 4; xxviii. 9—11; xxxii. 32; xxxiv. 27, 28; Numb. xxxiii. 2; Deut. xxvii. 8. The ancient materials for writing on, were, 1. The leaves and bark of trees. 2. A table of stone, Deut. ix. 9; Luke i. 63; this was sometimes covered with wax. 3. Linen. 4. Paper from the papyrus, a reed of the Nile. 5. Skins of animals, 2 Tim. iv. 13. 6. Tables of lead, Job xix. 24. 7. Of brass. 8. Stones

or rocks on which public laws were written, Exod. xxiv. 12; xxxi. 18; xxxii. 19; xxxiv. 1; Josh. viii. 32; Job xix. 24. 9. Tiles. 10. The sand of the earth, John viii. 1—8. The style or pen was of iron, sometimes tipped with diamond, Jer. xvii. 1; sometimes, according to the material used for writing on, a small brush was used. Ink, Numb. v. 23; Jer. xxxvi. 18, was of various kinds: the most simple was a mixture of water with broken coals, soot, or wood, and gum.

Y.

YEAR, properly a period of twelve months. The Jewish year consisted as ours does of 365 days, as appears from the reckoning given in the account of the flood; it was divided into twelve months, of thirty days each, except that one had thirty-five days. This was the solar year. Subsequently the Jews used the lunar year, composed of twelve months, or thirty and twenty-nine days alternately, adding a whole month, Ve-adar, or a second Adar, to make this year correspond with the course of the sun. Their years were of two kinds, the civil and the sacred year; one beginning with the month Tizri, in the autumn, the other with the month Nisan, in the spring. Their festivals were regulated by the appearance of the new moon. The civil year was the more ancient. At different periods the Hebrews used different events as eras to calculate from. The birth of the patriarchs seems to have been the earliest, Gen. vii. 11; viii. 13. Afterwards their exodus from Egypt, Numb. xxxiii. 38; 1 Kings vi. 1; then the building of the temple, 2 Chron. viii. 1. The Babylonish captivity furnished a new epoch, Ezek. viii. 1; xxxiii. 21. Later Jews however use what they regard as the era of the creation.

Considerable embarrassment and apparent contradiction have arisen from the substitution of the cardinal numbers, one, two, three, for the ordinals, first, second, third, &c. Thus the deluge is said to have begun when Noah was six hundred years old, Gen. vii. 6, though afterwards we find him in his six hundredth year. The present year, 1849, commenced with the lapse of that number of years less one after the birth of Christ. it is now the eighteen hundred and forty-ninth year from that event—the number will be cardinal when the last day of December shall have passed. The word 'after,' in connexion with days and years, has also occasioned some difficulty, as Luke ix. 28 speaks of an event about eight days after certain other events which in Matthew and Mark is spoken of as occurring six days after those other events. Luke's expression should have been rendered about the eighth day, whereas the other evangelists mention the time intervening. Thus also Gen. xvii. 12, and Lev. xii. 3; Luke ii. 21, and i. 59, are to be reconciled; and thus we get at the true mean-

ing of our Lord's three days' abode in the tomb. Newcome renders such expression 'within eight days,' 'within three days,' &c.

The Jewish law provided for two remarkable years at fixed intervals. One was the fallow year; during which the land was to enjoy a sabbath. Nothing was sown or reaped; the fruit-trees were not pruned; their spontaneous productions were left to the poor, the traveller, and cattle or beasts, Lev. xxv. 1—7; Deut. xv. 1—10. The design seems to have been to allow the land to recover its strength, and to teach the Jews to be provident of the future. This year was not spent in indolence; there were other works besides those of agriculture and tillage, all of which were to be performed as in other years; and in this year they were to spend more time than ordinary in religious observances, and receiving religious instruction, Deut. xxxi. 10—13. The neglect of this sabbatical year was one cause of the captivity. The other remarkable year was that of the jubilee, the fiftieth year, occurring after every seven sabbatical years. This year began on the day of atonement, and was ushered in by the sound of trumpets, Lev. xxv. 8—13; xxvii. 24; Numb. xxxvi. 4; Psa. lxxxix. 15; Isa. lxi. 1, 2. Besides the observance of the sabbatical year, in the jubilee all Hebrew servants obtained their freedom, Lev. xxv. 39—46; Jer. xxxiv. 8, &c. All property sold in the preceding years reverted to its former possessors, Lev. xxv. 10, 13—17, 24—28; xxvii. 16—21. All mortgages terminated; and hence, in later times, debts generally were cancelled by the return of the jubilee. By this appointment, a too great oppression of the poor was prevented; equality was maintained in the families of Israel; the distinction of the tribes was kept up, and genealogies were preserved. The jubilee is typical of the gospel state, Isa. lxi. 1, 2.

YOUTH. 1 Tim. iv. 12. Timothy is supposed to have been thirty-two years old when Paul thus addressed him; and at that age among us the term youth is hardly applicable. But among the Romans, human life was divided into three parts; childhood, youth, and old age. The first continued to seventeen years of age, the second to forty-six, and the last thenceforward to the end of life; so that the expression was perfectly applicable.

Z.

ZACCHEUS, *chief of the publicans*, or farmer-general of the revenues at Jericho, who received and entertained Christ at his house, meeting the imputation of his being a bad man, with the allegation that he was acting as the Mosaic law required, Luke xix. 8. His being a Jew is by no means certain from ver. 9, inasmuch as Abraham was the father of all believers whether Jews or Gentiles, Rom. iv. 11, 12, 16; Gal. iii. 7.

ZACHARIAH, king of Israel, 2 Kings xiv. 29; who, succeeding his father Jeroboam II., reigned only

six months, and did evil in the sight of the Lord. He was murdered by Shallum, son of Jabesh, who succeeded him on the throne. In him ended the race of Jehu, which was to possess the throne of Israel to the fourth generation, 2 Kings xv. 8—12. There was another Zachariah, son of Jehoiada, high priest of the Jews; probably the same with Azariah, 1 Chron. vi. 10. He was put to death by order of Joash, and it is supposed that to him our Lord refers, Matt. xxiii. 34, 35.

Zachariah, or Zechariah, is also the name of one of the minor prophets. He was the son of Barachiah, and grandson of Iddo. He returned with Zerubbabel from the captivity, and prophesied about the same time with Haggai, A.M. 3484. Zachariah begins his prophecy with an exhortation to the people to turn to the Lord, and not to imitate the stubbornness of their fathers. His prophecy contains several visions; as of the angel on horseback, in the midst of a myrtle grove; of a man measuring Jerusalem with a measuring line; of the high priest Joshua standing before the angel of the Lord, and Satan accusing him; of the candlestick with seven branches; and others. He foretels, in a very express manner, the coming of Jesus Christ, a Saviour, *poor, and sitting upon an ass and a colt the foal of an ass.* He speaks of the war between the Romans and the Jews; and also of that of Antiochus Epiphanes against the Jews. He describes the siege of Jerusalem by the Romans; and foretels the great extent of the christian church, the conversion of the Gentiles, the persecutions raised against the faithful, and the punishment God inflicts upon the persecutors. There were others of the name, especially the father of John Baptist, Luke iii. 2.

ZADOK, or SADOC, son of Ahitub, high priest of the Jews, of the race of Eleazar. From the time of Eli, the high priesthood had been in the family of Ithamar, but was restored to that of Eleazar in the time of Saul, in the person of Zadok, who was put in the place of Ahimelech or Abiathar, slain by command of Saul, A.M. 2944. The faithful priesthood, or the followers of Christ, are called by this name in the prophets, Ezek. xliii. 19; xlviii. 11. See 1 Kings i. 32—34. There were several of the name.

ZEAL, a passionate ardour for any person or cause. In a religious sense, it denotes the warm affection we have for the glory of God, his perfections, worship, laws, Numb. xxv. 11—13; Psa. lxix. 9. Zeal may be debased by the end and manner of manifesting it, 2 Kings x. 16; Rom. x. 2. This is a zeal without knowledge. The word rendered zeal is sometimes taken for envy, Acts v. 17.

ZEALOT, one who, in imitation of Phinehas, was passionately warm for the glory of God, slaying such as were deemed guilty of dishonouring God. This was afterwards carried to unwarrantable lengths, by which the name *Zealot* came into disrepute. Men of this character and name proved the final ruin of Jerusalem.

ZEBULUN, or ZEBULON, sixth son of Jacob and Leah, Gen. xxx. 20. The portion of the tribe of Zebulun was along the Mediterranean sea; one end of it bordering on this sea, and the other extending to the sea of Tiberias:

thus fulfilling the prophetic blessing on Zebulun, pronounced by Jacob, Gen. xlix. 13. When the tribe of Zebulun came out of Egypt, it had its head or chief, Numb. i. 9, 31, Eliab the son of Elon, and comprehended fifty-seven thousand four hundred men, able to bear arms. In another review of this tribe, thirty-nine years after, it amounted to sixty thousand five hundred men able to bear arms, Numb. xxvi. 26, 27. Zebulun was also the name of a city in the tribe of Asher, which was probably yielded afterwards to the tribe from whence it took its name, Josh. xix. 27. It was not far from Ptolemais. Elon, judge of Israel, of the tribe of Zebulun, was buried in this city, Judg. xii. 12.

ZEDEKIAH or MATTANIAH, son of Josiah, and last king of Judah before the captivity at Babylon. He revolted against Nebuchadnezzar, king of Assyria, who on that account besieged and took Jerusalem; caused the children of Zedekiah to be slain before his face; and after putting out his eyes, he loaded him with chains, and ordered him to be sent to Babylon, Jer. xxxii. 4; lii. 4—11. There was a false prophet of Samaria, of the name of Zedekiah, who lived in the time of Ahab, king of Israel, 1 Kings xxii. 11; and another who lived in the time of Jeremiah, Jer. xxix. 21.

ZEPHANIAH, one of the minor prophets, son of Cushi, of the tribe of Simeon. He lived in the time of Josiah, and was employed by God to denounce threatenings against Judah, and against those that step over the threshold, by which he means the Philistines, see 1 Sam. v. 5; and also to inveigh against Moab, Ammon Cush, the Phœnicians, and Assyrians, foretelling the fall of Nineveh, which happened A. M. 3378. Threatenings, however, do not compose the whole of his prophecy. To the people of God, he gives assurances of return from captivity, and of a subsequent happy condition.

ZERUBBABEL, or ZOROBABEL, son or grandson of Salathiel, of the royal race of David; he was appointed chief of those Jews who, by leave of Cyrus, came from Babylon in the beginning of that prince's reign; he laid the foundation of the temple, and restored the worship of the Lord, and the usual sacrifices. We are not acquainted with the particulars of this great man's death. Ezra i. 11; ii. 2; iii. 8, 9; iv. 2, 3; v. 2; Zech. iv. 9.

ZIKLAG, a city which Achish, king of Gath, gave to David, and which ever after remained as a domain to the kings of Judah, being situated in the southern extremity of their dominions, 1 Sam. xxvii. 6. It was a part of Simeon's allotment, Josh. xix. 5.

ZION, or SION, one of the eminences comprised in the ancient city of Jerusalem, where David built the city of David, over against the ancient Jebus or Jerusalem, Psa. xlviii. 2. The Scriptures sometimes seem to speak of Zion as if it had been the place where the temple of the Lord stood, but strictly that edifice was built upon mount Moriah, another of the eminences in the city of Jerusalem, which was connected with Zion by a causeway thrown up by Solomon. Zion being the royal residence of David and his successors in the kingdom, will perhaps explain many of the scripture references to this mountain, such as Isa. ii. 3; Zech. ix. 9, &c.

APPENDIX.

I.

THE TABERNACLE.

(*See the Frontispiece.*)

UNDER the word TABERNACLE, a brief description of that sacred tent has been given. A few words may be added here to accompany the Frontispiece to this volume.

There were three public tabernacles previously to the temple erected by Solomon.

The *first* was one erected by Moses for himself, where he gave audience, heard causes, and inquired of God. Religious worship, perhaps, was performed there for some time, and on these accounts it was called *the tabernacle of the congregation.* The *second* was built at God's command and for His residence as the King of the people. This is the tabernacle most frequently mentioned in the earlier scripture records. The *third* was that which David erected for the ark, 2 Sam. vi. 17; 1 Chron. xvi. 1.

The second of these tabernacles was a most magnificent structure, about 55 feet long, 18 broad, and 18 high. It usually stood in a space more than three times that size, occupying the western end of that space. This space was the Court of the Tabernacle; it was fenced round by a low curtained frame. The tabernacle was a boarded building, open at the east, or front end, and on the top, except as it might be covered by the linen or leather cases, &c. thrown over it. Of these there were four, one of fine linen, embroidered, one of goats' hair, one of rams skins, and one of badgers' skins, according to our translators; there is, however, considerable doubt whether *badgers* can be the proper meaning of the Hebrew term. Very much gold and silver was used in the tabernacle and its furniture, amounting in value, it has been computed, to about £182,568, and every part of both were emblematical. The curtains, the laver, the altar, and the candlesticks, the coverings, the veil before the Holy Place—the mercy-seat, in one word, everything bespoke attention to the more glorious revelations and the more exalted privileges which God has conferred upon us, on whom the ends of the world have come.

II.

JEWISH RELIGIOUS FESTIVALS.

In reading the scriptures we often meet with references to the religious fasts and festivals of the Jews, an account of which is given in the preceding work, under their respective names. It may be useful here, in a few words, to mention the chief of these feasts and fasts:—

There was—

I. THE SABBATH, a weekly festival, which, reckoning according to our days, began at three o'clock on Friday, and lasted till three on Saturday. From three o'clock on Friday to sunset was the *preparation of the Sabbath*. Some say the *preparation* included the whole of Friday.

II. THE PASSOVER, an annual festival; the most solemn of all the Jewish feasts. It commemorated the deliverance from Egypt. The appellation *passover* was sometimes given to the lamb that was sacrificed and eaten at this feast.

III. THE PENTECOST, or FEAST OF WEEKS. It was celebrated seven weeks after the passover, commemorating the giving of the law on Sinai. It is also called the Feast of Harvest and of First-fruits, as then the Jews gave thanks for the fruits of the field.

IV. THE FEAST OF TABERNACLES, during which, to commemorate the sojourn in the wilderness, the people dwelt in booths. It was also the yearly acknowledgment of the ingathered harvest. At these three annual festivals all the males of the people had to repair to Jerusalem.

V. THE NEW MOON. Special sacrifices were to be offered on the first day of every month, Numb. xxviii. 11, 12; *i.e.* lunar month; hence this feast.

VI. THE FEAST OF TRUMPETS. The new month Tizri, the first month of the civil year, was introduced by a solemn blowing of trumpets. Why this feast was appointed and held does not appear.

VII. THE EXPIATION, or ATONEMENT, a fast celebrated on the tenth day of Tizri, with very special services and sacrifices; the most important and significant of the whole of the Jewish observances.

VIII. THE SABBATICAL YEAR. A septennial rest of the land from cultivation, Exodus xxiii. 10, 11. The sixth year brought forth enough to supply the deficiency thus occasioned.

IX. THE JUBILEE. The grand sabbatical year—every forty-ninth and fiftieth year. It began on the day of atonement. Debts were cancelled, mortgages reverted, and slaves and captives were made free.

X. Other feasts and fasts are read of, instituted on different occasions, and having no divine authority; yet regarded with great solemnity.

Four fasts are mentioned, Zech. viii. 19. There was a feast called Xylophoria, or the wood offering, when the people brought large quantities of wood to the temple to be used in consuming the sacrifices. Many others also there were, greatly burdensome, which need not be noticed—two only excepted, viz., THE DEDICATION, a feast commemorating the purifying of the temple after its profanation by Antiochus Epiphanes, and THE FEAST OF PURIM, or LOTS, to commemorate the events recorded in the Book of Esther.

III.

TABLES OF WEIGHTS, MEASURES, AND MONEY

I. WEIGHTS.

THE Gerah is nearly equal to eleven grains troy: the Bekah to about 4½ dwts.; and the Shekel to nearly two Bekahs, or 9⅛ dwts.

Another calculation makes the Gerah equal to twelve grains—the Bekah or half-shekel to 5dwts.; the Shekel to 10 dwts. The Maneh, or sixty Shekels, to 2lbs. 6ozs., and the Talent to fifty Manehs, to three thousand Shekels. or to 125lbs.

Other calculations are given by different authors slightly varying from the above.

II. MEASURES.

Length reduced to English measure

							feet.	in.
1 Digit						nearly	0	0¾
4	1 Palm					„	0	3¾
12	3	1 Span				„	0	11
24	6	2	1 Cubit			„	1	10
96	24	8	4	1 Fathom		about	7	3½
144	36	12	6	1½	1 Reed of Ezekiel...	„	10	11½
192	48	16	8	2	1 Arabian Pole.....	„	14	7
1920	480	160	80	20	10	1 Schœnus, or measuring line. 1751·04	„	145	11

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							miles.	ft.	in.
1 Cubit						nearly	0	1	10
400	1 Stadium					„	0	730	0
2,000	5	1 Sabbath day's journey*				„	0	3650	0
4,000	10	2	1 Eastern mile ...			„	1	1722	10½
12,000	30	6	3	1 Parasang ...		„	4	88	7½
96,000	240	48	24	8	1 Day's jour.	„	32	710	1½

In the above tables the Hebrew cubit is taken as the principal measure from which other measures start. The Hebrews called it the mother of measures. Bishop Cumberland's tables are followed.

* This is but little more than ⅔ of an English mile; probably the Sabbath day's journey was this distance out and back again.

2 *Capacity—Liquids reduced to English Wine measure*

							Gall.	Pints
Caph						nearly	0	$0\frac{3}{4}$
1·3	Log					„	0	1
5·3	4	Cab				about	0	$3\frac{1}{3}$
16	12	3	Hin				1	2
32	24	6	2	Seah			2	4
96	72	18	6	3	Bath, or Ephah		7	4
960	720	180	60	30	10	Homer, or Chomer	75	5

Things dry, reduced to English Corn measure

							Pecks.	Gall.	Pints
Gachal						nearly	0	0	$0\frac{1}{8}$
20	Cab					about	0	0	$2\frac{3}{4}$
36	1·8	Chomor				„	0	0	5
120	6	3·3	Seah				1	0	1
360	18	10	3	Ephah			3	0	3
1800	90	50	15	5	Letech		16	0	0
3600	180	100	30	10	2	Chomer or Corus	32	0	1

III. MONEY REDUCED TO THE ENGLISH STANDARD.

*** In these Tables silver is valued at 5*s.* gold at £4. the oz.

						£	*s.*	*d.*
Gerah					about	0	0	$1\frac{1}{4}$
10	Bekah				„	0	1	$1\frac{3}{4}$
20	2	Shekel			nearly	0	2	$3\frac{1}{3}$
1200	120	50	Maneh, or Mina Hebraica		...	5	14	$0\frac{3}{4}$
60000	6000	3000	60	Talent		342	3	9

Solidus aureus, or Sextula, worth	0	12	0
Siclus aureus, or gold shekel	1	16	6
A talent of gold	5475	0	0

Another calculation makes the Hebrew Mina to contain sixty Shekels,—to weigh 27oz. 7½dwts., and to be worth £6 16*s.* 10½*d.*,—and the Talent of silver to contain fifty Minæ, worth £342 3*s.* 9*d.*, as in the above table.

IV. ROMAN MONEY MENTIONED IN THE NEW TESTAMENT REDUCED TO THE ENGLISH STANDARD.

The mite	$\frac{3}{4}$ of a farthing.
The farthing, about	$1\frac{1}{2}$ farthings.
The penny, silver	$7\frac{3}{4}d.$
The pound	£3 2*s.* 6*d.*

Another reckoning mentions the mite as equal to one-third of our farthing,—a quadrans to three-quarters of a farthing,—the assarium to a farthing and a half,—and an assis to three farthings.

IV

PRONUNCIATION OF

THE PROPER NAMES USED IN SCRIPTURE.

REMARKS.

1. All affectation of a learned pronunciation should be avoided. Each of the original languages of the scripture is now a dead language, so that probably no attempt at the original pronunciation would succeed. The sounds respectively should be as near as possible to the sounds of similar combinations of letters in common use among us.

2. Accented vowels terminating their syllables are generally long: if a consonant terminates an accented syllable, the vowel is commonly short. If the vowel *i*, whether accented or not, form a distinct syllable at the end of a word, it is long; elsewhere it is pronounced like *e*, as *Shadda-ī. A-ri-el* as if *A-re-el.*

3. The diphthong *ai* in the middle of a word, is pronounced like an open *a*, as that letter is sounded in range, change, with the next syllable as if it began with *y*, Benaiah, Ben-a-yah. At the end of a word it has the ordinary sound of the termination *ay.*

4. *Ah*, *eh*, *oh*, at the end of words, and unaccented, are to be pronounced severally as *a* in *father*, *ee* in *seem*, *o* in *open.* The diphthong *ei* is pronounced like *ee.*

5. *Aa* is pronounced as if it were a single *a*, and is either long or short, according to accentuation, *Aaron*, long, *Isaac*, short.

6. *Ch*, *c*, and *g*, are sometimes soft and sometimes hard. Use will mark the difference better than any rules that can be laid down.

7. The termination *ines* makes the *i* short, and loses the *e* in pronunciation, *Philis-tins; ites* makes the *i* long, and therefore retains the *e Hivites.*

8. Words ending in *ias*, and *iah*, have their accent on the *i; a-im* a termination, becomes two syllables, and in words of more than three syllables, the accent is on the *a*, as *Eph'ra-im*, *Ram-a-tha'im.*

A.

A'A-LAR
A'a-ron
Ab
Ab'-a-cus
Ab'-a-dah
A-bad'-don
Ab-a-di'-as
A-bag'-tha
A'-bal
Ab'-a-na
Ab'-a-rim
Ab'-a-ron
Ab'-ba
Ab'-da
Ab'-di
Ab-di'-as
Ab'-di-el
Ab'-don
A-bed'-ne-go
A'-bel
A'-bel Beth-ma'a-chah
A'-bel Ma'-im
A'-bel Me-ho'-lath
A'-bel Mis'-ra-im
A'bel Shit'-tim
Ab'-e-san
Ab'-e-sar
A'-bez
Ab'-ga-rus
A'-bi
A-bi'a, or A-bi'ah
A-bi-al'-bon
A-bi'-a-saph
A-bi'-a-thar
A'-bib
A-bi'-dah
Ab'-i-dan
A'-bi-el
A-bi-e'zer
A-bi-ez'-rite
Ab'-i-gail
Ab-'i-gal

Ab-i-ha'il
A-bi'-hu
A-bi'-hud
A-bi'-jah
A-bi'-jam
A-bi-la'ne
A-bim'-a-el
A-bim'-e-lech
A-bin'-a-dab
A-bin'-o-am
A-bi'-ram
A-bi'-rom
A-bis'-a-i
Ab-i-se'-i
Ab'-i-shag
A-bish'-a-i
A-bish'-a-har
A-bish'-a-lom
A-bish'-u-a
Ab'-i-shur
Ab'-i-sum
Ab'-i-tal
Ab'-i-tub
A-bi'-ud
Ab'-ner
A'-bram, or A'-bra-ham
Ab'-sa-lom
A-bu'-bus
Ac'-cad
Ac'-a-ron
Ac'-a-tan
Ac'-ca-ron
Ac'-cho
Ac'-cos
Ac'-zoz
A-cel'-da-ma
A-sel'-da-ma
A'-chab
A'-chad
A-cha'-i-a
A-cha'-i-chus
A'-chan
A'-char

A'-chaz
Ach'-bor
A-chi-ach'-a-rus
A'-chim
A-chim'-e-lech
A'-chi-or
A-chi'-ram
A'-chish
Ach'-i-tob, or Ach'-i-tub
A-chit'-o-phel
A-hit'-o-fel
Ach'-me-tha
A'-chor
Ach'-sa
Ach'-shaph
Ach'-zib
Ac'-i-pha
As'-e-fa
Ac'-i-tho
A-cu'-a
A'-cub
A'-da
A'-dad
Ad'-a-da, or Ad'-a-dah
Ad-ad-e'-zer
Ad-ad-rim'-mon
A'-dah
Ad-a-i'-ah
Ad-a-li'-a
Ad'-am
Ad'-a-ma, or Ad'-a-mah
Ad'-a-mi
Ad'-a-mi Ne'-keb
A'-dar
Ad'-a-sa
Ad'-a-tha
Ad'-be-el
Ad'-dan
Ad'-dar
Ad'-di
Ad'-din

Ad'-do
Ad'-dus
A'-der
Ad'-i-da
A'-di-el
A'-din
Ad'-i-na
Ad'-i-no
Ad'-i-nus
Ad'-i-tha
Ad-i-tha'-im
Ad'-la-i
Ad'-mah
Ad'-ma-tha
Ad'-na
Ad'-nah
Ad'-o-nai
Ad-o-ni'-as
A-do-ni-be'-zek
Ad-o-ni'-jah
A-don'-i-kam
A-don-i'-ram
A-don-i-ze'-dek
A-do'-ra
Ad-o-ra'-im
A-do'-ram
A-dram'-me-lech
A'-dri-a
A'-dri-el
A-du'-el
A-dul'-lam
A-dum'-mim
A-e-di'-as
Æ'-gypt
Æ-ne'-as—Virgil
Æ'-ne-as—Acts ix.
Æ'-non
Æ'-nos
Ag'-a-ba
Ag'-a-bus
A'-gag
A'-gag-ite
A'-gar

Ag-a-renes
Ag'-e-e
Ag-ge'-us
Ag-noth-ta'-bor
A'-gur
A'-hab
A-har'-ah
A-har'-al
A-has'-a-i
A-has-u-e'-rus
A-ha'-va
A'-haz
A-haz'-a-i
A-ha-zi'-ah
Ah'-ban
A'-her
A'-hi
A-hi'ah
A-hi'am
A-hi-e'-zer
A-hi'-hud
A-hi'-jah
A-hi'-kam
A-hi'-lud
A-him'-a-az
A-hi'-man
A-him'-e-lech } *A-him'-e-lek* }
A-hi'-moth
A-hin'-a-dab
A-hin'-o-am
A-hi'-o
A-hi'-ra
A-hi'-ram
A-hi'-ram-ites
A-his'-a-mach
A-hish'-a-hur
A-hi'-sham
A-hi'-shar
A-hith'-o-phel
A-hi'-tob
A-hi'-tub
A-hi'-ud
Ah'-lah
Ah'-lai
A-ho'-e, or A-ho'-ah
A-ho'-ite

A-ho'-lah
A-hol'-ba
A-hol'-bah
A-ho'-li-ab
A-hol'-i-bah
A-ho-lib'-a-mah
A-hu'-ma-i
A-hu'-zam
A-huz'-zah
A'-i
A-i'-ah
A-i'-ath
A-i'-ja
A-i'-jah
Ai'-ja-lon } *Ad'-ja-lon* }
Aij'-e-leth Sha'-har, *Ad'-je-leth*
A'in
A-i'-oth
A-i'-rus
Ak'-kub
Ak-rab'-bim
A-lam'-e-lech
Al'-a-meth
Al'-a-moth
Al'-ci-mus
Al'-e-ma
A-le'-meth
Al-ex-an'-dria
Al-ex-an'-dri-on
Al-le-lu'-jah } *Al-le-lu'-yah* }
A-li'-ah
A-li'-an
Al'-lom
Al'-lon Bac'-huth
Al-mo'-dad
Al'-mon Dib-la-tha'-im
Al'-na-than
A'-loth
Al'-pha
Al-phe'-us
Al-ta-ne'-us
Al-tas'-chith
Al'-te-kon

Al'-vah, or Al'-van
A'-lush
A'-mad
A-mad'-a-tha
A-mad'-a-thus
A'-mal
A-mal'-da
Am'-a-lek
Am'-a-lek-ites
A'-man
Am'-a-na
Am-a-ri'-ah
A-ma'-sa
A-mas'-a-i
Am-a-shi'-ah
Am-a-the'-is
Am'-a-this
Am-a-zi'-ah
A'-men'
A'-mi
A-min'-a-dab
A-mit'-tai
A-miz'-a-bad
Am'-mah
Am'-mad'-a-tha
Am'-mi
Am-mid'-i-oi
Am'-mi-el
Am-mi'-hud
Am-i-shad'-da-i
Am'-mon
Am'-mon-ites
Am'-non
A'-mok
A'-mon
Am'-or-ites
A'-mos
Am'-pli-as
Am'-ram
Am'-ram-ites
Am'-ran
Am'-ra-phel
Am'-zi
A'-nab
An'-a-el
A'-nah
An-a-ha'-rath

An-a-i'-ah
A'-nak
An'-a-kims
An'-a-mim
A-nam'-e-lech
A'-nan
An-a'-ni
An-a-ni'-ah
An-a-ni'-as
A-nan'-i-el
A'-nath
A-nath'-e-ma
An'-a-thoth
An'-drew
A'-nem, or A'-nen
A'-ner
A'-nes
A'-neth
An'-a-thoth-ite
A'-ni-am
A'-nim
An'-na
An'-na-as
An'-nas
An'-nu-us
A'-nus
An-ti-lib'-a-nus
An'-ti-och
An-ti'-o-chis
An-ti'-o-chus
An'-ti-pas
An-tip'-a-tris
An'-ti-pha
An-to'-ni-a
An-to-thi'-jah
An'-toth-ite
A'-nub
Ap-a-me'-a
Aph-a-ra'-im
A-phar'-sath-chites
A-phar'-sites
A'-phek
A-phe'-kah
A-pher'-e-ma
A-pher'-ra
A-phi'-ah

AP	AR	AS	AS
Aph'-rah	A-re-op'-a-gus	A-se'-as	As-shu'-rim
Aph'-ses	A'-res	As-e-bi'-a	As'-shur-ites
A-poc'-a-lypse	Ar-e'-tas	A-seb-e-bi'-a	As-si-de'-ans
A-poc'-ry-pha	A-re'-us	As'-e-nath	As'-sir
A-pol'-los	Ar'-gob	A'-ser	As'-sos
A-pol'-ly-on / *A-pol'-yon*	Ar'-gol	A-se'-rar	As'-ta-roth
	A-rid'-a-i	Ash-a-bi'-ah	Ash'-ta-roth
Ap'-pa-im	A-rid'-a-tha	A'-shan	As-tar'-te
Ap'-phi-a / *Aph'-e-a*	A-ri'-eh	Ash'-be-a	As'-tath
	A'-ri-el	Ash'-bel	A-sup'-pim
Ap'-phus *Aph'-us*	Ar-i-ma-the'-a	Ash'-bel-ites	A-syn'-cri-tus
Aq'-ui-la	A'-ri-och	Ash'-dod	A'-tad
Ar	A-ris'-a-i	Ash'-doth-ites	At'-a-rah
A'-ra	Ar-is-to-bu'-lus	Ash'-doth Pis'-gah	A-tar'-ga-tis
A'-rab	Ark'-ites		At'-a-roth
Ar'-a-bah	Ar-ma-ged'-don	A'-she-an	A'-ter
Ar-a-bat'-ti-ne	Ar-mi-shad'-da-i	Ash'-er	At-e-re-zi'-as
A-ra'-bi-a	Ar'-mon	Ash'-i-math	A'-thack
A'-rad	Ar'-nan	Ash'-ke-naz	Ath-a-i'-ah
A'-rad-ite	Ar'-ne-pher	Ash'-nah	Ath-a-li'-ah
Ar'-a-dus	Ar'-non	A'-shon	Ath-a-ri'-as
A'-rah	A'-rod	Ash'-pe-naz	Ath-e-no'-bi-us
A'-ram	Ar'-o-di	Ash'-ri-el	Ath'-ens
A'-ran	Ar'-o-er	Ash'-ta-roth	Ath'-lai
Ar'-a-rat	A'-rom	Ash'-te-moth	At'-roth
A-rau'-nah	Ar'-pad, or Ar'-phad	Ash'-ta-roth-ites	At'-tai
Ar'-ba, or Ar'-bah		A-shu'-ath	At-ta-li'-a
Ar'-bal	Ar'-sa-ces	A'-si-a	At'-ta-lus
Ar-bat'-tis	Ar-phax'-ad	As-i-bi'-as	At-thar'-a-tes
Ar-be'-la, in Sy-ria	Ar'-te-mas	A'-si-el	A'-va
	Ar'-vad	As'-i-pha	Av'-a-ran
Ar-bel'-la	Ar'-vad-ites	As'-ke-lon	A'-ven
Arb'-ite	Ar'-u-both	As'-ma-dai	Au'-gi-a
Ar-bo'-nai	A-ru'-mah	As'-ma-veth	A'-vim
Ar-che-la'-us	Ar'-za	As-mo-de'-us	A'-vims
Ar-ches'-tra-tus	A'-sa	As-mo-ne'-ans	A'-vites
Ar'-chev-ites	As-a-di'-as	As-nah	A'-vith
Ar'-chi	As'-a-el	As-nap'-per	Au-ra-ni'-tis
Ar-chi-at'-a-roth	As'-a-hel	A-so'-chis	Au-ra'-nus
Ar-chip'-pus	As-a-i'-ah	A'-som	Au'-te-us
Arch'-ites	As'-a-na	As'-pa-tha	Az-a-e'-lus
Ard	A'-saph	As'-phar	A'-zah
Ar'-dath	As'-a-phar	As-phar'-a-sus	A'-zal
Ard'-ites	As'-a-ra	As'-ri-el	Az-a-li'-ah
Ar'-don	A-sar'-e-el	As-sa-bi'-as	Az-a-ni'-ah
A-re'-li	As-a-re'-lah	As-sal'-i-moth	A-za'-phi-on
A-re'-lites	As-baz'-a-reth	As-sa-ni'-as	Az'-a-ra
A-re-op'-a-gite	As'-ca-lon	As'sh-ur	A-za'-re-el

Az-a-ri'-ah
Az-a-ri'-as
A'-zaz
A-za'-zel
Az-a-zi'-ah
Az-baz'-a-reth
Az'-buk
A-ze'-kah
A'-zel
A'-zem
Az-e-phu'-rith
A'-zer
A-ze'-tas
Az'-gad
A-zi'-a
A-zi'-e-i
A'-zi-el
A-zi'-za
Az'-ma-veth
Az-mon
Az'-noth Ta'-bor
A'-zor
A-zo'-tus
Az'-ri-el
Az'-ri-kam
A-zu'-bah
A'-zur
Az'-u-ran
Az'-y-mites
Az'-zah
Az'-zan
Az'-zur

B.

Ba'-al, or Bel
Ba'-al-ah
Ba'-al-ath
Ba'-al-ath Be'-er
Ba'-al Be'-rith
Ba'-al-le
Ba'-al Gad'
Ba'-al Ham'-on
Ba'-al Han'-an
Ba'-al Ha'-zor
Ba'-al Her'-non
Ba'-al-i
Ba'-al-im } *Milton.*
Ba'-al-is
Ba'-al Me'-on
Ba'-al Pe'-or
Ba'-al Per'-a-zim
Ba'-al Shal'-i-sha
Ba'-al Ta'-mar
Ba'-al Ze'-bub
Ba'-al Ze'-phon
Ba'-a-na
Ba'-a-nah
Ba'-a-nan
Ba'-a-nath
Ba-a-ni'-as
Ba'-a-ra
Ba'-a-sha
Ba'-a-shah
Ba-a-si'-ah
Ba'-bel
Ba'-bi
Bab'-y-lon
Ba'-ca
Bach'-rites
Bac-chu'-rus
Bach'-uth
Al'-lon
Ba-go'-as
Bag'-o-i
Ba-ha'-rum-ite
Ba-hu'-rim
Ba'-jith
Bak-bak'-er
Bak'-buk
Bak-buk-i'-ah
Ba'-la-am } *Ba'-lam*
Bal'-a-dan
Ba'-lah
Ba'-lak
Bal'-a-mo
Bal'-a-nus
Bal-tha'-sar
Ba'-mah
Ba'-moth
Ba'-moth Ba'-al
Ban
Ba'-ni
Ba'-nid
Ban-a-i'-as
Ban'-nus
Ban'-u-as
Ba-rab'-bas
Bar'-a-chel
Bar-a-chi'-ah
Bar-a-chi'-as
Ba'-rak
Bar-ce'-nor
Bar'-go
Bar-hum'-ites
Ba-ri'-ah
Bar-je'-sus
Bar-jo'-na
Bar'-kos
Bar'-na-bas
Ba-ro'-dis
Bar'-sa-bas
Bar'-ta-cus
Bar-thol'-o-mew
Bar-ti-me'-us
Ba'-ruch
Bar-zil'-la-i
Bas'-ca-ma
Ba'-shan, or Ba'-san
Ba'-shan Ha'-voth Fa'-ir
Bash'-e-math
Bas'-lith
Bas'-math
Bas'-sa
Bas'-ta-i
Bat'-a-ne
Bath
Bath'-a-loth
Bath-rab'-bim
Bath'-she-ba
Bath'-shu-a
Bav'-a-i
Be-a-li'-ah
Be'-a-loth
Be'-an
Beb'-a-i
Be'-cher *Be'-ker*
Bech-o'-rath
Bech'-ti-leth
Be'-dad
Bed-ai'-ah
Be-el-i'-a-da
Be-el'-sa-rus
Be-el-teth'-mus
Be-el'-ze-bub
Be-'er
Be-e'-ra
Be-e'-rah, or Be'-rah
Be-er-e'-lim
Be-e'-ri
Be-er-la-ha'-i-roi
Be-e'-roth
Be-e'-roth-ites
Be-er'-she-ba
Be-esh'-te-rah
Be'-he-moth
Be'-kah
Be'-lah
Be'-la-ites
Bel'-e-mus
Bel'-ga-i
Be'-li-al
Bel'-ma-im
Bel'-men
Bel-shaz'-zar
Bel-te-shaz'-

Ben
Ben-ai'-ah
Ben-am'-mi
Ben-eb'-e-rak
Ben-e-ja'-a-kam
Ben-ha'-dad
Ben-ha'-il
Ben-ha'-nan
Ben-ja'-min
Ben'-ja-mite
Ben'-ja-mites
Ben'-i-nu
Ben-u'-i
Be'-no
Be-no'-ni
Ben-zo'-heth
Be'-on
Be'-or
Be'-ra
Ber'-a-chah
Ber-a-chi'-ah
Ber-ai'-ah
Be-re'-a
Be'-red
Be'-ri
Be-ri'-ah
Be'-rites
Be'-rith
Ber-ni'-ce
Be-ro'-daoh Bal'-a-dan
Be'-roth
Ber'-o-thai
Be-ro'-thath
Ber'-yl
Ber-ze'-lus
Be'-zai
Bes-o-dei'-ah
Be'-sor
Be'-tah
Be'-ten
Beth-ab'-a-ra
Beth-ab'-a-rah
Beth'-a-nath
Beth'-a-noth
Beth'-a-ny
Beth'-a-ne
Beth-ar'-a-bah
Beth'-a-ram
Beth-ar'-bel
Beth-a'-ven
Beth-az'-ma-veth
Beth-ba-al-me'-on
Beth-ba'-ra
Beth-ba'-rah
Beth'-ba-si
Beth-bir'-e-i
Beth'-car
Beth-da'-gon
Beth-dib-la-tha'-im
Beth'-el
Beth'-el-ite
Beth-e'-mek
Be'-ther
Beth-es'-da
Beth-e'-zel
Beth-ga'-der
Beth-ga'-mul
Beth-hac'-ce-rim
Beth-hak'-ser-im
Beth-ha'-ran
Beth-hog'-lah
Beth-ho'-ron
Beth-jes'-i-moth
Beth-leb'-a-oth
Beth'-le-hem
Beth'-le-hem-Eph'-ra-tah
Beth'-le-hem-Ju'-dah
Beth'-le-hem-ite
Beth-lo'-mon
Beth-ma'-a-chah
Beth-mar-ca-both
Beth-me'-on
Beth-nim'-rah
Beth-o'-ron
Beth-pa'-let
Beth-paz'-zer
Beth-pe'-or
Beth'-pha-ge
Beth'-fa-je
Beth'-phe-let
Beth'-ra-bah
Beth'-ra-pha
Beth'-re-hob
Beth-sa'i-da
Beth'-sa-mos
Beth'-shan
Beth-she'-an
Beth'-she-mesh
Beth-shit'-tah
Beth'-si-mos
Beth-tap'-pu-a
Beth-su'-ra
Be-thu'-el
Be'-thul
Beth-u-li'-a
Beth'-zor
Beth'-zur
Be-to'-li-us
Bet-o-mes'-tham
Bet'-o-nim
Be-u'-lah
Be'-zai
Be-zal'-e-el
Be'-zek
Be'-zer or Boz'-ra
Be'-zeth
Bi'-a-tas
Bich'-ri
Bid'-kar
Big'-tha
Big'-than
Big'-tha-na
Big'-va-i
Bil'-dad
Bil'-e-am
Bil'-gah
Bil'-ga-i
Bil'-ha or Bil-lah
Bil'-han
Bil'-shan
Bim'-hal
Bin'-e-a
Bin'-nu-i
Bir'-sha
Bir'-za-vith
Bish'-lam
Bi-thi'-ah
Bith'-rou
Biz-i-jo-thi'-ah
Biz-i-jo-thi'-jah
Biz'-tha
Blas'-tus
Bo-a-ner'-ges
Bo'-az, or Bo'-oz
Boc'-cas
Boch'-e-ru
Bo'-chim
Bo'-han
Bos'-cath
Bo'-sor
Bos'-o-ra
Bos'-rah
Bo-zez
Boz'-rah
Brig'-an-dine
Buk'-ki
Buk-ki'-ah
Bul, *rhymes* with *dull*
Bu'-nah
Bun'-ni
Buz
Bu'-zi
Buz-ite

C.

CAB
Cab'-bon
Cab'-ham
Ca'-bul—See Bul
Cad'-dis
Ca'-des
Ca'-desh
Cai'-a-phas
Cain
Ca-i'-nan
Cai'-rites
Ca'-lah
Cal'-a-mus
Cal'-col
Ca'-leb
Ca'-leb Eph'-ra-tah
Cal'-i-tas
Cal-a-mol'-a-lus
Cal'-neth
Cal'-no
Cal'-phi
Cal'-va-ry
Cal'-va-re
Ca'-mon
Ca'-na
Ca'-na-an
Ca'-na-an-ites
Can'-nan-ites
Can'-neh
Can'-nee
Can'-veh
Can'-vee
Ca-per'-na-um
Caph-ar-sal'-a-ma
Ca-phen'-a-tha
Ca-phi'-ra
Caph'-tor
Caph'-to-rim
Caph'-to-rims
Cap-pa-do'-ci-a
Cap-pa-do'-she-a
Car'-cha-mis
Car-a-ba'-si-on
Car-a-ba-se-on
Car'-che-mish
Ca-re'-ah
Ca-ri-a
Car'-kas
Car-ma'-ni-ans
Car'-me
Car'-mel
Car'-mel-ite
Car'-mel-i-tess
Car'-mi
Carm'-ites
Car'-na-im
Car'-ni-on
Car'-pus
Car-she'-na
Ca-siph'-i-a
Cas'-leu
Cas'-lu-him
Cas'-phor
Cas'-pis, or Cas'-phin
Ca-thu'-ath
Ce'-dron
Cei'-lan
Ce-le-mi'-a
Cen'-chre-a
Cen-de-be'-us
Cen-tu'-ri-on
Ce'-phas
Ce'-ras
Ce'-teb
Cha'-bris
Cha'-di-as
Chæ'-re-as
Chal'-ce-do-ny
Chal'-col
Chal-de'-a
Chal-dees'
Cha'-nes
Chan-nu-ne'-us
Char-a-ath'-a-lar
Char'-a-ca
Char'-a-sim
Char'-cus
Cha'-re-a
Char'-mis
Char'-ran
Chas'-e-ba
Che'-bar
Ched-or-la'-o-mer
Che'-lal
Chel'-ci-as
Kel'-she-as
Chel'-lub
Che'-lod
Che'-lub
Chel'-li-ans
Chel'-lus
Che-lu'-bai
Che-lu'-bar
Chem'-a-rims
Che'-mosh
Che-na'-a-nah
Chen'-a-ni
Chen-a-ni'-ah
Che'-phar Ha-am'-mo-nai
Cheph-i'-rah
Che'-ran
Che'-re-as
Cher'-eth-ims
Cher'-eth-ites
Che'-rith, or Che'-rish
Cher'-ub
Cher'-u-bim
Ches'-a-lon
Che'-sed
Che'-sil
Che'-sud
Che-sul'-loth
Chet'-tim
Che'-zib
Chi'-don
Chi'-le-ab
Chi-li'-on
Chil'-mad
Chim'-ham
Chis'-leu, Cas'-leu, or Cis'-leu
Chis'-lon
Chis'-loth Ta'-bor
Chit'-tim
Chi'-un
Chlo'-e
Cho'-ba
Cho-ra'-sin, or Cho-ra'-shan, or Cho-ra'-zin
Chos-a-me'-us
Cho-ze'-ba
CHRIST
Chub *Kub*
Chun
Chu'-sa, or Chu'-za
Chush'-an Rish-a-tha'-im
Chu'-si
Cin'-ner-eth, or Cin'-ner-oth
Cir'-a-ma
Ci'-sai
Cith'-e-rus
Cit'-tims
Clau'-da
Cle-a'-sa
Clem'-ent
Cle'-o-phas
Clo'-e
Cni'-dus *Ni-dus*
Col-ho'-zeh
Col'-li-us
Co-los'-se
Co-los'-si-ans
Co-losh'-e-ans
Co-ni'-ah

CO	CO	CR	CU
Con-o-ni'-ah	Co'-sam	Cretes	Cu'-shan
Cor	Cou'-tha	Cre'-ti-ans	Cu'-shi
Cor'-ban	Coz	*Cre'-she-ans*	Cuth, or Cuth'-ah
Cor'-be	Coz'-bi	Cu'-bit	Cu'-the-ans
Co'-re	Cres'-cens	Cush	Cy'-a-mon
Cor'-inth	Crete	Cu-shan Rish-a-tha'-im	Cy-re'-ne
Co-rin'-thi-ans	Cre'-tans		Cy-re'-ni-us

D.

DAB-A-REH	Dar'-da	Deu-ter-on'-o-my	Di-ot'-re-phes
Dab'-ba-sheth	Da'-ri-an	Dib'-la-im	Di'-shan
Dab'-e-rath	Dar'-kon	Dib'-lath	Di'-shon
Da'-bri-a	Da'-than	Di'-bon	Diz'-a-hab
Da-co'-bi	Dath'-e-mah, or Dath'-mah	Di'-bon Gad	Do'-cus
Dad-de'-us	Da'-vid	Dib'-ri	Dod'-a-i
Da'-gon	De'-bir	Dib'-za-hab, or Diz'-a-hab	Dod'-a-nim
Dai-san	Deb'-o-rah	Di'-drachm	Dod'-a-vah
Dal-ai'-ah	De-cap'-o-lis	*Di'-dram*	Do'-do
Dal'-i-lah	De'-dan	Did'-y-mus	Do-eg
Dal-ma-nu'-tha	Ded'-a-nim	Dik'-lah, or Dil'-dah	Doph'-kah
Dal'-phon	Ded'-a-nims	Dil'-e-an	Dor
Dam'-a-ris	De-ha'-vites	Dim'-nah	Do'-ra
Dam-a-scenes'	De'-kar	Di'-mon	Dor'-cas
Dan	Del-ai'-ah	Di-mo'-nah	Do-rym'-e-nes
Dan'-ites	Del'-i-lah	Di'-nah	Do-sith'-e-us
Dan-ja'-an	De'-mas	Di'-na-ites	Do'-tha-im, or Do'-than
Dan'-i-el	Der'-be	Din-ha'-bah	Du'-mah
Dan'-nah	Des'-san		Du'-ra
Dan'-o-brath	De-u'-el		
Da'-ra			

E.

E'-A-NAS	E-bro'-nah	E'-dar	E'-dom-ites
E'-bal	E-ca'-nus	E'-den	Ed'-re-i
E'-bed	Ec-bat'-a-na	E'-der	Eg'-lah
E-bed'-me-lech	Ec-cle-si-as'-tes	E'-des	Eg'-la-im
Eb-en-e'-zer	Ec-cle-si-as'-ti-cus	E'-di-as	Eg'-lon
E'-ber	Ed	Ed'-na	E'-gypt
E-bi-a-saph		E'-dorn	E'-hi

E'-hud
E'-ker
Ek'-re-bel
Ek'-ron
Ek'-ron-ites
E'-la
El'-a-dah
E'-lah
E'-lam
E'-lam-ites
El'-a-sah
E'-lath
El-beth'-el
El'-ci-a *El'-she-a*
El'-da-ah
El'-dad
E'-le-ad
E-le-a'-leh }
E-le-a'-le }
E-le'-a-sah
E-le-a'-zar
E-le-a-zu'-rus
El-el-o'-he Is'-rael
E-leu'-the-rus
El-eu-za'-i
El-ha'-nan
E'-li
E-li'-ab
E-li'-a-da
E-li'-a-dah
E-li'-a-dun
E-li'-ah
E-li'-ah-ba
E-li'-a-kim
E-li-a'-li
E-li'-am
E-li'-as
E-li'-a-saph
E-li'-a-shib
E-li'-a-sis
E-li'-a-tha, or E-li'-a-thah
E-li-a'-zar
E-li'-dad
E'-li-el
E-li-e'-na-i
E-li-e'-zer
E-li'-ha-ba
El-i-hæ'-na
El-i-ho'-reph
E-li'-hu
E-li'-as
E-li'-jah
El'-i-ka
E'-lim
E-lim'-e-lech
E-li-œ'-na-i
E-li-o'-nas
El'-i-phal
E-liph'-a-leh
El'-i-phaz
E-liph'-e-let
E-lis'-a-beth
El-i-sæ'-us
E-li'-sha
E-li'-shah
E-lish'-a-ma
E-lish'-a-mah
E-lish'-a-phat
E-lish'-e-ba
El-i-shu'-a
E-lis'-i-mus
E-li'-u
E-li'-ud
E-liz'-a-phan
El-i-se'-us
E-li'-zur
El'-ka-nah
El'-kosh-ite
El'-la-sar
El'-mo-dam
El'-na-am
El'-na-than
E'-lon
E'-lon-ites
E'-lon Beth'-ha-nan
E'-loth
El'-pa-al
El'-pa-let
El-pa'-ran
El'-te-keh
El'-te-keth
El'-te-kon
El'-to-lad
E'-lul
E-lu'-za-i
El-y-ma'-is
El'-y-mas
El'-zn-bad
El'-za-phan
Em-al-cu'-el
E'-mims
Em-man'-u-el
Em'-ma-us
Em'-mer
E'-mor
E'-nam
E'-nan
Ed'-dor
En-eg-la'-im
En-e'-mes-sar
E-ne-ni'-as
En-gan'-nim
En'-ge-di
En-had'-dah
En-hak'-ko-re
En-ha'-zor
En-mish'-pat
E'-noch *E'-nock*
E'-non
E'-nos
E'-nosh
En-rim'-mon
En-ro'-gel
En'-she-mesh
En-tap'-pu-ah
Ep'-a-phras
E-paph-ro-di'-tus
E-pen'-e-tus
E'-phah
E'-phai
E'-pher
E'-phes-dam'-mim
Eph'-lal
E'-phod
E'-phor
Eph'-pha-tha
E'-phra-im
E'-phra-im-ites
Eph'-ra-tah
Eph'-rath
Eph'-rath-ites
E'-phron
Er
E'-ran
E'-ran-ites
E-ras'-tus
E'-rech
E'-ri
E'-sa
E-sa'-as
E'-sar-had'-don
E'-sau
Es'-dras
Es-dre'-lon
Es'-e-bon
E-se'-bri-as
E'-sek
Esh'-ba-al
Esh'-ban
Esh-col
E'-she-an
E'-shek
Esh'-ka-lon
Esh'-ta-ol
Esh'-taul-ites
Esh-tem'-o-a
Esh'-te-moth
Esh'-ton
Es'-li
Es-ma-chi'-ah
E-so'-ra
Es'-ril
Es'-rom
Es-senes'
Est'-ha-ol
Es'-ther *Es'-ter*
E'-tam
E'-tham
E'-than
Eth'-a-nim
Eth'-ba-al
E'-ther
Eth'-ma
Eth'-nan
Eth'-ni
Eu-as'-i-bus
Eu-bu'-lus
Eve

E-vi
E'-vil mer-o'-dach
Eu'-na-than
Eu-ni'-ce
Eu-o'-di-as
Eu-pol'-e-mus
Eu-roc'-ly-don
Eu'-ty-chus

Ex'-o-dus
E'-zar
Ez'-ba-i
Ez'-bon
Ez-e-chi'-as
Ez-e-ki'-as
E-ze'-ki-el
E'-zel

E'-zem
E'-zer
Ez-e-ri'-as
E-zi'-as
E'-zi-on Ge'-bar, or E'-zi-on Ge'-ber
Ez'-nite

Ez'-ra
Ez'-ra-hite
Ez'-ri
Ez'-ri-el
Ez'-ril
Ez'-ron, or Hez'-ron
Ez'-ron-ites

G.

GA'-AL
Ga'-ash
Ga'-ba
Gab'-a-el
Gab'-a-tha
Gab'-bai
Gab'-ba-tha
Ga'-bri-as
Ga'-bri-el
Gad
Gad'-a-ra
Gad-a-renes'
Gad'-des
Gad'-di-el
Gad'-di
Gad'-ites
Ga'-ham
Ga'-hir
Ga'-i-us *Ga'-yus*
Gal'-a-ad
Ga'-lal
Gal'-e-ed
Gal'-ga-la
Gal'-i-lee
Gal'-lim
Gal'-li-o
Gam'-a-el
Ga-ma'-li-el
Gam'-ma-dims
Ga'-mul
Gar
Ga'-reb

Gar'-mites
Gash'-mu
Ga'-tam
Gath
Gath He'-pher
Gath Rim'-mon
Gau'-lan
Gau'-lon
Ga'-za
Gaz'-a-bar
Ga-za'-ra
Ga'-zath-ites
Ga'-zer
Ga-ze'-ra
Ga'-zez
Gaz'-ites
Gaz'-zam
Ge'-ba
Ge'-bel
Ge'-bar
Ge'-ber
Ge'-bim
Ged-a-li'-ah
Ged'-dur
Ge'-der
Ge-de'-rah
Ged'-er-ite
Ge-de'-roth
Ged-e-roth-a'-im
Ge'-dir
Ge'-dor
Ge-ha'-zi
Gel'-i-loth

Ge-mal'-li
Gem-a-ri'-ah
Ge-ne'-sar
Gen-nes'-a-ret
Gen'-e-sis *Jen'-e-sis*
Gen-ne'-us
Gen-u'-bath
Gen'-tiles *Jen'-tiles*
Ge'-on
Ge'-ra
Ge'-rah
Ge'-rar
Ger'-a-sa
Ger'-ga-shi
Ger'-gash-ites
Ger-ga-senes'
Ger'-i-zim
Ger'-rin-i-ans
Ger-rs'-ans
Ger'-shom
Ger'-shon
Ger'-shon-ites
Ger'-shur
Ge'-sem
Ge'-shan
Ge'-shem
Ge'-shur
Gesh'-u-ri
Gesh'-u-rites
Ge'-thur
Geth-o-li'-as

Geth-sem'-a-ne
Ge-u'-el
Ge'-zer
Ge'-zer-ites
Gi'-ah
Gib'-bar
Gib'-be-thon
Gib'-e-a
Gib'-e-ah
Gib'-e-ath
Gib'-e-on
Gib'-e-on-ites
Gib'-lites
Gid-dal'-ti
Gid'-del
Gid'-e-on
Gid-e-o'-ni
Gi'-dom
Gi'-er Ea'-gle *Jy'-er Ea-gle*
Gi'-hon
Gil'-a-lai
Gil'-bo-a
Gil'-e-ad
Gil'-e-ad-ite
Gil'-gal
Gil'-loh
Gil'-lon-ite
Gim'-zo
Gi'-nath
Gin'-ne-tho
Gin'-ne-thon
Gir'-ga-shi

GI	GN	GO	GR
Gir'-gash-ites	Gni'-dus *Nĭ'-dus*	Go-mor'-rah	Gra'-ba
Gis'-pa	Go'-ath	Go'-pher-wood	Gre'-ci-a / *Gre'-she-a*
Git'-tah He'-pher	Gob	Gor'-gi-as / *Gor'-je-us*	Gud'-go-dah
Git'-ta-im	Gog	Gor'-ty-na	Gu'-ni
Git'-tite	Go'-lan	Go'-shen	Gu'-nites
Git'-tites	Gol'-go-tha	Go-thon'-i-el	Gur
Git'-tith	Go-li'-ah	Go'-zan	Gur-ba'-al
Gi'-zo-nite	Go-li'-ath		
Glede	Go'-mer		

H.

HA-A-HASH'-TA-RI	Hag'-gi	Ha-mu'-el	Ha'-rod
Ha-bai'-ah	Hag-gi'-ah	Ha'-mul	Ha'-rod-ite
Hab'-ak-kuk	Hag'-gites	Ha'-mul-ites	Har'-o-eh
Hab-a-zi-ni'-ah	Hag'-gith	Ha-mu'-tal	Ha'-ror-ite
Ha-ber'-ge-on	Ha'-i	Ha-nam'-e-el	Har'-o-sheth
Ha'-bor	Hak'-ka-tan	Ha'-nan	Har'-sha
Hach-a-li'-ah	Hak'-koz	Ha-nan'-e-el	Ha'-rum
Hach'-i-lah	Hak-u'-pha	Han'-a-ni	Ha-ru'-maph
Hach'-mo-ni	Ha'-lac	Han-a-ni'-ah	Ha-ru'-phite
Hach'-mo-nite	Ha'-lah	Ha'-nes	Ha'-ruz
Ha'-da	Hal'-lul	Han'-i-el	Has-a-di'-ah
Ha'-dad	Ha'-li	Han'-nah	Has-e-nu'-ah
Had-ad-e'-zer	Hal-le-lu'-jah / *Hal-le-lu'-yah*	Han'-na-thon	Hash-a-bi'-ah
Ha'-dad Rim'-mon	Hal-lo'-esh	Han'-ni-el	Hash-ab'-nah
Ha'-dar	Ham	Ha'-nooh	Hash-ab-ni'-ah
Had'-a-shah	Ha'-man	Ha'-noch-ites	Hash-bad'-a-ns
Ha-das'-sa	Ha'-math, or He'-math	Ha'-nun	Ha'-shem
Ha-das'-sah	Ha'-math-ite	Haph-a-ra'-im	Hash-mo'-nah
Ha-dat'-tah	Ha'-math Zo'-bah	Ha'-ra	Ha'-shum
Ha'-did	Ham'-math	Har'-a-dah	Ha-shu'-pha
Had'-la-i	Ham-med'-a-tha	Har-a-i'-ah	Has'-rah
Ha-do'-ram	Ham'-e-lech	Ha'-ran	Has-so-na'-ah
Ha'-drach	Ham'-i-tal	Ha'-rar-ite	Ha-su'-pha
Ha'-gab	Ham-mol'-e-keth	Har-bo'-na	Ha'-tach *Ha'-tuch*
Hag'-a-bah	Ham'-mon	Har-bo'-nah	Ha'-thath
Hag'-a-i	Ham'-o-nah	Ha'-repb	Hat'-i-ta
Ha'-gar	Ha'-mon Gog	Ha'-reth	Hat'-til
Ha-gar-enes'	Ha'-mor	Har'-has	Hat-ti'-pha
Ha'-gar-ites	Ha'-moth	Har'-ha-ta	Hat'-tush
Hag'-ga-i	Ha'-moth Dor	Har'-hur	Hav'-i-lah
Hag'-ge-ri		Ha'-rim	Ha'-voth Ja ir
		Ha'-riph	Hau'-ran
		Har'-ne-pher	Haz'-a-ei

Ha-zai'-ah
Ha'-zar Ad'-dar
Ha'-zar E'-nan
Ha'-zar Had'-dah
Ha'-zar Hat'-ti-con
Ha'-zar Ma'-veth
Ha-za'-roth
Ha'-zar Shu'-el
Ha'-zar Su'-sah
Ha'-zar Su'-sim
Ha'-zel El-po'-ni
Ha-ze'-rim
Haz-e'-roth
Ha'-zer Shu'-sim
Haz'-e-zon Ta'-mar
Ha'-zi-el
Ha'-zo
Ha'-zor
Haz'-u-bah
He'-ber
He'-ber-ites
He'-brews
He'-bron
He'-bron-ites
Heg'-a-i
He'-ge
He'-lah
He'-lam
Hel'-bah
Hel'-bon
Hel'-chi-ah
Hel'-da-i
He'-leb
He'-led
He'-lek
He'-lek-ites
He'-lem
He'-leph
He'-lez
He'-li
Hel'-ka-i

Hel'-kath
Hel'-kath Haz'-zu-rim
Hel-ki'-as
He'-lon
He'-man
He'-math, or Ha'-math
Hem'-dan
Hen
He'-na
Hen'-a-dad
He'-noch
He'-pher
He'-pher-ites
Heph'-zi-bah
He'-ram
He'-res
He'-resh
Her'-mas
Her-mog'-e-nes
Her'-mon
Her'-mon-ites
Her'-od
He-ro'-di-an
He-ro'-di-ans
He-ro'-di-as
He'-seb
He'-sed
Hesh'-mon
Heth
Heth'-lon
Hez'-e-ki
He-ze-ki'-ah
He'-zer, or He'-zir
He-zi'-a
He'-zi-on
Hez'-ra-i
Hez'-ro
Hez'-ron
Hez'-ron-ites
Hid'-da-i

Hid'-de-kel
Hi'-el
Hi-er'-e-el
Hi-er'-e-moth
Hi-er-i-e'-lus
Hi-er'-mas
Hi-er-on'-y-mus
Hig-gai'-on
Hi'-len
Hil-ki'-ah
Hil'-lel
Hin
Hin'-nom
Hi'-rah
Hi'-ram
Hir-ca'-nus
His-ki'-jah
Hit'-tites
Hi'-vites
Ho'-ba, or Ho'-bah
Ho'-bab
Hod
Hod-a-i'-ah
Hod-a-vi'-ah
Ho'-dish
Ho-de'-va
Ho-de'-vah
Ho-di'-ah
Ho-di'-jah
Hog'-lah
Ho'-ham
Ho'-len
Hol-o-fer'-nes
Ho'-lon
Ho'-man, or He'-man
Ho'-mer
Hoph'-ni
Hoph'-rah
Hor
Ho'-ram
Ho'-reb

Ho-rem
Hor-a-gid-dad
Ho'-ri
Ho'-rims
Ho'-rites
Hor'-mah
Hor-o-na'-im
Hor'-on-ites
Ho'-sa, or Ha'-sah
Ho'-san'-na
Ho-se'-a
Ho-ze'-a
Hosh-a-i'-ah
Hosh'-a-ma
Ho-she'-a
Ho'-tham
Ho'-than
Ho'-thir
Huk'-kok
Hul
Hul'-dah
Hum'-tah
Hu'-pham
Hu'-pham-ites
Hup'-pah
Hup'-pim
Hur
Hu'-rai
Hu'-ram
Hu'-ri
Hu'-shah
Hu'-shai
Hu'-sham
Hu'-shath-ite
Hu'-shim
Hu'-shub
Hu-shu'-bah
Hu'-zoth
Huz'-zab
Hy-das'-pes
Hy-e'-ne
Hy-men-e-us

I.

Ib′-HAR
Ib′-le-am
Ib-nei′-an
Ib-ni′-jah
Ib′-ri
Ib′-zan
Ich′-a-bod
I-co′-ni-um
Id′-a-lan
Id′-bash
Id′-do
Id′-u-el
Id-u-mæ′-a
Id-u-mæ′-ans
I′-gal
Ig-da-li′-ah
Ig-e-ab′-a-rim
Ig′-e-al
I′-jon
Ik′-kesh
I′-lai
Im
Im′-lah
Im′-mah
Im-man′-u-el
Im′-mer
Im′-na, or
Im′-nah
Im′-rah
Im′-ri
I-o′-ta
Iph-e-dei′-ah
Ir
I′-ra
I′-rad
I′-ram
I′-ri
I-ri′-jah
Ir′-na-hash
I′-ron
Ir′-pe-el
Ir-she′-mish
I′-ru
I′-sa-ac *I′-zak*
I-sai′-ah
Is′-cah
Ic-car′-i-ot
Is′-da-el
Ish′-bah
Ish′-bak
Ish′-bi Be′-nob
Ish′-bo-sheth
I′-shi
I-shi′-ah
I-shi′-jah
Ish′-ma
Ish′-ma-el
Ish′-ma-el-ites
Ish-ma-i′-ahi
Ish-me-rai
I′-shod
Ish′-pan
Ish′-tob
Ish′-u-a
Ish′-u-ai
Is-ma-chi′-ah
Is-ma-i′-ah
Is′-pah
Is′-ra-el
Is′-ra-el-ites
Is′-sa-char
Is-tal-cu′-rus
Is′-u-i
Is′-u-ites
Ith′-a-i or It′-a-i
It′-a-ly
Ith′-a-mar
Ith′-i-el
Ith′-mah
Ith′-nan
Ith′-ra
Ith′-ran
Ith′-re-am
Ith′-rites
It′-tah Ka′-zin
It′-ta-i
It-u-re′-a
I′-vah
Iz′-e-har
Iz′-har
Iz′-har-ite
Iz-ra-hi′-ah
Iz′-ra-hite
Iz-ra-i′-ah or
Is-ra-i′-ah
Iz′-re-el
Iz′-ri
Iz′-rites

J.

JA′-A-KAN
Ja-ak′-o-bah
Ja-a′-la
Ja-a′-lah
Ja-a′-lam
Ja-a′-nai
Ja-ar-e-or′-e-gim
Ja-as-a-ni′-a
Ja′-a-sau
Ja-a′-si-el
Ja-a′-zah
Ja-az-a-ni′-ah
Ja-a′-zar
Ja-a-zi′-ah
Ja-a′-zi-el
Ja′-bal
Jab′-bok
Ja′-besh
Ja′-bez
Ja′-bin
Jab′-ne-el
Jab′-neh
Ja′-chah
Ja′-chin
Ja′-chin-ites
Ja′-cob
Ja-co′-bus
Ja′-da
Jad-du′-a
Ja′-don
Ja′-el
Ja′-gur
Jah
Ja-ha′-le-el
Ja-hal′-e-el
Ja′-hath
Ja′-haz
Ja-ha′-za
Ja-ha′-zah
Ja-ha-zi′-ah
Ja-ha′-zi-el
Jah′-da-i
Jah′-di-el

Jah'-do
Jah'-le-el
Jah'-le-el-ites
Jah'-ma-i
Jah'-zah
Jah'-ze-el
Jah'-zi-el
Jah'-ze-el-ites
Jah'-ze-rah
Ja'-ir
Ja'-ir-ites
Ja'-i-rus } *Ja'-e-rus*
Ja'-kan
Ja'-keh
Ja'-kim
Jak'-kim
Ja'-lon
Jam'-bres
Jam'-bri
James
Ja'-min
Ja'-min-ites
Jam'-lech
Jam'-na-an
Jam-ni'-a
Jam'-nites
Jan'-na
Jan'-nes
Ja-no'-ah
Ja-no'-hah
Ja'-num
Ja'-phet
Ja'-pheth
Ja-phi'-ah
Japh'-let
Japh'-le-ti
Ja'-pho
Jar
Ja'-rah
Ja'-reb
Ja'-red
Jar-e-si'-ah
Jar'-ha
Ja'-rib
Jar'-muth
Ja-ro'-ah
Jas'-ael

Ja'-shem
Ja'-shen
Ja'-sher
Ja-sho'-be-am
Jash'-ub
Jash'-u-bi
Le'-hem
Jash'-ub-ites
Ja'-si-el
Ja-su'-bus
Ja'-tal
Jath'-ni-el
Jat'-tir
Ja'-van
Ja'-zar
Ja'-zer
Ja'-zi-el
Ja'-ziz
Je'-a-rim
Je-at'-e-rai
Je-ber-e-chi'-ah
Je'-bus
Je-bu'-si
Jeb'-u-sites
Jec-a-mi'-ah
Jec-o-li'-ah
Jec-o-ni'-ah
Je-dai'-a
Je-dai'-ah
Jed-de'-us
Jed'-du
Je-dei'-ah
Je-di'-a-el
Jed'-i-ah
Jed-e-di'-ah
Je'-di-el
Jed'-u-thun
Je-e'-li
Je-e'-zer
Je-e'-zer-ites
Je'-gar Sa-ha-du'-tha
Je-ha'-le-el
Je-hal'-e-lel
Je-ha'-zi-el
Jeh-dei'-ah
Je-hei'-el
Je-hez'-e-kel

Je-hi'-ah
Je-hi'-el
Je-hi'-e-li
Je-hish'-a-i
Je-his-ki'-ah
Je-ho'-a-dah
Je-ho-ad'-dan
Je-ho'-a-haz
Je-ho'-ash
Je-ho'-ha-dah
Je-ho'-a-nan
Je-hoi'-a-chin
Je-hoi'-a-da
Je-hoi'-a-kim
Je-hoi'-a-rib
Je-hon'-a-dab
Je-hon'-a-than
Je-ho'-ram
Je-ho-shab'-e-ath
Je-hosh'-a-phat
Je-hosh'-e-ba
Je-hosh'-u-a
JE-HO'-VAH
Je-ho'-vah Ji'-reh
Je-ho'-vah Nis'-si
Je-ho'-vah Sha'-lom
Je-ho'-vah Sham'-mah
Je-ho'-vah Tsid'-ke-nu
Je-hoz'-a-bad
Je'-hu
Je-hub'-bah
Je'-hu-cal
Je'-hud
Je-hu'-di
Je-hu-di'-jah
Je'-hush
Je-i'-el
Je-kab'-ze-el
Jek-a-me'-am
Jek-a-mi'-ah
Je-ku'-thi-el
Jem'-i-mah

Jem-u'-el
Jeph'-thah
Je-phun'-neh
Je'-rah
Je-rahm'-e-el
Je-rahm'-e-el-ites
Jer'-e-chus
Je'-red
Jer'-e-mai
Jer-e-mi'-ah
Jer'-e-moth
Jer'-e-mouth
Je-ri'-ah
Jer'-i-bai
Jer'-i-cho
Je'-ri-el
Je-ri'-jah
Jer'-i-moth
Je'-ri-oth
Jer'-o-don
Jer'-o-ham
Jer-o-bo'-am
Je-rub'-ba-al
Je-rub'-e-sheth
Jer'-u-el
Je-ru'-sa-lem
Je-ru'-sha
Je-sai'-ah
Jesh-a-i'-ah
Jesh'-a-nah
Jesh-ar'-e-lah
Jesh-eb'-e-ah
Jesh-eb'-e-ab
Je'-sher
Jesh'-i-mon
Je-shish'-a-i
Jesh-o-ha-i'-ah
Jesh'-u-a
Jesh'-u-run
Je-si'-ah
Je-sim'-i-el
Jes'-se
Jes'-u-a
Jes'-u-i
JE'-SUS
Je'-ther
Je'-theth

JE	JO	JO	JO
Jeth′-lah	Jo′-a-chaz	Jok′-shan	Josh′-a-phat
Je′-thro	Jo′-a-da′-nus	Jok′-tan	Josh-a-vi′-ah
Je′-tur	Jo′-ah	Jok′-the-el	Josh-bek′-a-sha
Je′-u-el	Jo′-a-haz	Jo′-na	Josh′-u-a
Je′-ush	Jo′-a-kim	Jon′-a-dab	Jo-si′-ah
Je′-uz	Jo-an′-na	Jo′-nah	Jo-si′-as
Jew′-ry	Jo-an′-nan	Jo′-nan	Jos-i-bi′-ah
Jez-a-ni′-ah	Jo′-ash	Jo′-nas	Jos-i-phi′-ah
Jez′-e-bel	Jo′-a-tham	Jon′-a-than	Jo-si′-phus
Je-ze′-lus	Jo-a-zab′-dus	Jo′-nath E′-lim Re-cho′-chim	Jot′-bah
Je′-zer	Job *Jobe*	Jop′-pa	Jot′-bath
Je′-zer-ites	Jo′-bab	Jo′-ra	Jot′-ba-tha
Je-zi′-ah	Joch′-e-bed	Jo′-rah	Jo′-tham
Je′-zi-el	Jo′-da	Jo′-ram	Joz′-a-bad
Jez-li′-ah	Jo′-ed	Jor′-dan	Joz′-a-char
Jez′-o-ar	Jo′-el	Jor′-i-bas	Joz′-a-dak
Jez-ra-hi′-ah	Jo-e′-lah	Jo′-rim	Ju′-bal
Jez′-re-el	Jo-e′-zer	Jor′-ko-am	Ju′-cal
Jez′-re-el-ite	Jog′-be′-ah	Jos′-a-bad	Ju′-dah
Jez′-re-el-i-tess	Jog′-li	Jos′-a-phat	Ju′-das
Jib′-sam	Jo′-ha	Jos-a-phi′-as	Jude
Jid′-laph	Jo-ha′-nan	Jo′-se	Ju-dæ′-a
Jim	John *Jon*	Jos′-e-dech	Ju′-dith
Jim′-la, or Im′-la	Joi′-a-da	Jo′-se-el	Ju′-el
Jim′-na, or Jim′-nah	Joi′-a-kim	Jo′-seph	Ju′-li-a
Jim′-nites	Joi′-a-rib	Jo′-ses	Ju-ni-a
Jiph′-tah	Jok′-de-am	Josh′-a-bad	Ju-shab′-be-sed
Jiph′-thah-el	Jo′-kim	Jo′-shah	Jus′-tus
Jo′-ab	Jok′-me-an		Jut′-tah
	Jok′-ne-am		

K.

KAB	Kar′-ka-a	Kel′-i-ta	Ker - en - hap′ puck
Kab′-ze-el	Kar′-kor	Kel-kath-haz-u′-rim	*Ker-en-hap′-puk*
Ka′-des	Kar′-na-im	Kem-u′-el	Ke-tu′-ra
Ka′-desh, or Ca′-desh	Kar′-tah	Ke′-nah	Ke-tu′-rah
Ka′-desh Bar′-ne-a	Kar′-tan	Ke′-nan	Ke-zi′-a
Kad′-mi-el	Ke′-dar	Ke′-nath	Ke′-ziz
Kad′-mon-ites	Ked′-e-mah	Ke′-naz	Kib′-roth Hat-ta′-a-vah
Kal-la′-i	Ked′-e-moth	Ke′-nites	Kib′-za-im
Ka′-nah	Ke′-desh	Ken′-niz-zites	Kid′-ron
Ka-re′-ah	Ke-hel′-a-than	Ke′-ri-oth	Ki′-nah
	Kei′-lah	Ke′-ros	
	Ke-lai′-ah		

Kir
Kir-har'-a-seth
Kir'-he-resh
Kir'-i-eth, or
Kir'-jath
Kir'-jath Ar'-ba
Kir'-jath A'-im
Kir'-jath A'-rim
Kir'-jath A'-ri-us
Kir'-jath Ba'-al

Kir'-jath
Hu'-zoth
Kir'-jath
Je'-a-rim
Kir'-jath
San'-nah
Kir'-jath
Se'-pher
Kir'-i-oth
Kish

Kish'-i
Kish'-i-on
Ki'-shon, or
Ki'-son
Kith'-lish
Kit'-ron
Kit'-tim
Ko'-a
Ko'-hath
Ko'-hath-ites

Kol-a-i'-ah
Ko'-rah
Ko'-rah-ites
Ko'-rath-ites
Kor'-hite
Kor'-hites
Kor'-ites
Ko'-re
Koz
Kush-ai'-ah

L.

LA'-A-DAH
La'-a-dan
La'-ban
Lab'-a-na
La'-chish
La-cu'-nus
La'-dan
La'-el
La'-had
La-hai'-roi
Lah'-man
Lah'-mas
Lah'-mi
La'-ish
La'-kum
La'-mech
Lap-i'-doth
La-se'-a
La'-shah
La-sha'-ron

Las'-the-nes
Laz'-a-rus
Le'-ah
Leb'-a-nah
Leb'-a-non
Leb'-a-oth
Leb-be'-us
Le-bo'-nah
Le'-chah
Le'-ha-bim
Le'-hi
Lem'-u-el
Le'-shem
Let'-tus
Le-tu'-shim
Le'-vi
Le-vi'-a-than
Le'-vis
Le'-vites
Le-vit'-i-cus

Le-um'-mim
Lib'-a-nus
Lib'-nah
Lib'-ni
Lib'-nites
Lib'-ya
Lig-nal'-oes
Li'-gure
Lik'-hi
Lo-am'-mi
Lod
Lod'-e-bar
Log
Lo'-is
Lo Ru'-ha-mah
Lot
Lo'-tan
Loth-a-su'-bus
Lo'-zon

Lu'-bim
Lu'-bims
Lu'-cas
Lu'-ci-fer
Lu'-ci-us
Lud
Lu'-dim
Lu'-hith
Luke
Luz
Lyc-a-o'-nia
Lyc'-ca
Lyd'-da
Lyd'-i-a
Ly-sa'-ni-as
Lys'-i-a
Lizh'-e-a
Lys'-i-as
Lys'-tra

M.

MA-A-CAH
Ma'-a-chah
Ma-ach'-a-thi
Ma-ach'-ath-ites
Ma-ad'-ai
Ma-a-di'-ah

Ma-a'-i
Ma-al'-eh
A-crab'-bim
Ma'-a-nai
Ma'-a-rath
Ma-a-sei'-ah

Ma-a-si'-ah
Ma'-ath
Ma'-az
Ma-a-zi'-ah
Mab'-da-i
Mac'-a-lon

Mac'-ca-bees
Mac'-ca-bæ'-us
Mach'-be-nah
Mach'-be-nai
Ma'-chi
Ma'-chir

Ma'-chir-ites
Mach'-mas
Mach-na-de'-bai
Mach-pe'-lah
Mach-he'-loth
Ma'-cron
Mad'-a-i
Ma-di'-a-bun
Ma-di'-ah
Ma'-di-an
Mad-man'-nah
Ma'-don
Ma-e'-lus
Mag'-bish
Mag'-da-la
Mag'-da-len
Mag-da-le'-ne
Mag'-di-el
Ma'-gog
Ma'-gor Mis'-sa-bib
Mag'-pi-ash
Ma'-ha-lah
Ma'-ha-lath Le-an'-noth
Ma'-ha-lath Mas'-chil
Ma-ha'-le-el
Ma'-ha-li
Ma-ha-na'-im
Ma'-ha-neh Dan
Ma'-ha-nem
Ma-har'-a-i
Ma'-nath
Ma'-ha-vites
Ma'-haz
Ma-ha'-zi-oth
Ma'-her-shal'-al-hash'-baz
Mah'-lah
Mah'-li
Mah'-lites
Mah'-lon
Mai-an'-e-as
Ma'-kas
Ma'-ked
Mak-e'-loth
Mak-ke'-dah
Mak'-tesh
Mal'-a-chi
Mal'-cham
Mal-chi'-ah
Mal'-chi-el
Mal'-chi-el-ites
Mal-chi'-jah
Mal'-chi'-ram
Mal-chi-shu'-ah
Mal'-chom
Mal'-chus
Mal'-las
Mal'-lo-thi
Mal'-loth
Ma-mai'-as
Mam'-mon
Mam-ni-ta-nai'-mus
Mam'-re
Ma-mu'-cus
Man'-a-en
Man'-a-hath
Man'-a-hem
Ma-na'-heth-ites
Man-as-se'-as
Ma-nas'-seh
Ma-nas'-sites
Ma'-neh
Man-ha-na'-lim
Ma'-ni
Man'-na
Ma-no'-ah
Ma'-och
Ma'-on
Ma'-on-ites
Ma'-ra
Ma'-rah
Mar'-a-lah
Mar-a-nath'-a
Mar-do-che'-us
Ma-re'-shah
Mar'-i-sa
Mark
Mar'-moth
Ma'-roth
Mar'-re-kah
Mar'-se-na
Mar'-te-na
Mar'-tha
Ma'-ry
Mas'-chil
Mas'-e-loth
Mash
Ma'-shal
Mas'-man
Mas'-moth
Mas'-re-kah
Ma'-sa
Mas'-sah
Mas-si'-as
Ma'-tred
Ma'-tri
Mat'-tan
Mat'-tan-ah
Mat-tan-i'-ah
Mat'-ta-tha
Mat-ta-thi'-as
Mat-te-na'-i
Mat'-than
Mat'-that
Mat-the'-las
Mat'-thew
Mat-thi'-as
Mat-ti-thi'-ah
Maz-i-ti'-as
Maz-za'-roth
Me'-ah
Me-a'-ni
Me-a'-rah
Me-bu'-nai
Mech'-e-rath
Mech'-e-rath-ite
Me'-dad
Med'-a-lah
Me'-dan
Med'-e-ba
Medes
Me'-di-a
Me'-di-an
Me-e'-da
Me-gid'-do
Me-gid'-don
Me-ha'-li
Me-het'-a-bel
Me-hi'-da
Me'-hir
Me-hol'-ath-ite
Me-hu'-ja-el
Me-hu'-man
Me-hu'-nim
Me-hu'-nims
Me-jar'-kon
Mek'-o-nah
Mel-a-ti'ah
Mel'-chi
Mel-chi'-ah
Mel-chi'-as
Mel'-chi-el
Mel-chiz'-e-dek
Mel-chi-shu'-a
Me-le'-a
Me'-lech
Mel'-li-cu
Mel'-i-ta
Mel'-zar
Mem'-phis
Me-mu'-can
Men'-a-hem
Me'-nan
Me'-ne
Me'-nith
Men'-o-thai
Me-on'-e-nem
Meph'-a-ath
Me-phib'-o-sheth
Me'-rab
Mer-a-i'-ah
Me-rai'-oth
Me'-ran
Mer'-a-ri
Mer'-ar-ites
Mer-a-tha'-im
Me'-red
Mer'-e-moth
Me'-res
Mer-i-oan
Mer'-i-bah Ka'-desh
Me-rib'-ba-al
Mer'-i-moth
Me-ro'-dach Bal'-a-dan
Me'-rom
Me-ron'-oth-ite

Me'-ros
Me'-ruth
Me'-sech *Me'-sek*
Me'-sha
Me'-shach
Me'-shech *Me'-shek*
Mesh-el-e-mi'-ah
Mesh-ez'-a-bel
Mesh-ez'-a-beel
Mesh-il-la'-mith
Mesh-il'-le-moth
Me-sho'-bah
Me-shul'-lam
Me-shul'-le-mith
Mes'-o-bah
Mes'-o-ba-ite
Mes-o-po-ta'-mi-a
Mes-si'-ah
Mes-si'-as
Me-te'-rus
Me'-theg Am'-mah
Meth'-re-dath
Me-thu'-sa-el
Me-thu'-se-la
Me-thu'-se-lah
Me-u'-nim
Mez'-a-hab
Mi'-a-min
Mib'-har
Mib'-sam
Mib'-zar
Mi'-cah
Mi-cai'-ah
Mi'-cha
Mi'-cha-el
Mi'-chah
Mi'-chai'-ah
Mi'-chal
Mich'-mas *Mik'-mas*
Mich'-mash
Mich'-me-thah
Mich'-ri
Mich'-tam
Mid'-din
Mid'-i-an
Mid'-i-an-ites
Mig'-da-lel
Mig'-dal Gad
Mig'-dol
Mig'-ron
Mij'-a-min
Mik'-loth
Mik-nei'-ah
Mil-a-la'-i
Mil'-cah
Mil'-chah
Mil'-cha
Mil'-com
Mil'-lo
Mi'-na
Mi-ni'-a-min
Min'-ni
Min'-nith
Miph'-kad
Mir'-i-am
Mir'-ma
Mis'-gab
Mish'-a-el
Mi'-shal
Mi'-sham
Mi'-she-al
Mish'-ma
Mish-man'-na
Mish'-ra-ites
Mis'-par
Mis'-pe-reth
Mis'-pha
Mis'-phah
Mis'-ra-im
Mis'-re-photh-ma'-im
Mith'-cah
Mith'-nite
Mith'-ri-dath
Mi'-zar
Miz'-pah
Miz'-peh
Miz'-ra-im
Miz'-zah
Mna'-son *Na'-son*
Mo'-ab
Mo'-ab-ites
Mo'-a-di'-ah
Mock'-mur
Mock'-ram
Mo'-din
Mo'-eth
Mol'-a-dah
Mo'-lech *Mo'-lek*
Mo'-li
Mo'-lid
Mo'-loch *Mo'-lok*
Mom'-dis
Mo-o-si'-as
Mo'-rash-ite
Mo'-ras-thite
Mor'-de-cai
Mo'-reh
Mor'-esh-eth Gath
Mo-ri'-ah
Mo-se'-ra
Mo-se'-rah
Mo-se'-roth
Mo'-ses *Mo-zes*
Mo-sol'-lam
Mo-sul'-la-mon
Mo'-za
Mo'-zah
Mup'-pim
Mu'-shi
Mu'-shites
Muth-lab'-ben
Myn'-dus
My'-ra
Myt-e-le'-ne

N.

NA-AM
Na-a-mah
Na'-a-man
Na'-a-math-ites
Na'-a-mites
Na'-a-rah
Na'-a-rai
Na'-a-ran
Na'-a-rath
Na-ash'-on
Na'-a-thus
Na'-bal
Nab-a'-ri-as
Na-ba-the'-ans
Na'-bath-ites
Na'-both
Na'-chon
Na'-chor
Na'-dab
Na-dab'-a-tha
Nag'-ge
Na-ha'-li-el
Na-hal'-lal
Na-ha'-lol
Na'-ham
Na-ham'-a-ni
Na-har'-a-i
Na'-hash
Na'-hath
Nah-bi'
Na'-ha-bi
Na'-hor
Nah'-shon
Na'-hum
Na'-i-dus
Na'-im

NA	NE	NE	NI
Na'-in	Ne-bal'-lat	Ne'-phi	Nim'-rim
Nai'-oth	Ne'-bat	Ne'-phis	Nim'-rod
Na-ne'-a	Ne'-bo	Ne'-phish	Nim'-shi
Na'-o-mi	Neb-u-chad-nez'-zar	Ne-phish'-e-sim	Nin'-e-ve
Na'-pish	Neb-u-chod-on'-o-sor	Neph'-tha-li	Nin'-e-veh
Naph'-i-si	Neb-u-chad-rez'-zar	Nep'-tho-ah	Nin'-e-vites
Naph'-ta-li	Neb-u-chas'-ban	Neph'-tu-im	Ni'-san
Naph'-thar	Neb-u-zar'-a-dan	Ne-phu'-sim	Nis'-roch / *Nis'-rok*
Naph'-tu-him	Ne'-cho	Nor	No-a-di'-ah
Nas'-bas	Ne-co'-dan	Ne'-re-us	No'-ah
Na'-shon	Ned-a-bi'-ah	Ner'-gal	Nob
Na'-sith	Ne-e-mi'-as	Ner'-gal Sha-re'-zer	No'-bah
Na'-sor	Neg'-i-noth	Ne'-ri	Nod
Na'-than	Ne-hel'-a-mite	Ne-ri'-ah	No'-dab
Na-than'-a-el	Ne-he-mi'-ah	Ne-than'-e-el	No'-e-ba
Nath-a-ni'-as	Ne-he-mi'-as	Neth-a-ni'-ah	No'-ga, or No'-gah
Na'-than Me'lech	Ne'-hum	Neth'-i-nims	No'-hah
Na'-ve	Ne-hush'-ta	Ne-to'-phah	Nom
Na'-um	Ne-hush'-tah	Ne-toph'-a-thi	Nom'-a-des
Naz-a-rene'	Ne-hush'-tan	Ne-toph'-ath-ites	Non
Naz-a-renes'	Ne'-i-el	Ne-zi'-ah	Noph *Noff*
Naz'-a-reth	Ne'-keb	Nib'-bas	No'-phah
Naz'-a-rite	Ne-ko'-da	Nib'-shan	No-me'-ni-us
Ne'-ah	Nem-u'-el	Nic-o-de'-mus	Nun, the father of Joshua
Ne-a-ri'-ah	Nem-u'-el-ites	Nic-o-la'-i-tanes	Nym'-phas
Neb'-a-i	Ne'-pheg	Nic'-o-las	
Ne-bai'-oth		Nim'-rah	
Ne-ba'-joth			

O.

OB-A-DI'-AH	O'-had	O'-no	Or-tho-si'-as
O'-bal	O'-hel	O'-nus	O-sai'-as
O'-bed	Ol'-a-mus	O-ny'-as	O-se'-as
O'-bed E'-dom	O-lym'-pas	On'-y-cha / *On'-e-ka*	O'-see
O'-beth	Om-a-e'-rus	O'-nyx	O'-she-a
O'-bil	O'-mar	O'-phel	Os'-prey
O'-both	O-me'-ga	O'-pher	Os'-si-frage
O'-chi-el	O'-mer	O'-phir	Oth'-ni
Oc-i-de'-lus / *Os-i-de'-lus*	Om'-ri	Oph'-ni	Oth'-ni-el
Oc'-i-na *Os'-i-na*	On	Oph'-rah	Oth-o-ni'-as
Oc'-ran	O'-nam	O'-reb	O'-zem
O'-ded	O'-nan	O'-ren, or O'-ran	O-zi'-as
O-dol'-lam	O-nes'-i-mus	O-ri'-on	O'-zi-el
Od-on-ar'-kes	On-e-siph'-o-rus	Or'-nan	Oz'-ni
Og	O-ni'-a-res	Or'-phah *Or'-fa*	Oz'-nites
	O-ni'-as		O-zo'-ra

P.

PA'-A-RAI
Pa'-dan
Pa'-dan A'-ram
Pa'-don
Pa'-gi-el
Pa'-hath Mo'-ab
Pa'-i
Pa'-lal
Pal'-es-tine
Pal'-lu
Pal'-lu-ites
Pal'-ti
Pal'-ti-el
Pal'-tite
Pau'-nag
Par'-a-dise
Pa'-ran
Pa'-ran
Par'-bar
Par-mash'-ta
Par'-me-nas
Par'-nach
Par'-nath
Pa'-rosh.
Par-shan'-da-tha
Par'-u-ah
Par-va'-im
Pa'-sach
Pas-dam'-mim
Pa-se'-ah
Pash'-ur
Pass'-o-ver
Pat'-a-ra
Pa-the'-us
Path'-ros
Path-ru'-sim
Pat'-ro-bas
Pa'-u
Paul
Ped'-a-hel
Ped'-ah-zur
Ped-ai'-ah
Pe'-kah
Pek-a-hi'-ah
Pe'-kod
Pel-a-i'-ah
Pel-a-li'-ah
Pel-a-ti'-ah
Pe'-leg
Pe'-let
Pe'-leth
Pe'-leth-ites
Pe-li'-as
Pel'-on-ite
Pe-ni'-el
Pe-nin'-nah
Pen'-ni-nah
Pen-tap'-o-lis
Pen'-ta-teuch
Pen'-ta-teuk
Pen-'te-cost
Pen'-te-coast
Pe-nu'-el
Pe'-or
Per'-a-zim
Pe'-resh
Pe'-rez
Pe'-rez Uz'-za
Per'-ga
Per'-ga-mos
Pe-ri'-da
Per'-iz-zites
Per'-me-nas
Per-u'-da
Peth-a-hi'-a
Pe'-thor
Pe-thu'-el
Pe-ul'-thai
Phac'-a-reth
Phai-sur
Phal-dai'-us
Pha-le'-as
Pha'-leg
Phal'-lu
Phal'-ti
Phal'-ti-el
Pha-nu'-el
Phar'-a-cim
Pha'-ra-oh
Fa'-ro
Phar-a-tho'-ni
Pha'-rez
Pha'-rez-ites
Phar'-i-sees
Pha'-rosh
Phar'-par
Phar'-zites
Pha'-se-ah
Pha-se'-lis
Phas'-i-ron
Phe-'be
Phe-ni'-ce
Phib'-e-seth
Phi'-col
Phi-lar'-ches
Phi-le'-mon
Phi-le'-tus
Phi-lis'-ti-a
Phi-lis'-tim
Phi-lis'-tines
Fi-lis'-tins
Phi-lol'-o-gus
Phil-o-me'-tor
Phin'-e-es
Phin'-e-has
Phi'-son
Phle' gon
Pho'-ros
Phul, *rhymes dull*
Phur
Phu'-rah
Phut, *rhymes nut*
Phu'-vah
Phy-gel'-lus
Phy-lac'-te-ries
Pi-ha-hi'-roth
Pi'-late
Pil'-dash
Pil'-e-tha
Pil'-tai
Pi'-non
Pi'-ra
Pi'-ram
Pir'-a-thon
Pir'-a-thon-ite
Pis'-gah
Pi'-son
Pis'-pah
Pi'-thon
Poch'-e-reth
Pon'-ti-us
Pi'-late
Por'-a-tha
Pot'-i-phar
Po-tiph'-e-ra
Proch'-o-rus
Pu'-a, or Pu'-ah
Pu'-dens
Pu'-hites
Pul, *rhymes dull*
Pu'-nites
Pu'-non
Pur, or Pu'-rim
Put, *rhymes nut*
Pu-te'-o-li
Pu'-ti-el
Py'-garg

R.

RA'-A-MAH
Ra-a-mi'-ah
Ra-am'-ses
Rab'-bah
Rab'-bath
Rab'-bat
Rab'-bi
Rab'-bith
Rab-bo'-ni
Rab'-mag
Rab'-sa-ces
Rab'-sa-ris
Rab'-sha-keh
Ra'-ca, or Ra'-cha
Ra'-cab
Ra'-cal
Ra'-chab
Ra'-chel
Rad'-da-i
Ra'-gau
Ra'-ges
Rag'-u-a
Ra-gu'-el
Ra'-hab
Ra'-ham
Ra'-kem
Rak'-kath
Rak'-kon
Ram
Ra'-ma, or Ra'-mah

Ra'-math
Ra-math-a'-im
Ram'-a-them
Ra'-math-ite
Ra'-math Le'-hi
Ra'-math Mis'-peh
Ra-me'-ses
Ra-mi'-ah
Ra'-moth
Ra'-moth Gil'-e-ad
Ra'-pha
Ra'-pha-el } *Ra'-phel* }
Ra'-phah
Raph'-a-im
Ra'-phon
Ra'-phu
Ras'-sis
Rath'-u-mus
Ra'-zis
Re-a-i'-ah
Re'-ba
Re-bec'-ca
Re'-chab
Re'-chab-ites
Re'-chah *Re'-ka*
Re-el-ai'-ah
Re-el-i'-as
Re-e-sai'-as

Re'-gem, *the g hard*
Re-gem'-me-lech
Re'-gom
Re-ha-bi'-ah
Re'-hob
Re-ho-bo'-am
Re-ho'-both
Re'-hu
Re'-hum
Re'-
Re'-kem
Rem-a-li'-ah
Re'-meth
Rem'-mon
Rem'-mon Meth'-o-ar
Rem'-phan
Rem'-phis
Re'-pha-el
Re'-phah
Reph-a-i'-ah
Reph'-a-im
Reph'-a-ims
Reph'-i-dim
Re'-sen
Re'-sheph
Re'-u
Reu'-ben
Re-u'-el
Reu'-mah

Re'-zeph
Re-zi'-a
Re'-zin
Re'zon
Rhe'-gi-um } *Re'-je-um* }
Rhe'-sa *Re'-sa*
Rho'-da
Rhod'-o-cus
Ri'-bai
Rib'-lath
Rim'-mon
Rim'-mon Pa'-rez
Rin'-nah
Ri'-phath } *Ry'-fath* }
Ris'-sah
Rith'-mah
Ris'-pah
Ro-ge'-lim
Roh'-gah *Ro'-ga*
Ro'-i-mus
Ro-mam-ti-e-'zer
Rosh
Ru'-by
Ru'-fus
Ru'-ha-mah
Ru'-mah
Rus'-ti-cus
Ruth *Rooth*

S.

SA-BAC-THA'-NI
Sab'-a-oth
Sa'-bat
Sab'-a-tus
Sab'-ban
Sab'-bath
Sab-ba-the'-us

Sab-be'-us
Sab-de'-us
Sab'-di
Sa-be'-ans
Sa'-bi
Sab'-tah
Sab'-te-cha

Sa'-car
Sad-a-mi'-as
Sa'-das
Sad-de'-us
Sad'-duc
Sad'-du-cees
Sa'-doc

Sa-ha-du'-tha Je'-gar
Sa'-la
Sa'-lah
Sal-a-sad'-a-i
Sa-la'-thi-el
Sal'-cah

Sal-chah
Sa'-lem
Sa'-lim
Sal'-la-i
Sal'-lu
Sal'-lum
Sal-lu'-mus
Sal'-ma, or Sal'-mah
Sal'-mon
Sal-mo'-ne
Sa'-lom
Sa-lo'-me
Sa'-lu
Sa'-lum
Sam'-a-el
Sa-mai'-as
Sa-ma'-ri-a, or Sam-a-ri'-a
Sa-mar'-i-tans
Sam'-a-tus
Sa-mei'-us
Sam'-gar Ne'-bo
Sa'-mi
Sa'-mis
Sam'-lah
Sam'-mus
Samp'-sa-mes
Sam'-son
Sam'-u-el
San-a-bas'-sa-rus
San'-a-sib
San-bal'-lat
San'-he-drim
San-san'-nah
Saph
Sa'-phat
Saph-a-ti'-as
Saph'-ir
Sa'-pheth
Sap-phi'-ra
Sap'-phire
Sar-a-bi'-as
Sa'-ra, or Sa'-rai
Sar-a-i'-ah
Sa-rai'-as
Sa-ram'-a-el
Sar'-a-mel
Sa'-raph-
Sar-ched'-o-nus
Sar'-de-us
Sar'-dis
Sar'-dites
Sar'-di-us
Sar'-dine
Sar'-do-nyx
Sa'-re-a
Sa-rep'-ta
Sar'-gon
Sa'-rid
Sa'-ron
Sa-ro'-thi
Sar-se'-chim
Sa'-ruch
Sa'-tan
Sath-ra-baz'-nes
Sath-ra-bou-za'-nes
Sav'-a-ran
Sa'-vi-as
Saul
Sce'-va *Se'-va*
Sche'-chem } *She'-kem* }
Scribes
Scyth'-i-ans } *Syth'-i-ans* }
Scy-thop'-o-lis
Scyth-o-pol'-i-tans
Se'-ba
Se'-bat
Sec'-a-cah
Sech-e-ni'-as
Se'-chu
Sed-e-ci'-as } *Sed-e-si'-as* }
Se'-gub
Se'-ir
Se'-i-rath
Se'-la
Se'-la Ham-mah-le'-koth
Se'-lah
Se'-led
Sel-e-mi'-as
Sem
Sem-a-chi'-ah
Sem-a-i'-ah
Sem-a-i'-as
Sem'-e-i
Se-mel'-le-us
Se'-mis
Sen'-a-ah
Se'-neh
Se'-nir
Sen-na-che'-rib
Sen'-u-ah
Se-o'-rim
Se'-phar
Seph'-a-rad
Seph-ar-va'-im
Se'-phar-vites
Se-phe'-la
Se'-rah
Se-ra-i'-ah
Ser'-a-phim
Se'-red
Se'-ron
Se'-rug
Se'-sis
Ses'-thel
Seth
Se'-thar
Se'-ther
Sha-al-ab'-bin
Sha-al'-bim
Sha-al'-bo-nite
Sha'-aph
Sha-a-ra'-im
Shar'-a-im
Sha-ash'-gas
Shab-beth'-a-i
Shach'-i-a
Shad'-da-i
Sha'-drach
Sha'-ge
Sha-haz'-i-math
Shal'-le-cheth
Sha'-lem
Sha'-lim
Shal'-i-sha
Shal'-lum
Shal'-ma-i
Shal'-man
Shal-ma-ne'-ser
Sha'-ma
Sham-a-ri'-ah
Sha'-med
Sha'-mer
Sham'-gar
Sham'-huth
Sha'-mir
Sham'-ma
Sham'-mah
Sham'-ma-i
Sham'-moth
Sham-mu'-a
Sham-mu'-ah
Sham-she-ra'-i
Sha'-pham
Sha'-phan
Sha'-phat
Sha'-pher
Shar'-a-i
Shar'-ma-im
Sha'-rar
Sha-re'-zer
Sha'-ron
Sha'-ron-ite
Sha-ru'-hen
Shash'-a-i
Sha'-shak
Sha'-veh
Sha'-veth
Sha'-ul
Sha'-ul-ites
Sha-u'-sha
She'-al
She-al'-ti-el
She-a-ri'-ah
She-ar-ja'-shub
She'-ba, or She'-bah
She'-bam
Sheb-a-ni'-ah
Sheb'-a-rim
She'-bat
She'-ber
Sheb'-na
Sheb'-u-el
Shec-a-ni'-ah

She'-chem
She'-chem-ites
Shech'-i-nah
Shek'-i-nah
Shed'-e-ur
She-ha-ri'-ah
She'-kel
She'-lah
She'-lan-ites
Shel-e-mi'-ah
She'-leph
She-lesh
Shel'-o-mi
Shel'-o-mith
Shel'-o-moth
She-lu'-mi-el
Shem
Sue'-ma
Shem'-a-ah
Shem-a-i'-ah
Shem-a-ri'-ah
Shem'-e-ber
She'-mer
She-mi'-da
Shem'-i-nith
She-mir'-a-moth
She-mu'-el
Shen
She-na'-zar
She'-nir
She'-pham
Sheph-a-ti'-ah
She'-phi
She'-pho
She-phu'-phan
She'-rah
Sher-e-bi'-ah
She'-resh
She-re'-zer
She'-shai
She'-shak
She'-shan
Shesh-baz'-zar
Sheth
She'-thar
She'-thar Boz'-na-i
She'-va

Shib'-be-leth
Shib'-mah
Shi'-chron
Shig-gai'-on
Shi'-on
Shi'-hor
Shi'-hor Lib'-nath
Shi-i'-im
She-i'-im
Shil'-hi
Shil'-him
Shil'-lem
Shil'-lem-ites
Shi'-loh, or Shi'-lo
Shi-lo'-ah
Shi-lo'-ni
Shi-lon'-ites
Shil'-shah
Shim'-e-a
Shim'-e-ah
Shim'-e-am
Shim'-e-ath
Shim'-e-ath-ites
Shim'-e-i
Shim'-e-on
Shim'-hi
Shi'-mi
Shim'-ites
Shim'-ma
Shi'-mon
Shim'-rath
Shim'-ri
Shim'-rith
Shim'-ron
Shim'-ron-ites
Shim'-ron Me'-ron
Shim'-shai
Shi'-nab
Shi'-nar
Shi'-phi
Shiph'-mite
Shiph'-ra
Shiph'-rath
Ship'-tan
Shi'-shа

Shi'-shak
Shit'-ra-i
Shit'-tah
Shit'-tim wood
Shi'-za
Sho'-a
Sho'-ah
Sho'-ab
Sho'-bach
Sho'-ba-i
Sho'-bal
Sho'-bek
Sho'-bi
Sho'-cho
Sho'-choh
Sho'-ham
Sho'-mer
Sho'-phach
Sho'-phan
Sho-shan'-nim
Sho-shan'-nim E'-duth
Shu'-a
Shu'-ah
Shu'-al
Shu'-ba-el
Shu'-ham
Shu'-ham-ites
Shu'-hites
Shu'-lam-ite
Shu'-math-ites
Shu'-nam-mite
Shu'-nem
Shu'-ni
Shu'-nites
Shu'-pham
Shu'-pham-ite
Shup'-pim
Shur
Shu'-shan
Shu'-shan E'-duth
Shu'-the-lah
Shu'-thal-ites
Si'-a
Si'-a-ka
Si'-ba
Sib'-be-chai

Sib'-bo-leth
Sib'-mah
Sib'-raim
Si'-chem
Sid'-dim
Si'-de
Si'-don
Si-gi'-o-noth
Si'-ha
Si'-hon
Si'-hor
Si'-las
Sil'-la
Sil'-o-a
Sil'-o-as
Sil'-o-ah, or Sil'-o-am
Sil'-o-e
Si-mal-cu'-e
Sim'-e-on
Sim'-e-on-ites
Si'-mon
Sim'-ri
Sin
Si'-nai
Si'-nim
Sin'-ites
Si'-on
Siph'-moth
Sip'-pai
Si'-rach
Si'-rah
Sir'-i-on
Sis-am'-a-i
Sis'-e-ra
Si-sin'-nes
Sit'-nah
Si'-van
So
So'-choh *So'-ko*
So'-coh *So'-ko*
So'-di
Sod'-om
Sod'-om-ites
Sod'-o-ma
Sol'-o-mon
Sop'-a-ter
Soph'-e-reth

SO	SU	SU	SY
So'-rek	Ste'-phen	Suk'-ki-ims	Sy-e'-lus
So-sip'-a-ter	Su'-ah	Sur	Sy-e'-ne
Sos'-the-nes	Su'-ba	Su'-sa	Syn'-a-gogue / *Syn'-a-gog*
Sos'-tra-tus	Su'-ba-i	Su'-san-chites	Syn'-ti-che
So'-ta-i	Suc'-coth	Su-san'-nah	Syr'-i-a Ma'-a-chah
Sta'-chys / *Sta'-kees*	Suc'-coth Be'-noth	Su'-si	Syr'-i-on
Stac'-te	Su-ca'-ath-ites	Syc'-a-mine	Sy-ro-phe-nic'-i-a
Steph'-a-nas	Sud	Sy-ce'-ne	
Steph'-a-na	Su'-di-as	Sy'-char	

T.

TA'-A-NACH	Ta'-nis	Tel-har'-sa	The'-ras
Ta'-a-nach Shi'-lo	Ta'-phath	Tel'-me-la	Ther'-me-leth
Tib'-ba-oth	Taph'-e-nes	Tel'-me-lah	Thes-sa-lo-ni'-ca
Tab'-bath	Taph'-nes	Te'-ma	Theu'-das
Ta'-be-al	Ta'-phon	Te'-man	Thim'-na-thath
Ta'-be-el	Tap'-pu-ah	Tem'-a-ni	This'-be
Ta-bel'-li-us	Ta'-rah	Te'-man-ite	Thom'-as / *Tom'-as*
Tab'-e-ra	Tar'-a-lah	Tem'-e-ni	Thom'-o-i
Tab'-i-tha	Ta'-re-a	Te'-pho	Thra-se'-as
Ta'-bor	Tar'-pel-ites	Te'-rah	Thum'-mim
Tab'-ri-mon	Tar'-shis	Ter'-a-phim	Thy-a-ti'-ra
Tach'-mon-ite	Tar'-shish	Te'-resh	Tib'-bath
Tad'-mor	Tar'-shi-si	Ter'-ti-us / *Ter'-she-us*	Ti-be'-ri-as
Ta'-han	Tar'-sus	Ter-tul'-lus	Tib'-ni
Ta'-han-ites	Tar'-tak	Te'-ta	Ti'-dal
Ta-haph'-a-nes	Tar'-tan	Tet'-rarch	Tig'-lath Pi-le'-ser
Ta-hap'-e-nes	Tat'-na-i	Thad-de'-us	Tik'-vah
Ta'-hath	Te'-bah	Tha'-hash	Tik'-vath
Tah'-pe-nes	Teb-a-li'-ah	Tha'-mah	Ti'-lon
Tah'-re-a	Te'-beth	Tham'-na-tha	Ti-me'-lus
Tah'-tim Hod'-shi	Te-haph'-ne-hes	Tha'-ra	Tim'-na
Tal'-i-tha Cu'-mi	Te-hin'-nah	Thar'-ra	Tim'-nath
Tal'-mai	Te'-kel	Thar'-shish	Tim'-na-thah
Tal'-mon	Te-ko'-a, or Te-ko'-ah	Thas'-si	Tim'-nath-He'-res
Tal-sas	Te-ko'-ites	The'-bez	Tim'-nath-Se'-rah
Ta'-mah	Tel'-a-bib	The-co'-e	Tim'-nite
Ta'-mar	Te'-lah	The-las'-sar	Ti-mo'-the-us
Tam'-muz	Tel'-a-im	The-oc'-a-nus	*Tim'-o-thy* (Eng.)
Ta'-nach	Te-las'-sar	The-od'-o-tus	Tip'-sah
Tan'-hu-meth	Te'-lem	The-oph'-i-lus	Ti'-ras
	Tel-ha-re'-sha		

TI	TO	TO	TR
Ti′-rath-ites	Tob	To′-lad	Troph′-i-mus
Tir′-ha-kah	To-bi′-ah	To′-la-ites	Try-phe′-na
Tir′-ha-nah	To-bi′-as	Tol′-ba-nes	Try-pho′-sa
Tir′-i-a	*To′-bie*, (Eng.)	Tol′-mai	Tu′-bal
Tir′-sha-tha	To′-bi-el	To′-phel	Tu′-bal Ca′-in
Tir′-zah	To-bi′-jah	To′-phet	Tu-bi′-e-ni
Tish′-bite	To′-bit	To′-u	Ty-be -ri-as
Ti′-van	To′-chen	Trach-o-ni′-tis	Tych′-i-cus
Ti′-za	To-gar′-mah	Trip′-o-lis	Tyre, *one syllable*
Ti′-zite	To′-hu	Tro′-as	Ty-ran′-nus
To′-ah	To′-i	Tro-gyl′-li-um	Ty′ rus
To′-a-nah	To′-la		

U.

U′-cal	U-phar′-sin	U′-rim	Uz′-zah
U′-el	Ur′-ba-ne	U′-ta	Uz′-zen She′-rah
U′-la-i	U′-ri	U′-tha-i	Uz′-zi
U′-lam	U-ri′-ah	U′-thi	Uz-zi′-ah
Um′-mah	U-ri′-as	U′-za-i	Uz-zi′-el
Un′-ni	U′-ri-′el	U′-zal	Uz-zi′-el-ites
U′-phaz	U-ri′-jah	Uz′-za	

V.

VA-JEZ′-A-THA	Vash′-ni	Vash′-ti	Voph′-si
Va-ni′-ah			

X.

XA′-GUS	Xe′-ne-as	Xe-rol′-y-be	Xys′-tus
Xan′-thi-cus	Xer-o-pha′-gi-a		

Z.

ZA-A-NA′-IM	Zab′-di-el	Za′-ham	Zaph-nath-pa-a-
Za′-a-man	Za-bi′-na	Za′-ir	ne′-ah
Za-a-nan′-nim	Za′-bud	Za′-laph	Za′-phon
Za′-a-van	Zab′-u-lun	Zal′-mon	Za′-ra
Za′-bad	Zac′-ca-i	Zal-mo′-nah	Zar′-a-ces
Zab-a-dæ′-ans	Zac′-cur	Zal-mun′-na	Za′-rah
Zab-a-dai′-as	Zach-a-ri′-ah	Zam′-bis	Zar-a-i′-as
Zab′-bai	Za′-cher *Za′-ker*	Zam′-bri	Za′-re-ah
Zab′-ud	Zac-che′-us }	Za′-moth	Za′-re-ath-ites
Zab-de′-us	*Zak-ke′-us* }	Zam-zum′-mims	Za′-red
Zab′-di	Za′-dok	Za-no′-ah	Zar′-e-phath

Zar'-e-tan
Za'-reth Sha'-har
Zar'-hites
Zar'-ta-nah
Zar'-than
Zath'-o-e
Za-thu'-i
Zath'-thu
Zat'-tu
Za'-van
Za'-za
Zeb-a-di'-ah
Ze'-bah
Ze-ba'-im
Zeb'-e-dee
Ze-bi'-na
Ze-bo'-im
Ze-bu'-da
Ze'-bul
Zeb'-u-lon
Zeb'-u-lon-ites
Zech-a-ri'-ah
Ze'-dad
Zed-e-ki'-ah
Zeeb
Ze'-lah
Ze'-lek
Ze-lo'-phe-ad
Ze-lo'-tes
Zel'-zah
Zem-a-ra'-im
Zem'-a-rite
Ze-mi'-ra
Ze'-nan
Ze'-nas
Ze-or'-im
Zeph-a-ni'-ah
Ze'-phath
Zeph'-a-thah
Ze'-phi, or
Ze'-pho
Ze'-phon
Zeph'-on-ites
Zer
Ze'-rah
Zer-a-hi'-ah
Zer-a-i'-a
Ze'-rau
Ze'-red
Zer'-e-da
Zer'-e-dah
Ze-red'-a-thah
Zer'-e-rath
Ze'-resh
Ze'-reth
Ze'-ri
Ze'-ror
Ze-ru'-ah
Ze-rub'-ba-bel
Zer-u-i'-ah
Zer-vi'-ah
Ze'-tham
Ze'-than
Ze'-thar
Zi'-a
Zi'-ba
Zib'-e-on
Zib'-i-on
Zich'-ri *Zik'-ri*
Zid'-dim
Zid-ki'-jah
Zi'-don, or
Si'-don
Zi-do'-ni-ans
Zif
Zi'-ha
Zik'-lag
Zil'-lah
Zil'-pah
Zil'-thai
Zim'-mah
Zim'-ram, or
Zim'-ran
Zim'-ri
Zin
Zi'-na
Zi'-on, or Si'-on
Zi'-or
Ziph
Zi'-phah
Ziph'-i-on
Ziph'-ites
Zi'-phron
Zip'-por
Zip-po'-rah
Zith'-ri
Ziz
Zi'-za
Zi'-zah
Zi'-na
Zo'-an
Zo'-ar
Zo'-ba, or
Zo'-bah
Zo-be'-bah
Zo'-bar
Zo'-he-leth
Zon'-a-ras
Zo'-peth
Zo'-phah
Zo'-phai
Zo'-phar
Zo'-phim
Zo'-rah
Zo-rath'-ites
Zo'-re-ah
Zo'-rites
Zo-rob'-ab-el
Zu'-ar
Zuph
Zur
Zu'-ri-el
Zu-ri-shad'-da-i
Zu'-zims

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fourth year of Jehoiakim, when that prince and part of his people were sent to Babylon; and the last, under Zedekiah. These were all included in the seventy years' captivity predicted by Jeremiah. The dates of these respective captivities are thought to be as follows:

Israel, by Tiglath Pileser, A.M. 3264; by Shalmaneser, A.M. 3283.

Judah, first, A.M. 3398; second, 3401; third, 3406; fourth, 3416. The return at the edict of Cyrus, 3467. Nehemiah sent to Jerusalem, 3559.

The effect of these captivities, and of the residence of the ancient Jews in a foreign land, was entirely to change their habits from those of an agricultural to those of a commercial people. Religiously, their effect was totally to destroy the idol worship to which previously the Jewish people had been so prone, in imitation of the nations around them.

CARBUNCLE, a very elegant and rare gem, of a deep red colour, with an admixture of scarlet. When held up before the sun, its appearance is like a piece of bright burning charcoal. It was the third stone in the first row of precious stones in the high priest's breast plate, Exod. xxviii. 17.

CARMEL, a range of hills, stretching north-west from the plain of Esdraelon to the Mediterranean sea, to a bay now known as the bay of Acre. The range is about six miles in length; the highest part is about 1500 feet above the level of the sea. The brook Kishon runs at the southern foot of the range. Carmel signifies *the country of vineyards* or *gardens*, and the hills deserve that name, though at some seasons they have a parched and barren appearance. Elijah and Elisha were often in these hills. 1 Kings xviii.; 2 Kings ii. 25; iv. 25.

There was another *Carmel* among the mountains of Judah, Josh. xv 55. Nabal lived at this second Carmel.



CART, a machine used in Palestine, to force the corn out of the ear, and bruise the straw, Isa. xviii. 27, 28. These carts were on very low and thick wheels, bound with iron, and drawn by oxen, upon the sheaves and straw spread on a floor. Carts of a very

